



J. V. HIMES, Proprietor.

"WE HAVE NOT POLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 842.

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For the Herald,
DESPISED AND REJECTED.

"He is despised and rejected of men."-Isa. 53:

Despised of men! Yea let it be so, In the steps of Christ, his followers must go. He was despised and rejected on earth,— Unknown, unesteemed, the object of mirth. Thus be thy disciples. We would not be, Lord! friends of that world that rejected thee.

Despised of men : down-trodden and mean, Laboring and suffering in poverty seen; Not mixed with the world, not knowing its ways, Not fearing its blame, not seeking its praise; Sorrow enduring, exulting in loss, Bearing with joy the reproach of the cross.

Despised of men. Oh could they but know The love which we feel, its rapture, its glow The joy unknown save when Jesus is nigh, The hope which we share of glory on high, The light of our path, our heavenly rest. They'd seek our lot as a portion most blest.

Despised of men. We ask not for fame, But give us, Lord, 'mid thy children a name. We seek not riches, save those of thy grace, No honor but that of seeing thy face. Oh grant us thy love, and then let us be Despised of men, dear Saviour, like Thee.

#### The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

We now reached the ruins of a convent and village. Perched upon the very top of one of the most rugged hills to the left, was an old building quite broken to pieces, and evidently commanding no common landscape of peak, rock, sand, valley, garden, streamlet, a wonderful combination in such a wilderness, while down the sides were stones, and walls, and gateways, sand caverns, and curious-looking holes in the rock, both natural and artificial. These we explored to some extent, though after all, we found nothing which we had not seen from the foot. On the right the ruins are very extensive, chiefly occupying a central hillock or off-shoot of the cliff. Here were fragments of carved stones, round tapering heads of the convent columns, relies of pottery, bricks, fragments of walls, filled-up reservoirs, pipes running under ground for conveying water. These last, Sheikh Suliman, who guided us through the different parts, informed us were for the Hummam or hot-water springs, which are found here. Our tents had gone before us, so that when we had finished our survey, we hastened after them, and about halfpast five reached them -all ready for our reception amid a grove of palms, with the mighty Serbal looking down behind the rock-wall of the wady upon our encampment. In walking about we came upon the well, where we found our Arabs, with the help of the "villagers," watering both themselves and the camels. We made them draw for us, which they did by letting down the "skin" at the end of a long rope. To our surprise the water was warm, -though fresh and sweet. The whole valley is well watered as its verdure shews, -not the verdure of grass as with us,-you don't see that in the desert, save round a well or a rill,-scantily either in Egypt or Palestine ;-nor the verdure of forest-trees these are only known in the well-watered regions of Lebanon, or Tabor, or the " hill-country" of Judah ;-but the verdure of palms and tamarisks, such vegetation as is sufficient to feed the Arab and his camel. The palm-trees here are said to amount to about a thousand, -a good many of them belonged to our Sheikh, who

seemed rather proud of his leafy possessions. the desert! How exquisite! There were our no lack of water, -so that they must have left owner. The latter belonged to no man in special. rock, perhaps a mile in diameter; its sides It was the common property of the tribe. But shooting up a thousand feet above us, and termithe former were all parcelled out among individ- nating in fantastic spires. There were the tall uals, so that our sheikh was a " landed proprie- palms, with stems immoveable, like an obelisk, tor" as far as any one can have such a name in but with gently waving branches, on whose the desert, where the land belongs to all. We feathery leaves the stars crowded and sparkled saluted him here accordingly as one of the lords like dewdrops. But now the moon has risen, of "the soil," or at least of the trees, -chang- for it is about ten-o'clock. The stars grow dim, ing his name from that of "sheikh" into the but the bright moonshine throws itself over the Scottish one of " laird," and explaining to him scene,—gleaming through the palm-leaves, and the meaning of the change. He smiled not a lit-silvering the rugged peaks, over the highest of tle at being addressed in this way, -especially when in the course of the evening we invited him to take coffee with us, and treated him as one of the "gentry of the land." He sat at our table for more than half an hour, we speaking on their way to Sinai. I do not mean that this English to him and he Arabic to us, neither of is the "wilderness of Paran," as many have us of course understanding a word. Like all written, deceived by the sound of the name. Pahis fellows of the desert he was skilful in signs, ran lay immediately south of Palestine, at least and would have made just such a professor as two hundred miles from this, and by no strain-James the Sixth is said to have been at a loss ing either of imagination or geography can the for, when requested by some foreign ambassador desert of Paran be made to extend to this spot. to produce his professor of signs. In speaking, But this was their route to the mount of God, an Englishman uses only his tongue and lips; a Frenchman adds his shoulders, for the sake of this hollow once floated the wondrous cloud, a significancy; but an Arab throws in his hands shelter by day and a sun by night. On these and arms as part of the conversation; and these are made to move in harmony with every word dome of gold (brighter than that of Omar or St he utters, more or less rapidly and violently ac- Sophia), which roofed in this rocky temple and cording to the nature of the discourse. Even lighted up the tents of Israel as they scattered when speaking to his neighbor, an eastern adds among these palms. signs of the most expressive nature, as we saw once when our dragoman, scolding his servant for some supposed fault, which it is likely he had not committed, sent the frying-pan at his head, which "sign" went whizzing past our tents making us perfectly to understand a transaction which otherwise would have been quite without meaning. So was it with our sociable sheikh; -all his words came forth with signs, which broken walls .- still-standing-doorways, and cave were often very vigorous and vivid, -as hands, like holes in which I could see nothing, but limbs, face, body, all were put in motion, and, pointed to us or to himself, to trees, tents, either of the dead or living, most probably of rocks, sky, sand, or stars, were made to interpret the eloquence which came forth from his swarthy but kindly lips. For never did we see a tried to make their peace with him, and to win " sign" of anger or hear a rough tone from him, either to us or to his fellows. Our dragoman, life of worms or wild-beasts in these wretched though civil enough to us, seemed always in a dens, neglecting every duty and breaking every passion with the Arabs, and even with his own tie of kindred. These ruins, which belong to servants, and how Sheikh Suliman kept in good the fifth or sixth century, did not awaken much terms with him was a wonder to us. The good interest, as the story of the misguided triflers nature of the Arab was perhaps more than a who dwelt there was not one which told of faith, match for the hot spirit of the proud Egyptian. or zeal, or love, or self-denying deeds, in behalf

like the sons of Rechab, these followers of the idim, -and to that we are now proceeding. But prophet keep the ancient law of their faith. before doing so let us read the holy narrative. Our dragoman was an exception, who drank "And all the congregation of the children jourfreely when he could; but he was an Egyptian, neyed from the wilderness of Sin," (which they and seemed to be as much an infidel as a Ma- entered when they left Elim, Exod. 16:1), "and

I wandered out in the starlight, for the moon for the people to drink" (Exod. 17:1). Up till

which rests the north star, reminding us of peace and home.

Here Jethro may have fed his flock with Moses as his associate, and Israel must have rested and lay adjacent to the region of Horeb. Over very peaks its glory rested, forming a canopy or

Wady Feiran, Friday, Jan. 25. - Before seven found myself strolling among the palms and tarfas. The moon was above one peak, the morning-star above another, while day-spring was taking possession of a third,-Serbal looking sternly down through a defile upon the solitude. The day came up, and I pursued my walk up the steep slopes to the north, among the which once seemed to have been the abodes the latter, when men forgetting that God has already made peace through the cross of his Son, a name among their fellowmen, by living the The half hour with the sheikh over our coffee of a needy world. Our thoughts went back to was an interesting one to us, as he was so oblig- ages, long before their first stone was laid,-the ing in shewing us everything connected with him- ages when Amalek possessed this region, and self, his dress, his weapons, &c. Nothing strong- when Israel, marching through it, met and overer than coffee did he taste; -even our tea he threw his hosts. There was no proof indeed did not relish; -thick black coffee was his bev- that this was Rephidim, -nay proof that it was erage. No wine nor spirits, nor strong drink of not Rephidim, for there must always have been any kind, did these sons of the desert taste. It water here, so that Israel could not have lacked is not only against their habits but against their it, as we read that they did at Rephidim. But religion. The law of Mahomet forbids it, and their next stage from this must have been Rephpitched in Rephidim, and there was no water

For it is the tree and not the ground that has an tents in the bottom of the deep glen or cup of Wady Feiran and been a day's march on their way to Smai before the "chiding with Moses" took place. The region on which they entered at Rephidim is called Horeb, or the wilderness of Sinai, and appears to have been wholly destitute of water.

We started about nine, feeling sure our halting-place would be somewhat near Rephidim, for next day was to bring us to Sinai. The air was chill, but as the wady was rather rough, we did not walk, but kept to our camels. The road winds like a princely avenue through palms and tarfas, some of the former very tall and stately. Though the sun had been up an hour, and every ridge was flushing with his radiance, the lower part of the valley had not received a single beam, so lofty is the wall of rock with which the basin is built in. We came abruptly, at a turn, in full view of Serbal, every peak quivering with the sunshine. Between it and us there seemed only a low range of hills. Here we saw some ruins on a height, no doubt part of the great monastic establishment of Feiran.

But of all the thousands of monks that once idled away their days upon these heights, not one remains. They have perished, without any monument save the crumbling stone, or the crag of the desert, or the hole of the rock. Desolation! Yes; but how different the picture of eastern from western desolation! Few of Ossian's figures would suit here. What Arab, even the most poetical, could understand such a scene as the following : Tradell son any only on

I have seen the walls of Balclutha, and ball But they were desolate! The voice of the people is heard no more. The thistle shook there its lonely head, The moss whistled to the wind, The fox looked out from the windows, The rank grass of the wall waved round its head.
Desolate is the dwelling,
Silence is in the house of her fathers. More apt and intelligible to an eastern is Job's Tho' his excellency mount up to the heavens,

And his head reach unto the clouds; He shall perish for ever like his dung. They who saw him shall say, Where is he? He shall fly away as a dream. He shall not be found. Yea, he shall be chased away As a vision of the night. The eye which saw him shall see him no more, Never again shall his place behold him.—(Job 20:6.)

His place shall deny him, we have ward (Saying) I have not seen him.—(Job 8:18.)

At one part the winter-torrent had cut deep into the soil, some three or four feet, and in doing so laid bare a complete side-section of the roots of a palm. We examined these with great interest, as they are quite unlike any other treeroots we had seen, and peculiarly fitted to absorb every drop of moisture that the sand contains. In general form and structure they put us in mind of the dahlia and ranunculus,-consisting of long fleshy strings or ropes shooting straight down into the soil, in numbers quite beyond reckoning, and extending over a large cirele, whose width we could not ascertain, but which, as in the case of other trees, corresponds probably to the width of the circle formed by he branches above. What an apparatus for drawing up the moisture of the desert, so that not a drop is allowed to slip away! Casting the had not risen. Starlight among the palms of the time when they reached Rephidim they had eye up from that wondrous network of roots to

dant, the " psalm or song for the Sabbath-day" comes to recollection,

The Righteous One shall flourish like the palm-

He shall grow like a cedar of Lebanon.

The uses of the palm-tree are very numerous; not a part of it but is turned to some purpose. Its rough trunk we used to see in Cairo cast across a ditch for a bridge. Under its feathery foliage we had often sat down for shade. Its fruit we were enjoying every day, the stones of which are sent to be ground for camels. Its leaves formed the baskets, great and small, in which our oranges and fowls were mounted for conveyance. The shavings and thin yellow fibres formed the sponge which was laid down along with soap in our baths at Alexandria. Its sap forms the spirit called arrack, which the abstemious monks use at Sinai. Besides all this, its branches are cut down to be the ensigns of joy and triumph, for with these Israel was commanded to cover their booths in that most joyful of their feasts, the feast of tabernacles, when they were to " rejoice before the Lord seven days." With the figures of these the gold of "holiest" was carved and the "wall of the house round about" and "the two doors" of the temple and " the ledges and borders of the basis" (2 Kings 7:36) and the golden " ceiling of the greater house." On all parts of Ezekiel's temple, which is in reserve for the day of Israel's glory, the palm-tree is seen on the "posts" on the southern gate, on the eastern gate, on the north gate, on the doors and windows everywhere. For great and marvellous will be the triumph of that day. It was " branches of palms" that the people took, when bidding welcome to the King of Zion. And with this same emblem the triumphant multitude appears,-"I beheld and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes. and palms in their hands."

To be continued.

### The Book of Joshua.

BY REY. JOHN CUMMING, D. D.

RAHAB JUSTIFIED.

" Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?"-James 2:25.

These words of James must appear to mos readers of the Bible contradictory to express and reiterated assertions of the apostle Paul. In fact, judged by the outward sound, unless there be some latent principle of harmony that is not indicated in the mere surface, one would say, indeed it has been said, that St. James directly contradicts the apostle Paul. If such be the case, one or the other was not inspired; and the writings of the one or the other ought not to be in the Sacred Canon. Luther, with that rashness into which his zeal occasionally ran, was so amazed at the statements, "Rahab was justified by works; and Abraham was justified by works;" that he called the Epistle of St. James an Epistola Straminea, an Epistle of mere straw; asserting it was not inspired, and ought not to be in the New Testament. This does not prove his opinion right; it only shows us that Martin Luther was not infallible. God did not choose the Reformers because they were perfect. he chose them for a specific mission, in spite of their imperfections. And if it should be said by any now, "God could not have used such men as Luther, Knox, Calvin, and others, to reform the Church ;" we should at once retaliate and with considerable effect, by saying, If God would not have used such men as Luther, and Calvin, and Knox, and Latimer, to reform the Church; is it likely that he used such men as Gregory the Ninth, Hildebrand, or Gregory the Seventh, and the Borgias, to perpetuate and to maintain the Church? But we know that the imperfections of our Reformers were borrowed partly from human nature, partly from the corrupt communion from which they had escaped; and we are thankful to God that amid all the

cated the inspiration of his Spirit, the creation of his almighty grace.

I have said in the beginning of my remarks

that these words almost contradict, if merely

looked at in the letter, the express assertions of St. Paul; for he tells us, in Romans 3:20, "Therefore by the deeds of the law"-that is, by works "there shall no flesh be justified in his sight;" and in the twenty-eighth verse of the same chapter he concludes ; " Therefore we conclude that a man is justified by faith without the deeds of the law." And yet James says, "We conclude that Abraham was justified by works," The apostle Paul says in Romans 5:1, "Therefore, being justified," not by works, but "by faith we have peace with God through our Lord Jesus Christ." I think I can present an explanation which will appear satisfactory; indeed all that could possibly be desired. Only, previous to directly giving that explanation, let me notice that each penman in the sacred Scriptures had for his subject one topic, or two or three chief topics, on which he most emphatically dwelt. It did not imply that he denied the importance or ignored the existence of other truths; but that some one truth was the dominating one in his mind; and to that dominating truth he more frequently refers than to any other. Each penman in the New Testament seems to have had his peculiar mission, all to proclaim the purchase of the cross, but one to deal with it in one aspect, another in another aspect; some with the springs out of which it came, others with the streams of sanctification, light, and love that flow from it. Each apostle and evangelist, had his peculiar idiosyncracy; the Holy Spirit, in inspiring that evangelist, did not annihilate his characteristic peculiarities, but consecrated, quickened, and enlightened them; so that James is as distinct and as sharply defined a character as Paul, while Paul is the very opposite of Peter; and no thorough student of the Bible will ever mistake a sentence from Paul as one extracted from Peter, or a sentence from Peter as one extracted from St. James. Inspiration is not the destruction of character, but the consecration of it. The inspiration of the sacred penmen was not reducing Matthew, and John, and Peter. and James, and Paul, into some common character; but it was making use of James, and of Peter, and of Matthew, and of Paul; each in his own style, after his own manner, under his own dominating impressions, as inspired and heaven-directed penmen, to record the wonderful truths and works of God. Now it has always appeared to me that the very perfection, the beauty, and the popularity of Scripture, is just owing, to a considerable extent, to its exquisite variety of style, its great diversity of manner; and in the midst of all, its pervading unity of inspiration and of truth. Paul dwells most on the awful sermon on the cross, the pardon it sealed, the righteousness it revealed and secured; and the bright prospects that the chiefest of sinners, resting on an atonement finished, might indulge for heaven, for happiness, and glory. James on the other hand, seems to dwell more upon the sermon on the mount; and to make that sermon, with its exquisite truths, its sublime morality, the basis of almost all his teaching. The complement of James is Paul .-Paul's Epistle would be incomplete without the Epistle of James, and the Epistle of James would lead to misapprehension and error if it were not for the Epistle of St. Paul. It seems therefore, as if the Holy Spirit had assigned each writer his specific task, selected each according to his constitutional fitness; and inspired each to cultivate his own nook of the grand vineyard, and to record the great truths that in his mind, and owing to his peculiarity of taste and temperament, appeared the most striking,

impressive, and important.

### The Aurora Borealis in Sweden.

Bayard Taylor gives the following exceedingly graphic account of the appearance of this phenomenon in Sweden:-

"It was dark when we reached Ersnas, whence we had twelve miles to Old Luleaa, with errors and corruptions that stained the history tired horses, heavy roads, and a lazy driver. 1

the long green tresses above, ever fresh and ver- of the Reformers, there was so much that indi- lay down again, dozed as usual, and tried to for- demanded. We know there are churches here get my torments. So passed three hours; the night had long set in, with a clear sky, 13 deg. below zero, and a sharp wind blowing. All at once an exclamation from Braisted aroused me. I opened my eyes, as I lay in his lap, looked upward, and saw a narrow belt or scarf of silver fire stretching directly across the zenith, with its loose, frayed ends slowly swaying to and fro down the slopes of the sky. Presently it began to waver, bending back and forth, sometimes slowly sometimes with a quick springing motion, as if testing its elasticity. Now it took the shape of a bow, now undulated into Hogarth's line of beauty, brightening and fading in its sinuous motion, and finally formed a shepherd's crook, the end of which suddenly began to separate and fall off, as if driven by a strong wind, until the whole belt shot away in long drifting lines of fiery snow. It then gathered again into a dozen dancing fragments, which alternately advanced and retreated, shot hither and thither, against and across each other, blazed out in yel low and rosy gleams or paled again, playing a thousand fantastic pranks, as if guided by some

> "We lay silent with upturned faces, watching this wonderful spectacle. Suddenly the scattered lights ran together, as by a common impulse, joined their bright ends, twisted them through each other, and fell in a broad, luminous curtain straight downward through the air. until its fringed hem swung apparently but a few yards over our heads. This phenomenon was so unexpected and startling that for a moment I thought our faces would be touched by the skirts of the glorious auroral drapery. It did not follow the spheric curve of the firmament, but hung plump from the zenith, falling, apparently, millions of leagues through the air, its folds gathered together among the stars, and its embroidery of flame sweeping the earth and shedding a pale, unearthly radiance over the wastes of snow. A moment afterwards it was again drawn up, parted, waved its flambeaux and shot its lances hither and thither, advancing and retreating as before. Any thing so strange, so wonderful, so gloriously beautiful I carcely hope to see again."

### The Poor shut out from the Church

"To the poor the gospel is preached," was one of the proofs cited by the Saviour of the divine nature of his mission, when interrogated by the disciples of John the Baptist. In all ages, since that day, the gospel has won its noblest triumphs, and found its most steadfast friends and its most invincible champions, among those who were poor in this world's goods. Whereover religion has been monopolized by courts, ecclesiastics, or other favored classes, and the common people left to starve upon the dry and dead dogmas doled out to them by leave of State-paid priests and priest-ridden States, there has piety dwindled away into empty forms and pious frauds, and there have vice, ignorance and superstition come in like a flood. We are accustomed to congratulate ourselves that this old and fatal error cannot be re-enacted in our enlightened country. We have no fear that the educated class will claim the exclusive custody of the word of God, or that council, pope, bish op or priest will attempt to usurp the place of our own private consciences and judgments. But is there no other way by which the gospel can be effectually excluded from the great masses of the people around us? May we not make attendance upon public worship so costly a privilege, that none but those in comfortable circumstances can afford it? May we not make our churches so genteel and aristocratic, that they will be beyond the sympathies as well as the means of the poor ? And if the poor are driven from the church, by its professed supporters, can they be expected to retain a very devout feeling towards the Bible, or to cherish a very exalted opinion of Christianity?

This is not an imaginary danger. It has already begun to be realized, in some of our large cities. We fear there are not many churches in Boston, in which a poor man can worship, without paying a heavier tax than ought to be

-or were, a dozen years ago-to which a stranger can hardly gain admittance for a single service, if he be not fashionably clad. We have enjoyed the frigid back-seat and behind-pillar hospitality of more than one of these genteel churches. In others we have been favored with the privilege of standing unmolested in the entry until the select and scanty congregation was seated, and then allowed to go home free gratis, to meditate upon the presumption of attempting to enter a " first class church" in anything but a superfine coat of the most fashionable cut.

We do not object to expensive and beautiful houses of worship, if only they are adapted to the purpose for which they are set apart. We know of no good reason why the grandest and most enduring buildings of a Christian people should not be its temples of worship. But, however costly our churches, let not the poor be excluded from them, for it is an immutable law of the Lord's house that the rich and the poor shall meet together within it. The magnificent cathedrals of the old world are as free to the peasant as to the noble. So ought it to be with us. The house of prayer is the last place where we ought to suffer an aristocracy to enthrone itself.

But how can this evil be remedied? How can the rich and the poor meet together in the elegant and sumptuous temples demanded by the cultivated taste of the present day? We think the New York Independent has presented the true solution of this problem. It contends that the cost of the church edifice should have nothing to do with the cost of seats, but the price of sittings should only be the cost of supporting public worship. The edifice should be owned by the congregation worshipping therein, free of the cost of building, and of any tax direct or indirect for that .- N. E. Farmer.

### Losing Heart.

There are times when even the most earnest

Christians feel as if they lost all interest in both temporal and spiritual things. They seem not to care for their Bibles or for prayer, just as they fail to enjoy their accustomed blessings of a more strictly worldly nature. At such times, however, they are apt to observe only the loss of heart in divine objects, and to regard this as evidence of a sad declension of religion. It may be, dear reader, that your own experience furnishes an illustration of what we mean. You may now be feeling as if it were a task to pray, or to read the Word of God, whereas you have in former days found it the greatest pleasure. You are probably looking upon this as a terrible witness against you, and as proving that, instead of making progress in religion, you are falling away. It may be you cannot pray, though you go to your knees and try to speak to your God, and you may be ready to look upon yourself as most wicked in having so fearfully declined. This view of your case, instead of mending it, is sure to make it worse, and you feel that it does so. Perhaps, it we turn your attention to an instance of our Saviour's treatment of such a case, it may go far to aid you. On one occasion, when he had told his disciples what blasted all their fondly cherished earthly hopes, he observed that they were all unusually to him or to one another. He said that though he was going away to him that sent him, none of them asked him ' whither goest thou?' They did not care to ask that or anything else. Hear how he explained their loss of felt interest. Because I have said these things unto you, sorrow hath filled your hearts.' He evidently had no idea that they had really lost any of their interest in him. It was only sorrow in its chilling influence that was for the time depriving them of the livelier feeling which, at other times, they manifested. Consequently he did not reproach or reprove them, but kindly said, · I will see you again and your heart shall rejoice, and your joy no man taketh from you.' This was much better fitted to revive their sunken spirits than if he had charged them with declension and loss of interest in him. So you will find it when you apply it to your own heart. When you look upon loss of warm and overflow

ing feeling, in the day of cold sadness, as evidence of backsliding, that only makes the loss the greater. When you imagine your Saviour looking upon you grieved or in displeasure, that rects the lightning's flash, and marks the orbits dwelling of Mr. Nathan Budlong in Schuyler, it again increases the evil. When you ascribe your lack of interested feeling to the proper cause of sadness, however that sadness may have kindest sympathy, directing your mind to the bright future and seeking to cheer you, your spirit is revived in the recollection of so kind a Saviour. We are all exposed again and again to feel as the disciples felt when they cared not to say a word to their Master; but we are all as welcome as they were to that Master's most cheering consolations.

### Ruth.

In the land of Bethlehem Judah, Let us linger, let us wander ! Ephrath's sorrow, Rachel's pillar, Lieth in the valley yonder; And the yellow barley harvest Floods it with a golden glory. Let us back into the old time, Dreaming of her tender story, Of her true heart's strong devotion, From beyond the Dead Sea water, From the heathen land of Moab,-Mahlon's wife and Mara's daughter.

On the terebinth and fig-tree Suns of olden time are shining, And the dark leaf of the olive Scarcely shows its silver lining; For till noon is on the thicket, While the blue-beck'd pigeous listen To their own reproachful music, And the red pomegranates glisten As a queen a golden circlet, As a maid might wear a blossom, So the valley wears the cornfields Heaving on her fertile bosom; And the wild gray hills stand o'er them, All their terraced vineyards swelling Like the green waves of a forest, Up to David's mountain-dwelling.

Lo! the princely-hearted Boaz Moves among his reapers slowly; And the widow'd child of Moab Bends behind the gleaners lowly, Gathering, gleaning, as she goeth Down the slope and up the hollows, While the love of old Naomi Like a guardian angel follows. And he speaketh words of kindness Words of kindness, calm and stately; Till he breaks the spring of gladness That lay cold and frozen lately; And the love flowers that had faded Deep within her bosom lonely, Slowly open as he questions, Soon for him to blossom only. When that spring shall fill with music, Like an over-flowing river, All his homestead; and those flowers Bloom beside his hearth forever. Mother of a line of princes, Wrought into that race's story, Whom the Godhead breaking earthward Mark'd with an unearthly glory!

Still he walks among the reapers, And the day is nearly over, And the lonely mountain partridge Seeks afar his scanty cover: And the flocks of wild blue pigeons, That had gleaned behind the gleaner, Find their shelter in the thicket; And the cloudless sky grows sheener With a sudden flush of crimson, Steeping in a fiery lustre Every sheath top in the valley, On the hill-side every cluster.

Slowly, slowly fade, fair picture, Yellow lights and purple shadows, On the valley, on the mountain, And sweet Ruth among the meadows! Stay awhile, true heart, and teach us, Pausing in thy matron beauty, Cares of elders, love of kindred, All unselfish thought and duty. Linger, Boaz, noble minded! Teach us—haughty and unsparing-Tender care for lowlier station, Kindly speech, and courteous bearing. Still each softest loveliest color Shrine the form beloved and loving, Heroine of our heart's first poem, Through our childhood's dreamland moving,

When the great old Bible open'd, And a pleasant pastoral measure, As our mothers read the story, Fill'd our infant hearts with pleasure. Dublin University Magazine.

### Making Sport of Serious Things.

arrival:

" Spankum, (N. J.) June 13th, A. M .this, and immediately secured by a chain of cir- the pile of rubbish. cumstances. The luminous head will then be used during the coming summer to illuminate the country.

everywhere-crowds rushing to Vine streetcomet plainly visible in the northwest-large fiery round body-tail not perceptible- alarm bell struck—six of our debtors pay up and ask forgiveness. . . . . . Pshaw - the comet way. The wife essayed to follow, but her footturns out to be a red headed girl, harging out steps were tardy; she was a moment—an instant clothes on the top of a house; great disappointment; the six debtors aforesaid come back and want to borrow. Thermometer 83 deg.

Washington Observatory -Noon- The air smells of sulphur; attributable either to William Walker and his associate, or the approaching comet. More anon.

Leo, 10 1-2 A. M. The comet has just passed, and announced that he is bound to strike some one of the smaller planets of the solar system; but whether Mercury, Venus, Mars; the Earth or Uranus, it is impossible to say; most probably the latter.

Wall street, New York, 11 A. M. Jacob Little has just received a private dispatch from the Great Bear, who says the comet is sure to strike. The consequence is a great decline in yet from Taurus, and the bulls are waiting anx- heap before him.

Luna, 12 M. The comet is coming near, and presents a very striking appearance.

Later. The man in the moon has just been struck. It is feared that the moon cannot shine alongside of the comet.

Still later-The man has recovered and struck back. Result doubtful.

Arctic Circle, 1 P. M. The North Pole has been knocked down by the comet, and the line is out of order. Send on a pole of some kind, exiled, hoop, or fishing to repair damages.

Washington, 2 P. M. President Buchanan has issued a proclamation warning the comet off and threatening to send an expedition against it. Gen. William Walker has been closeted all the morning with the President, and will probably command the expedition. Of course the comet will not dare to touch the earth, and no more like the case of the house, which was dashed in he cannot survive. fears need be entertained.

### The Day of the Expected Comet.

The prediction of the collision of a comet with this earth on the 13th of June, reported to have been made by a German astronomer, though since denied, appears to have excited more consternation among the credulous than we had anticipated. And in several places, individuals were impressed with the belief that the comet had actually struck. The correspondent of the N. Y. Tribune writes from Utica, N. Y. on the ed my mind as I looked on the corpse of that 14th ult., that "Last evening various exciting mother, and thought on the fate that had strickrumors were abroad in this city, to the effect that the long-threatened comet had 'struck' in the neighborhood." This report grew out of the following phonomena:

A tunnel-shaped, black, moving body, of a nebulous character; made its first appearance, over the northern outskirts of the city and moved easterly, accompanied by buzzing, rumbling noise and gradually elongating its figure as it went, approaching the earth nearer and nearer, until finally, having taken a northerly sweep, it struck the ground near the dwelling of a Mr. Root, in Deerfield, tearing down a fence or two, and pass-

in which the planets shall revolve, all jesting or made a descent upon his barn, ripped it up, and sporting respecting the laws of nature, is as dis- scattered it to the winds. Then passing on, tearing respectful to God, as it is to ridicule his word .- up trees, fences and outhouses in its terrible come upon you, and hear Jesus in words of Such efforts at wit as the following, respecting course, it finally struck the dwelling of Mr. John the comet, which we copy from the Philadelphia Warren, and in a twinkling the entire building Journal and Bulletin, only evince a depraved was one utter wreck, literally "smashed all to taste, and an undevout heart. The date in the pieces" and destroyed. The dwelling was not article, is that which was given for the comet's blown over-such an idea is not a true one of the utter and total crash. The building was lifted from its stone foundation, carried a distance Work has ceased. The people have just completed of some fifteen feet through the air, and dashed a hole in the sand two and a quarter miles in in splinters upon the ground, leaving a clean plat depth. The tail of the comet will be run into of grass between the place where it had stood and

In the house were a family of six-parents and children. Mr. Warren, seeing the terrible object rushing down upon him, tearing up trees Still later, 12 o'clock M .- Great sensation and fences in its onward course, and buzzing like a thousand hornets' nest combined, called upon his wife and children to accompany him to the cellar, and suiting the action to the word, seized two of the children and leaped down the stairtoo late; the engine of destruction tore the building up, carrying herself and child, together with a little son who was behind her, with it. husband had but time to see her ascend with the building that tore away from above him, and then he stood exposed to the day, in his open cellar. He went to view the ruin of his home; it was complete. Here lay the dead and nude distance. body of his wife, the destroying power having stripped her clothing from her person; there lay his son, covered with blood, and senseless; and just beyond, his dwelling lay one such mass of destruction as probably never was beheld before. Broken and splintered bedsteads, cradles, tables pots, kettles, chairs, boxes, trunks, crockery, tin-ware, hats, clothes, stores, bottles, bricks, plaster, clocks, beams, stones, shingles, and end-Erie and New York Central. Nothing heard less et cetera, lay crushed and crumbled in one

the road, rushed on a few rods, turned and swung about into the garden of the next neighbor, Mr. J. M. Budlong. A gentleman who saw it here describes it as resembling a monster elephant's trunk, swinging lazily but powerfully about, the agent of destruction swung on. For hundreds of feet to the south, east and west of the barn, the field was literally strewn with the broken beams, shingles, etc., and the contents of the barn-straw, manure, corncobs, hay, etc. Unone heap of ruin on a single spot, the barn was an apparent bruise or wound on her body was found dead a few feet from the site of the build-

I was permitted to enter the residence of Mr. and view it. It was clothed in its grave gar- flying through the air ments, and a handkerchief concealed great ghastly bruises on the neck, though the blow which caused death is evident in a wound upon the abdomen. Reflections sad and suggestive throngen her in death, while the infant in her arms was utterly unharmed, and the boy behind her not so seriously wounded as to cause instant death; but reflections are not in place here.

The boy spoken of died on the 16th of June. In the neighborhood of Schenectady, N. Y. according to the Star of that city, a hurricane on the same day removed fences, unroofed buildings, and uprooted trees. The Star says:

"The damage was entirely confined to a nara hurricane it is remarkable that it should have if they did not believe the comet had struck .-

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|ing on, gradually settling lower and lower. At | been confined to so narrow limits. The theory, last, having reached a point some five miles in a however, in the afflicted neighborhood is, that As Jehovah holds the winds in his fists, di- north-easterly direction from this city, near the the comet must have struck slightly somewhere in the town of Duanesburg."

On the same day, a whirlwind commenced about 5 miles S. W. of Oswego, N. Y., near the residence of Mr. Peter Simons.

During the storm two large clouds were observed rushing together with immense force; the noise of their collision resembled the report of a cannon, and was heard at a considerable distance. The wind seems to have leaped from the clouds, and descending toward the earth the entire roof of a barn belonging to Mr. Simmons was taken off, and the fragments, boards shingles and pieces of rafters strewed along for the distance of one and a quarter miles.

The whirlwind passed on and next struck the dwelling house of Mr. James Cole, tore out the gable end and took up the building, actually turning it half round on its foundation. Incredible as this appears it is strictly true, and the front door of this house, formerly opened toward the street, now opens to a lot adjoining the yard. Mr. and Mrs. Cole were absent at the time, leaving two children in the house. It may well be supposed that on their return they were considerably astonished at the appearance of things, though overjoyed to find their children unharmed except from fright.

The orchard of Mr. Oliver Foster was next in its course. This was completely prostrateu, some of the trees taken up and tossed hither and thither at the sport of the destroyer, and tops of the trees sent flying through the air at a great

The whirlwind having thus executed its purpose in destroying property, next made an attempt upon life, with but too fearful success .-A German teamster, named Martin Schwader, in the employ of Mr. Furniss, who owns a sawmill in that region, was loading staves in a wa-Old Mr. Furniss was handing him the staves while the teamster took them and stowed them away in the wagon. The attention of the two men was attracted by a singular noise, when looking upward, they saw a common barn shov-After destroying the house, it passed out into el flying through the air over their heads, at about thirty feet from the ground, and twirling around in the most singular manner. Naturally enough their eyes were riveted upon this remarkable phenomenon, and the next instant a small maple-tree standing nearly its length from crushing all in its way and hurling boards and the wagon, was caught by the wind and the top trees into the air like playthings. Swinging of it thrown directly across the wagon, knockabout in Mr. Budlong's garden, it crashed over ing the teamster down upon the staves and throwthe fence, swept up to the barn, a large, nearly ing Mr. Furniss to the ground. The latter was new and very substantial structure. The moment but slightly injured, and in some ten minutes it struck, the barn was thrown into the air, rid- help was at hand. The top of the tree was dled to pieces, and hurled in all directions, as cut away and the unfortunate German found lying on the staves which were covered with blood from the mouth and head. He was taken up insensible and medical aid procured from this city as soon as possible. At the last accounts he was still insensible, and it is thought

After this bloody exploit, the tornado sped on scattered over the entire field. A cow without to a wood lot of about ten acres owned by Gilbert and Penfield. Throughout the whole ten acres there is not a tree left standing, while their tops are broken off and carried through the air to an incredible distance. Mr. Gilbert perceiving the Budlong, where the corpse had been laid out, devastation, and every kind of movable thing and called upon the family to come out as soon as possible, "for the Comet had struck and their time upon Earth was short!" He is probably considerably astonished to find himself on this sublunary sphere to-day, after having fully made up his mind to leave it for-he knew not

Not satisfied yet the whirlwind next attacked two barns belonging to Mr. Henry Rowe, and utterly destroyed both. One of them was taken from the "underpinning" and carried bodily about four rods, where it fell to the earth a heap of ruins. The other barn was broken in pieces and strewed about in all directions. Mr. Rowe also appears to have had the same idea concerning this remarkable phenomenon. Mounting row strip of about five miles in length and a his horse he rode quickly as possible to Fitch's quarter of a mile in width. For so severe a Corners, and hurriedly inquired of those he met

Considering the fact of these wonderful occurrences happening on the 13th of June-the day set by a German astronomer for the destruction of the earth-it is not to be wondered at that a somewhat credulous man should entertain this idea, placed in these singular and appalling cir-

On the same day a terrible tornado swept over a portion of Christian County, in Southern Illinois. In the village of Pena buildings were swept from their foundations and some of them carried in the air, others unroofed, and others torn into atoms. A number of new stores that had just been completed were scattered into fragments; the Presbyterian church, a large frame building, was moved some six feet from its foundation; the Illinois Central freight depot was unroofed; a train of cars was blown from the track; and worse than all, five persons -a woman and four children-were killed by being struck by falling timbers, or carried into the air and thrown upon the ground. Several other persons were more or less injured, some of whom may die from the effects of their injuries. It is believed that great damage was also inflicted in other places, but full accounts have not yet been received.

At Louisville, Ky., on the night of the same day, one of the most violent storms ever experienced in that latitude prevailed. The rain poured down in torrents, and the vividness of the lightning was only exceeded by the continuous and intense pealing of thunder. The wind blew with great violence, trees were snapped off, and houses unroofed. The trains on the New Albany and Jeffersonville railroads were detained several hours in consequence of obstructions on the tracks, lodged there by the gale.



### The Advent Gerald.

BOSTON, JULY 4, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### II. PARABOLIC COMPARISONS.

solution uni 7. THE HOUSEHOLDER. I VISUALIE 1

"Jesus saith unto them, Have ye understood all these things! They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."-Matt. 13:51, 52.

The analogies here, are

1. The householder ;-corresponding to the scribes, or to those whose duty it is to teach the gospel of the kingdom. And.

2. His bringing out of his treasuries things new and old ;-corresponding to the bringing out from the Scriptures, novel as well as familiar truths, by every teacher who has been fitted by the Holy Ghost for the position he occupies. His teachings will be adapted to the wants, capacities and conditions of his hearers, according to the country and age in which they live. possible, "for the Con

### Idadorq 88. THE BUDDING FIG. TREE. I HOOK ON

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that the summer is nigh : so likewise ye. when ye shall see all these things, know that it is near even at the doors."-Matt 24: 32, 33. or, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . know ye that the kingdom of God is nigh at hand."-Luke 21: 28-31.

The simple teaching of this parable is, that the nearness of the kingdom God is as certainly indicated by the occurrence of the predicted events, as is the nearness of summer by the budding of the trees in spring. And there is here, not only a permission to know, but a command that we recognise its approach, and announce the evidences that harbinger its coming, weatled but bill gods

NOTES AND QUERIES.

ON THE SONS OF GOD.

Bro. B. Will your answer to the question " who are the sons of God?" apply to Job 38.7! R. R. Yori

Ans .- It will not. A different order of beings must be there referred to this denominative; for the children of men did not then exist. " The sons of God" include those of angelic as well as of human origin; but those to whom children were born, in Gen. 6:2, could be only of human origin-the Lord's party among the children of men; and those in Job 38:7, of angelic, for the reason before given.

QUESTIONS.

1. Who are the witnesses spoken of in Rev. 2. Does Jerusalem in Isaiah 33:20 refer to the

church ? 3. Who are the nations that are to be deceived ?

Rev. 20:8. Ans .- We interpret the two witnesses, as symbolic of the Scriptures and the church ;-for explanation in full, see our " Brief Commentary on the Apocalypse." Price 75 cents.

Jerusalem must mean Jerusalem, unless the phrasology is such as to show that it is used figuratively. In the scriptures referred to, it cannot be figuratively interpreted by any law of trope, and therefore it is the city so named to which reference

The nations referred to in Rev. 20:8, must be the nations of the wicked dead that were not to live again till the end of the 1000 years. As they were to be raised at the epoch when Satan is loosed, they will then be in the four quarters, i. e. in all parts of the earth; and as they alone will be subject to Satan's deception, they alone must be referred to.

Will you please give your comments upon the tollowing passages, which I fear are not properly understood by us? 1st. Matt. 12:36,37 "But I say unto you, that for every idle word that men shall speak; they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

2d. Ephesians 5:4, "Neither filthiness, nor foolish talking, nor jesting; which are not convenient but rather giving of thanks." THOMAS SMITH.

Ans .- We are commanded, whether we eat, drink, or whatsoever we do, to do all to the glory of God. In every word that is spoken God is either honored or dishonored. If they are kind, affectionate, truthful and innocent, God is honored; but if they are uncharitable, censorious, false and cruel, God is dishonored.

The Greek word here rendered "idle words," signifies not only vain or empty, but also wicked and injurious, such as a false testimony against a neighbor. Our Lord must be here understood as condemning all false and injurious expressions. For the whole tenor of one's conversation will be evidence for or against him in the great day. Doddridge says of this passage, "Discourse tend ing to innocent mirth, to exhilarate the spirits, is not idle discourse; as the time spent in necessary recreation is not idle time." But reference is made to words thoughtlessly or maliciously spoken against God, or man.

In the text in Ephesians 5:4, "filthiness" refers to anything vile in word or act. The word rendered "foolish talking," signifies scurrility, buffoonery, or that which exposes another to contempt. And that rendered jesting, signifies a play upon words by which they are made to give an offensive meaning. He who loves God will not dishonor Him, or harm the feelings or reputation of his fellow beings, by inuendoes, any more than he will by direct falsehoods.

## YAHVEH-ELOHIM.

Continued from page 196.

On the three names of God thus brought to view, Mr. MacWhorter says, -in an article which appeared in the January No. of the " Bibliotheca Sacra," and which was prepared with an eye more to the wants of scholars, than was his books which was designed for common readers :-

"There are three great names in the old Testament Scriptures, applied to God, viz., ELOHIM, ADONAL, and YAHVEH. These names are everywhere distinct in the original, and yet interchange under the relations of the work of deliverance and redemp-

" Elohim and Yahveh are the two distinctive names of the Old Testament. ADONAL (Sovereign) is a title expressive of a governmental relation, and takes the place of either Elohim or Yahveh according to the circumstances."

ELOHIM, "a name unfolding all the attributes of God as opposed to man, stands 'in the beginning' as Creator of the universe. 'In the beginning Elohim created the heavens and the earth.' This

Yet this term is a plural noun, appearing everyis also used as infolding distinct personalities, as us make man in Our image, according to Our like- affirmation.

"YAHVEH, OF YAHVEH ELOHIM, is a name of relation. It is a name, as we have shown, growing and used as a noun, and so becomes Yahveh. out of the expectation of humanity in view of a Divine promise. He who gave the promise, adopted its name and entered into a relation of affection with the race. This name originated in human want and need, having a human history and growth and yet representing a Divine promise, was fitly chosen as foreshadowing the incarnation of the Divine Person, who assumed it to himself, and proclaimed it as His memorial name." ELOHIM, also assumes all the attributes of ELOHIM. and makes use, in two instances, of the plural form : And YARVEH ELOHIM, said, Behold the man has become as one of Us, to know good and evil;" "And YAHVEH ELOHIM said, Let Us go down, and there let Us confound their language.'

"Thus ELOHIM, by derivation and use is a term expressive of power, and represents the object of awe and reverence-standing at the head of the universe. Adonat (Sovereign ) express a relation of dominion . YAHVEH represents a relation of deliverance and affection."

ELOHIM, the God of Power, appears first as Creator, and in speaking, uses a form of expression implying the existence of other personalities on an equality with Himself. YAHVEH ELOHIM, enters into relation with man, assumes all the attributes of Elohim, and maintains a special superintendence over the race. YAHVEH ELOHIM, also uses the plural form in speaking, implying the existence of other Personalities on an equality with Himself. And yet these names are continually interchanged in such a manner as to produce the impression of

" Coming to the Psalms and the Prophets, how ever, the distinctions are more apparent. Two Divine Persons are represented, sometimes, The One as commissioning, sending and sustaining The Other, who is looked for as sent. More often, however, the divine speaker identifies with Himself, a Person invested with all the attributes of Divinity, who is represented as a suffering Messiah and also a triumphant and reigning King."

" Except for the comparatively few instances in which a Divine Speaker, other than YAHVEH ELO-HIM appears, YAHVEH is 'The One God' of the Hebrew Scriptures. That other Speaker, whom no man hath seen at any time, stands in a relation o the Old Testament YAHVEH as sending Him, and His work, like that of the Father in the New Testament to the Son. In the course of the prophecies when YAHVEH ELOHIM is looked upon as leaving heaven, and so as in a measure parted off from the full glory of Divinity, the name YAHVEH, is in a few instances assumed by another Divine Speaker, who takes the place of YAHVEH in the heavens, and by adopting his name, expresses his own participation in the work of deliverance and redemption, at the same time maintaining, in the world, the idea of a Divine Deliverer still at the head of the universe. When YAHVEH appears upon earth as the Messiah. and by his incarnation becomes our 'elder brother.' he bears another name, Christ 'the anointed,' and

"He who appears in the New Testament as God the Father, and of whom Christ declares, 'No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hathdeclared him '; who in the Epistles is spoken of as which is especially fashionable. For the purchase a distinct personality, save as appointing sanctioning the work of YAHVEH ELOHIM."

"YAHVEH, OF YAHVEH ELOHIM, enters into relation with man, walks with him in the garden, communes with the patriarchs, delivers from bondage proclaims the law, sends his prophets, comes to tickets for the ball at a great price.' his own, is rejected and crucified, ascends into glory and will come again to judge the quick and the

As Yahveh is thus the Coming One, we can comprehend something of the emotion of Israel, when waited for thy deliverance, Oh YAHVEH," Gen 49: 8. When this Deliverer manifested Himself to dren from Egypt, says Mr. MacWhorter:

memorial from generation to generation.

Елоны is a remarkable word. It is the title of Moses : What shall I say to Israel's children !-The One God as contrasted with polytheistic ideas. And God said : 'I will be who I will be.' Here the Hebrew verb HAYAH, 'to be,' answering primawhere as the subject or nominative of verbs in the rily to the old English ' to become,' to 'come about' singular. This noun, standing thus in the plural to begin to be, or appear,' (either in time or number, and nominative to ver bs in the singular, space) is taken and used in the first person singular future, twice; and so we have the proposition in this remarkable case : 'And Elohim said, Let just cited, 'I will be who I will be.' This is the first

" Next; The first person singular future of the Hebrew verb HAYAH, to be, viz. I will be, 18 taken who will be.' We have then this proposition : "Thus shalt thou say to Israel's children, " I who will be" hath sent me unto you.' This is the second affirmation.

" Finally; after this explanatory and emphatic introduction, we have the third person singular future, of the old form of the same verb HAYAH ' to be,' that old form, filled with historic memories, recalling the last uttered longing of the dying Israel, for the Deliverer yet to come, 'I have waited for thy deliverance, O Yahveh.' "

To be continued.

#### RELIGION IN CALIFORNIA.

During the session of the Connecticut Association at Lyme on the 16th ult., some interesting statements were made by Rev. Dr. Bushnell in regard to the state of religious affairs in California -from which State as is generally known he has recently returned. In answering the question, who are the people of California? he named first the Chinese. Of these, he said, there are 60,000 real Celestials, who are celestials, and nothing else. Next are the Mexicans-an ignorant, but mostly an inoffensive people. Of these there are 20,000. Next are what may be called the American Border Ruffians, much like those that have operated in Kansas. They are called ' Pikes,' from Pike country, from which many of them came .-They are like their namesakes in Kansas, but not acting as badly since they have not had the chance: Next are the Northern men, who have gone hither for trade. These are the most valuable, and on these we chiefly rely to build up religious institutions. Next are what are called Southern gentlemen, though the term is strangely perverted to cover them. These have gone thither in numbers like the frogs of Egypt, and gone to live by politics .-They are ready to pursue any means that are needful to get office; and having got it, they are ready for any way to come down upon the Treasury .-They have run the State in debt two millions, for which she has nothing to show, except a few old benches. And now, having exhausted the treasury, they are scudding back. Their occupation is gone. It is the buisness of these men to keep things, a brewing and by all their operations they are strengthening corruption. There is no soul in them, and soon it will be found that there is no money in them. And when their supplies are cut off they must cease."

After speaking of the sinfalness which is manifested in many ways, the speaker added :

"Yet the condition of California is not desperate. There are in it some good men. These are found chiefly in the cities, while the country settlements are especially corrupt, reversing the order which elsewhere prevails. There is more sin on Sundays than on all other days. In the cities, some morality and spirituality obtain. The church of which Mr. Hunt had the charge, is a living, god ly Church, ready to every good work, marked by God for exerting a great influence hereafter, and there are a goodly number of interested men sprinkled over the State. But what is said of the Congregational churches cannot be said of all .-There is in California a great Presbyterian church Theos, no where in the Old Testament appears as of an organ for this church a fair was held, and a band of music was stationed at the door, and grand dance and a raffling were connected with it and by this means they raised the money and purchased their organ. They have also got up dances to raise money for their ministers by the sale of

The Rev. Mr. Hunt, the first settled Congregationalist Pastor in San Francisco, was also present at the Convention, and in the course of his address

"The Congregationalists are few and their membeing near his death he said to Elohim, "I have bership is small. The church in San Francisco numbers 200; and it is very efficient. It has the best company of young men anywhere to be found. Moses, for the purpose of delivering Israel's chil- They are effective as Missionaries, and take the lead in all efforts to bring strangers under the in-"He sets forth this name with the most solemn and fluence of the Gospel. It is so, also, in Sacramenemphatic formality under three Divine affirmations to. The Congregational church there is the leadand adopts it as his own, his great and standing ing church. We have, also, churches in Nevada, Warren and Durant. But we are, in our work in "What are these affirmations! They are re- California, much isolated and alone. We have corded in Ex. 3:14, in reply to the question by had no extensive revivals. Our greatest hindrance

day of trade, amusements and revelry. More is can only account for them. done on that day to corrupt the people, than on all other days. Our people have to make their way to our places of worship, through crowds assembled for noise, fighting and merriment. Sunday is also the great day for theatres. Auctioneers, at every turn are crying off their goods to assembled crowds. In some instances, preaching has been held in the same houses with the theatres- the theatre company waiting for the preaching to be done, and sometimes the preaching for the theatre. of the regular steamers running between Quebe But there is a growing desire with the people to have it otherwise. Probably nine tenths of the people desire a strong law, to enforce exclusion of the Sabbath trade and amusements."

### Fr m the N. E. Farmer.

The Weather .. . The Comet. The coldness of the season, and the singular atmospherical phenomena which have manifested themselves within the last two weeks, are setting people to wondering whether, after all, the earth has not come in contact with the predicted comet. The following speculations on this subject, which we find in the Traveller, will be read with interest. We do not know on what authority it is assumed that a comet has actually come near the earth within a week or two. We have seen nothing to justify such a statement, except the prediction of the French astronomer, M. Babinet, and the following vague item which we find affoat in the wards the shore, and at the same time the officers newspapers :

" A Halifax paper says that the comet is visible there to the naked eye in the north-east direction of the heavens. Its appearance is equal to a star of the first magnitude, but of a dull color, every now and then scintillating as with sudden flashes of light."

It will be remembered that a comet, invisible to the naked eye, approached the earth in May, coming within 20,000,000 miles of us, it is said ; but it began to recede from the earth on the 8th ultimo. and, it would seem, could have nothing to do with the atmospherical disturbances of the last few weeks.

The following is the article alluded to above: The fortnight between Sunday, June 7, and Sunday, June 21, seems to be peculiarly fraught with storms, freshets, tornadoes, and other interesting exhibitions of the power of nature, in all parts of the country. Some of these have been accompanied with thunder and lightning of the most startling character. Our exchange papers have teemed with such accounts, which have been given to the public in brief. The Buffalo Commercial Advertiser takes ground that all this may have been the result of cometary disturbance of the atmosphere, and even goes so far as to suggest that the comet struck the earth on the 13th, but being only a gaseous body, could do no injury. That the comet came near the earth-much nearer than comets usually do-there is no doubt; but had it passed through our immediate atmosphere, it would not be seen in the precise quarter of the heavens that it now occupies. But, conceding what appears to be stated on good authority, that the comet approached the earth within a fourth of the distance of the sun -say 20,000,000 miles-and the reasonings of the Commercial will apply with some force, as indicating a consequent disturbance of the atmosphere. The Commercial speaks of the various remarkable atmospheric phenomena of the 13th, the tornado in Central New York, the storms in Massa-

Central Illinois, and then says : "But the occurrence of a series of tornadoes, at the same hour, in regions separated by thousands of miles, accompanied by unusual electric phenomena, and preceded by other extraordinary eircumstances, was all that we had any reason to expect from the comet.

chusetts and Connecticut, in Louisville and in

The season had been unusual. From the 1st of April to the 15th of June, nearly twelve surface inches of rain had fallen, more than double the usual quantity. As the day approached, the character of rain-storms became unusual. In Philadelphia, on Thursday preceding, small black clouds

passed over, which discharged hogsheads of water in solid bulk at intervals. In Willings Alley about two hogsheads fell in all, and covered a space of only some thirty feet, while all else was dry. About the same time, remarkable rains occurred

in Chautauque and Steuben counties, causing floods. During all this time the weather was cool, the great heats out of which tornadoes are always generated had not existed. The air of ded that there must be something delightful in it, Saturday morning was still and cool; until, all at and he gazed through it for a long time, but, seeonce at about 3 P. M., the very hour designated ing nothing, he concluded his master was a fool, for the contact of the comet, there occurred in far and the telescope all nonsense; and he told Rover, separated regions a series of fearful storms, each the dog, what he thought of his master, independent of the other, with a total disconnection, so far as any ordinary causation is concerned, but with such a remarkable coincidence as to time satisfied of two things !'

is that there is no Sabbath. Sunday is the great | and character, that some single and unusual source

We do not add other incidents of these storms. Shall we call all this mere accident, or was som one great cause at work that day, of which these storms were but what we have called them, the mere eddies of the great whirl produced by two immense gaseous currents of frightful velocity?"

#### Terrible Accident.

Montreal, June 7. The steamer Montreal, one and Montreal, left this port at 4 o'clock yesterday afternoon, having on board between four and fivhundred passengers, of whom a majority wer Scotch and other emigrants, recently arrived from Europe. Nothing unusual occurred after leaving the wharf until the Montreal had reached Poin Cape Fudge, about twelve or fifteen miles abov this city, when the wood work near the furnace was discovered to be on fire. Almost at the very moment that the smoke was first discovered, th flames broke forth, causing the utmost consterna tion among the crowded passengers. The fire wa first discovered at about five o'clock, when the steamer was nearly abreast of Cape Rogue. Every effort was made to arrest the flames, and for this purpose the engines were stopped so as to lesser the draft, but finding it impossible to save the steamer, Capt. Rudolph ordered her to be run toand crew exerted themselves to get out the life

The flames spread with the most astonishing rapidity, and in a few seconds after the steamer egan to move forward, the wildest confusion and despair prevailed throughout the ship and numbers of the passengers threw themselves overboard and were in most cases drowned. Fortunately the steamer Napoleon, also bound for Montreal, was but a few miles in advance of the burning boat and as soon as the fire was discovered put back with all possible expedition, and succeeded in rescuing from the burning wreck 127 passengers. Capt. Rudolph and the purser of the Montreal were amongst the number of those who threw themselves into the river, and they being excellent swimmers succeeded in reaching the steamer Alliance and were saved. It is quite possible that others may have succeeded in saving themselves by swimming, but as the steamer became unmanageable when a considerable distance from the land. there is no doubt but that most of those who threw themselves from the burning boat found a watery grave. Sixteen of these saved died within a short time after they reached the deck of the Napoleon, and from present information it is believed that the total loss of life by this terrible disaster will not fall short of from three to four hundred. The steamer Alliance arrived here this afternoon with 15 dead bodies, and another boat is known to have 60 bodies, but we have not been able to learn the names of any of those lost, except of Norcross and Phillips, of Three Rivers. The Montreal had on board 258 emigrants recently arrived here from Glasgow, together with several German families and raftmen, and several American passengers.

METEORIC PHENOMENON. P. Johnson communieates the following to the New York Tribune from Carbondale, Pa., June 20 :

" A strange and startling phenomenon took place near this city just at sunset last evening. A large cloud was seen making its appearance, coming directly from the northwest, accompanied by considerable wind. When near this place, a dark looking cloud or substance was seen to leave the cloud and make diagonally for the earth. So soon as it struck the ground, contrary to all expectation it became highly luminous. Making directly for a large barn that stood in the field, it passed its course gaining in velocity as far as the eye could reach, making a straight course for the woods, melting stones of considerable size, and burning up brush and underwood, making a complete road of a rod or more in width, for the disance of three miles, and finally fetching up against perpendicular breast of solid anthracite coal of sixty feet in thickness, proving rather too much for his cometship, leaving nothing but a sulphurous mass behind."

THE MONKEY AND TELESCOPE-A FABLE. The monkey of a celebrated astronomer, having seen him continually looking through his telescope, conclu-

"I don't know the use of the telescope, nor how wise our master may be," said the dog, "but I am

"What are they !" said the monkey.

"First," said the dog, "that telescopes were not made for monkeys to look through; and, secondly, that menkeys were not made to look through | tempt.

### EXPOSITORY.

#### THE PROPHECY OF HAGGAI.

The greater number of the prophets of Israel preceded the time of the Babylonish captivity. Jeremiah, Ezekiel, Daniel, Habakkuk and Obadiah wrote near or during that period. Haggai Zechariah and Malachi were all who appeared subsequent to it. These are sometimes called "The Prophets of the Restoration."

Of the person of Haggai very little is known, but the time when he wrote is recorded in his prophecy, which was uttered in four parts, at intervals, during a period of four months. The 1st prophecy embraces the 1st chapter. The 2nd embraces the 9 first verses of the 2nd chapter. The 3rd, extends from the 10th to the 19th verses, inclusive; and the 4th, embraces the remainder of that chapter.

#### di al foldfiel morPROPHECY 1. aved aw tall you

" In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of Yahven by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high

Thus speaketh YAHVEH of hosts, saving.

This people say, The time has not come, The time that the Lord's house should be built." -1:1,2.

The Darius here spoken of, is generally agreed to have been Darius Hystaspes, whose reign, according to Ptolemy's Canon, dates from B. C. 521. Fifteen years before the commencement of his reign, " in the first year of Cyrus king of Persia,' Ezra 1: 1, which was B. C. 536, proclamation was made to let all who would, of God's people, go to Jerusalem, for the purpose of rebuilding the Temple. A large number, 42360 persons, 7337 servants and maids and 200 singing men and women, in all 49897 persons (Ez. 2: 64, 5,) went up with Zerubbabel and others of the chief of the fathers, and dwelt in their respective cities. In the seventh Jewish month of that year, the altar was reerected at Jerusalem and burnt offerings were offered thereon. In the second month of the second year, in May, B. C. 535, they began "to set forward the work of the house of the Lord," and " the builders laid the foundation of the Temple," amidst the shoutings of the young men, while the old men who remembered the first house wept aloud .- Ez. 3:8-13. The adversaries of Judah began immediately to oppose the work, but they accomplished little while Cyrus lived ; but he was succeeded by Cambyses, the Ahasuerus of Ez. 4: 6, in B. C. 529, when the work of the Temple was suspended " unto the second year of the reign of Darius king of Persia."-Ez. 4: 24,-Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them."

Thus the work had been suspended nine years. when Haggai, two months before Zechariah, began to arouse the people to resume the work-he being directed to do so by YAHVEH, their Coming One.

Zerubbabel is called Sheshbazzar, in Ezra 1:8 and 5: 14, and 16, which was probably his Challean name. He is styled "the Prince of Judah." in Ez. 1: 8, and " the Governor," in Ez. 5: 14he being made the governor of Judah by Cyrus, who entrusted to him the rebuilding of the Temdaiah, and a nephew of Shealtiel, (there called Salathiel,) an elder brother of Pedaiah and son of Jehoiachin king of Judah. Shealtiel does not ap- Haggai, Yahveh's messenger, in Yahveh's mess pear to have had any sons of his own, and so Zerubbabel his nephew succeeds him as the "Prince of veh. Judah,"-being his son by adoption, or so called of David was continued to the birth of Christ.

Joshua is called "Jeshua" in Ez. 2. 2; 3: 2

priest, of the line of Aaron, who was carried captive to Babylon, 1 Ch. 6: 15. Thus in the return from Babylon the governorship and priesthood were, respectively, in the line of David and Aaron where they legitimately belonged. And as governor and priest the people are appropriately addressed through them.

There appears to have been a dilatoriness on the part of those whose duty it was to have gone

ness of the undertaking and their limited numbers and resources. But God rebukes them, for thus excusing themselves, in a tone of withering con-

"Then came the word of YAHVEH by Haggai the prophet, saying :

Is it time for you, O ye, to dwell in your ceiled houses,

And this house lie waste ?"-1: 3, 4.

Their inability to build the temple, is disproved by their abilty to built for themselves stately residences : and thus the repetition of "O ye," gives emphasis to the rebuke of such a hypocritical plea.

The prophet proceeds:

"Now, therefore, thus saith Yahveh of hosts; Consider your ways:
Ye have sown much and bring in little;
Ye eat, but ye have not enough;
Ye drink, but ye are not filled with drink;

Ye clothe you, but there is none warm; And he that earneth wages, earneth wages to put into a bag with holes "-1:5,6.

"Ways" is here put by substitution for their course of conduct. In trying to save for themselves they had withheld from God; and now God asks them to see if they had gained anything by thus trying to over-reach Him. To put wages in a bag with holes, is put by the same figure for their in ability to retain what they had earned,which would "make themselves wings," and "fly away as an eagle toward heaven," (Prov. 23:5.) "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24.) "Filled with drink," is a metephor expressive of satisfaction. In all these efforts to withhold from God, they had only withheld from themselves.

"Thus saith Yahveh of hosts : to not men and and Consider your ways; Go up to the mountain,

And bring wood and build the house; And I will take pleasure in it, And I will be glorified, saith Yahveh."—1:7,8,

Cyrus had granted permission "to bring cedar trees from Lebanon, to the sea of Joppa," (Ez. 3: 7.) and as they did not wait for a new decree, they commenced their work under that given by Cyrus, so that the "mountain" here referred to, is probably mount Lebanon, on which grew the cedars of which the temple was built.

"Ye looked for much, and lo, it came to little, And when ye brought it home, I did blow upon it. Why! saith Yahveh of hosts: Because of Mine House that is waste, And ye run every man into his own house

Therefore the heaven over you is stayed from dew, And the earth is stayed from her fruit. And I called for a drought,

Upon the land and upon the mountains,
And upon the corn, and upon the new wine, and
upon oil,
And upon the men, and upon cattle,
And upon all the labor of the hands."—1:9—11.

The act of looking, is a substitution for expect-

ing, -in reference to their gains and earnings.-The Lord's blowing upon it is put by the same figare for the acts of His providence, by which their labor was rendered profitless and unsatisfying .-And every man's running to his own house, is likewise put for his attention to his own interests, while he neglected the Lord's house. Therefore drouth, blasting and mildew were sent by the Lord to render their labor profitless, as a punishment for their selfishness.

The punishments here inflicted were among those which the Lord threatened them with in Deut 28: 23, if they were unfaithful to His word.

"Then Zerubbabel the son of Shealtiel and Joshua the son of Josedech the high priest, with all ple. He is here called "the son of Shealtiel;" but the remnant of the people, obeyed the voice of according to 1 Chron. 3: 19, he was a son of Pe- Yahveh their Elohim, and the words of Haggai the prophet, as Yahveh their Elohim had sent him. and the people did fear before Yahveh. Thus spoke unto the people saying I am with you, saith Yah-

And Yahveh stirred up the spirit of Zerubbabel for being in the succession, and by whom the line the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of the remnant of all the people; and and 5: 2. He was the son of Josedech, the high they came and did work in the house of Yahveh of hosts, their Elohim, in the four and twentieth day of the sixth month, in the second year of Darius the king." 1:12-15.

Thus in twenty three days, a little more than three weeks, from the time Haggai spoke to the people the message which YARVER commissioned him to deliver, the people had responded and were engaged in the work of the temple, their first duty being to collect materials for the work. This forward in the completion of the house, and they promptness to obey, was accompanied by God's had put forth the plea that the proper time for it promptness to forgive, as is manifested by Yah-had not come—looking, doubtless, to the great-veh's declaration of His presence among them.

### CORRESPONDENCE



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the pub-lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the par-ticular view we take of any scripture, from the friends of the Herald.

#### Canada East and Vermont Conference.

appointment in the Chapel at Derby Line, Vt., Wednesday, June 10th, at 2 o'clock P. M. A goodly number of the friends of the cause being present, the first meeting was devoted to prayer and voluntary speaking of the brethren. At 6 in the evening, Elder S. W. Thurber gave a timely discourse founded on 1 Thess. 5: 19,-" Quench not the spirit."

The services of Thursday commenced at 10 o'clock A. M. The Conference was organized by Elder S. W. Thurber being elected President; Elder Isaac Blake, Vice-President; J. M. Orrock, Secretary; A. Kimball, L. W. Sornberger, J. M. Orrock, I. Blake, Brn. Ladd, Burnap and Allen, Business Committee. [Elders O. R. Fassett and R. Hutchinson were subsequently added.] The remainder of the forenoon was spent in devotional

At 2. P. M. Elder S. S. Garvin preached from Matt. 6: 10.—"Thy kingdom come;" and Elder L. B. Sawyer spoke in the evening from 1 Cor. 1; 7.—"So that ye come helind in no gift; waiting for the coming of our Lord Jesus Christ." Among the gifts which we should seek to possess he specified 1. Faith-which is distinctly stated to be the gift of God; 2. Love which is shed abroad in the heart by the Holy Ghost given unto us.—Rom. 5: 5. 3. Humility, with which we are to be clothed as with a garment ;-4. Patience ;-5. Resignation ;-6. Heavenly mindedness.-Phil. 3: 20. and Col. 3: 1, 2. 7. Seriousness; -8. Brotherly kindness; -9. Charity; -10. Zeal; -11. Peace and joy ;-12. Hope.

FRIDAY.

At half past 9 A. M. meeting commenced. Elder O. R. Fassett having arrived, gave some account of Elder Himes' illness, and of the late Conference in Boston, after which, the Business committee introduced the following preamble and res-

Church Organization.

Whereas, there is in some places a lack among us of church organization on a scriptural basis,and this has been to the injury of the cause of Christ with which we are identified. Therefore,

Resolved. That wherever now exist unorganized companies having the numbers and talent for church organization, we would encourage believers in Jesus to have their names enrolled in a book for the purpose, they agreeing to take the word of God as their only rule of faith, duty and discipline,-and that officers be elected, that the discipline of the gospel may be observed to the health and progress of such churches.

This resolution called forth many interesting remarks from several brethren, and was passed unanimously; after which, Elder O. R. Fasset gave an appropriate discourse on the duty of Chrishans towards each other and to the world, founded on Jude, verses 20 to 23 inclusive.

The afternoon session was devoted to hearing from the churches within the limits of the Conference. Some of the delegates reported in writing; from all that was said the following is gath-

VERMONT. Bro. Burnap said, "The church in Cabot was organized by Elder W. H. Eastman, who moved from Cabot to Whitefield, N. H. last fall. We had little preaching during the winter. In February last, Elder Thurber visited and preached to us; an extensive revival was the result,many have been converted to God. At our last monthly meeting about fifty spoke of the Lord's inish the number and curtail the influence of our and we expect quite a number will go forward in the ordinance soon. About 100 communed on our have union. We commenced a Sunday School recently with about 50 scholars. Have also commenced to build a meeting-house, and have secured the labors of S. W. Thurber three quarters of the

those few are united, and would like to have preaching occasionally. Elder A. B. Hopkins has preached in Richford and South Troy half the time for a year past-monthly in each place. In R. there is a union Sabbath School, which is large and interesting. There has been no special religious interest there for some time-though a company may be found striving to walk with God. In Calais, Elder Davis lives and exerts a good influence on community. His church is small, as quite a number of his influential and devoted members have died within a few years-still there is a remnant of faithful men left, who are waiting for the kingdom of God. The church in Montgomery is described by the following letter from Elder Columbus Greene, from whom the brethren abroad will This series of meetings commenced according to doubtless be glad to hear, as he was one of the pioneers of the Advent cause in this northern re-

Beloved Brethren : - Another year has passed away, its returnless distance leaving us contrary to our long cherished expectations, away from our glorious home. Our hearts beating with yours in accordance with "the exceeding great and precious promises," found in God's word, lead us to send to you our annual epistle.

When we review the year that is past, we feel sorry that we have not been more faithful in the service of our blessed Saviour. We have not had any revival in our midst, and we are all more or less destitute of that vivid consciousness which we ever ought to possess; that under all circumstances, it is our daty to do with our might what our hands find to do. But notwithstanding our unfaithfulness, the past year has been one of mercy. The whirlwinds of error that have laid prostrate or scattered so many bands of happy brethren. transforming houses of worship into arenas of controversy, have not visited us; and though our hope is still deferred, it sheds its glorious light over the future, and is far more precious to us than all the pearls of Ceylon, or the sparkling dust of the plains of Sacramento. We are " striving together for the faith of the Gospel," believing " the days of the Son of Man" are specially nigh, that "He whose right it is to reign," will soon come and establish his kingdom, and that " the ransomed of the Lord will come to Zion with songs of everlasting joy upon their heads." For those days we wait, and that we may be "kept from the evil of the world," and be preserved blameless unto the coming of the Son of Man, is our humble prayer. Some that were formerly of our number are now far away-others have died-our resident members number twenty-one, that are united with us in church capacity, and there are several others whom we esteem highly, that worship with us, and co-operate in sustaining the interests of the cause of Christ. We are favored with preaching all the time, from Elder S. S. Garvin, in whom all are united, and have a Sabbath School of about forty scholars, and sustain three prayer-meetings a week. We take several copies of the Herald among us, and appreciate the consistent, straightforward course it has taken through sunshine and storm, and hope the delanquent subscribers will be revived in their minds-pay Bro. Himes, and go on their way rejoicing. We feel thankful to our Father in heaven for raising up Bro. Himes to enter the fields where he has so long and so faithfully labored, and in which his whole soul has been interested. May he be spared for the 'little flock' till the Master shall come.

We send our much-esteemed pastor to sit with you in conference, and our hearts' desire and prayer to God is, that your gathering may be one of great refreshing from the presence of the Lord, and that eventually we may all be gathered to that home of Christ's redeemed, where the wicked cease to trouble and weary spirits are forever at rest. Done in behalf of the Church,

COLUMBUS GREHNE, Church Clerk. Elder J. M. Orrock, said, I moved from Waterloo, C. E. to Derby Line about a year ago, and since then have preached here three quarters of the time. The congregations were small when I came and are not large now compared with what they might be in a place so thickly populated. A number of unpleasant circumstances combined to dimgoodness. Last Sabbath eighteen were baptized, brethren, so that when I came among them their hearts were faint, and they were nearly discouraged. We have, however, been able to sustain, last sacramental occasion. There is a difference beside the meetings for preaching, a prayer-meet-of opinion among us on certain questions, still we ing on the Sabbath and one during the week; few come to these meetings, but those who do, find it not a vain thing to wait upon God. The number of those who are looking for that blessed hope, and the speedy appearing of Jesus is small. Some time for a year. The Lord has done great things anxiety has been manifested of late for a revival for us whereof we are glad-and we give him the of the work of God among us which we consider an omen of good. We are not properly organized In Johnson there are but few Adventists, still -some are anxious we should be, others are indif-

form of union is not of itself sufficient—the matter few years passed through severe trials; we have, the Book of God, something is wrong. however, "a little strength" left, "a few names' that we trust will be accounted worthy to walk with Christ in white. We hope to see better days vet, but we know that if anything is done, we must be pious, patient, persevering and prayer-

CANADA EAST .- The condition of the Advent society in Shipton was stated in a letter from its pastor Elder John Porter, an extract from which is as follows :- " Dear Brethren :- The interest of the church at this important crisis is, with us, not a matter of indifference, and any, or every act that may be adopted by your Body for the general good, will from us meet with a hearty response. Here we are as might be expected, somewhat fallen off in numbers : the wind of time, and the world have carried away some who had been superficially worked upon in the hurry of excitement; and we have had to contend with false brethren, but especially our talented false sister, who did us much harm, but we are all right now -every one has found his own proper place. We grieve most of all over a still greater loss; four substantial members of the body have been carried away captive into the land of 'the enemy,' and what is still worse, they have not yet returned. We are now a church in harmony with itself and the word of keep up their prayer-meeting twice a week : they the Lord. We humbly trust that we have got beyond the reach of the 'fables' of the day, not a note of discord in our ranks, and that we are built speedy coming of our Lord and Saviour. upon the foundation of apostles, and prophets, wishing to be continued a part of the body elect, and under the fraternal care of this Conference. Bro. A. Fuller said of the church in Laraway neighborhood (Dunham) :- Believing as we do in gospel order, we have moved in that direction, and occasional accessions have been made to our society during the year that is past. We now number about 50 members, who, we trust have enlisted during the war. We endeavor to cultivate a missionary spirit, and want others to hear, believe and go out to meet the Coming One. We are much in favor of the Advent Herald, and hope it will be sustained. We have had Elders Sornberger and West to labor among us in word and doctrine, and occasionally others. Though Satan has tried to destroy us, we mean to be a consistent, devoted band of Christians.

Bro. W. S. Cutting said. The cause of God in North Broome and East Farnham is still moving on slowly, although we have seen some that one year in the past bid fair to gain an entrance into the everlasting kingdom fall away, and go back to the weak and beggarly elements of the world while others that were at the same time in the gall of bitterness and bonds of iniquity, are now bright and shining lights in the world, looking for the blessed hope, and waiting for the redemption of the purchased possession. There have been ten baptized in Farnham, and five in Broome the past year and 33 the year before, which make 48 within the last eighteen months. Elder J. Chapman is still laboring with us one fourth of the time, to good acceptance, and we have some visits from Elder P. V. West of Sutton.

The following letters were read in the meet-

Dear brethren assembled in Conference :- It is with regret that I am denied the privilege of being at your feast of tabernacles. It would give joy to my heart and pleasure to my eyes to see and hear the old veterans and pioneers of the cause in company; and to have the naked sword to trim and cut us loose from the world. But this I must be denied, as the way seems to be closed up. I have preached the world's last message, the last Conference year, in the following towns: Dunham, st Farnham, Freeport, Broome and Sutton .-Though quite dissatisfied with my labors yet there seems to be an increasing interest throughout this section of country. In Laraway's neighborhood the friends commenced with gospel order and God has blessed them thus far to carry it into effect. Though Satan has tried his utmost to destroy them yet God's hand has been mighty to save. In Sutton, in some localities, the brethren are doing well. They have regular prayer meetings and a blessed influence attends; yet I think decided improvement would be made if regular gospel order was acted upon. If the veterans do not need order the young convert most certainly does, especially if he has not a thorough knowledge of the doctrine we believe and teach. In East Farnham quite a number have embraced the hope of the Christian,

ferent about it, and knowing that the external For it is morally certain if faith in the doctrine of the Bible does not bring us under the discipline, has not been pressed. This church has within a and a willingness to be directed by the precepts of

We want bro. Himes to come to Sutton, if possible, and stop a few days and teach the way of the Lord more perfectly.

Dear brethren :- I hoped to be with you, but circumstances have ordered it otherwise. I have sickness in my family; for several weeks my wife and two of the children have had the small pox. The cause here has been rising; we sustained a good congregation until my family were taken sick. ] have not preached for six weeks, until yesterday I attended a funeral. The brethren sustain a prayer-meeting every Sabbath. They live so scattered they do not sustain a Sabbath school. There is a great call in this region for advent preaching. If they could have the right kind and if any brother would come into this region he would be well sustained. I have been supported well since I came here and have found a kind hearted people. I have preached in Centerville in the Baptist meeting house, and in Plattsburg, although I found but one Adventist in the latter place. They want a conference there, if Bro. Orrock or Bro. Thurber would come this way. There is a church at Clarenceville, where I labor one quarter of the time, and they are trying to sustain the same. They have had a little difficulty in the church which we hope will be settled soon. Yours in hope of the

B. S REYNOLDS. Champlain, N. Y., June 5, 1857.

J. M. Orrock said, the state of the cause in Shefford is much the same as it was a year ago. I then reported that we had about 60 names on our church book; we have two or three less than that number now. Since the last Conference several have been baptized, though their names are not enrolled with ours. Others are trying to serve the Lord who do not see it to be their duty to unite with us in church fellowship. Difficulties have existed in the church and do now to some extent, there being too much lack of that spirit which leads men to be kindly affectionate one to another, with brotherly love," still there are some of the excellent of the earth there that I trust will be numbered with God's Jewels in the gathering day. I have preached in Waterloo and vicinity a quarter of the time the past year and still retain my pastoral relation to the church. They have also had preaching occasionally from others. They have meetings twice every Sabbath, with or without preaching, and prayer-meeting, every Wednesday evening; but have no Sabbath school at present. There seems to be an increased interest in that section to hear the gospel of the kingdom, and we cannot but hope that the word will find its way to some good and honest hearts, and if we are permitted to meet in another of our annual gatherings, that we shall be able to report greater prosperity among the membership, and an addition to the church of such as shall be saved.

In Magog they have preaching monthly by Elder D. W. Sornberger. The church is smallabout eighteen members, but they are striving for the kingdom. In Granby, Barnston, and several places in Stanstead, and elsewhere there are some waiting for their Lord-but as no special interest exists in these localities nothing farther need be

The reports from the churches were on the whole encouraging. The services of the day were closed by an interesting discourse in the evening by Elder A. B. Hopkins from 1 Peter 4:17. " For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gos-

to sal eds mor'l (Tobe continued.) LOOK YE TO IT

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."-Tim 3:15.

Paul had just expressed a hope to come to Timothy shortly; but lest he should not do so, he writes that he might know how to behave in the house of God, which he declares to be "the pillar and ground of the truth." I quote this text, not to give a sermon on it, but to call attention to a few things connected with the work of the gospel. The apostle is pointing out important duties for the ministry, stating the qualifications of ministers, under the labors of Brn. Chapman, Thurber and deacons and others, gives command to use "sound Sornberger. Yet they lack gospel order. But the words," to "give attention to reading," to "study brethren in Farnham and Broome are endeavoring to rightly divide the word of truth," to "preach to bring about a better state of things by trying the word; reprove, rebake, exhort," &c., to "watch to carry into effect discipline as well as doctrine. in all things, endure afflictions, to do the work of an evangelist." This instruction is for Christ's jous feelings, and religious impressions, or he who ministers. They are bound by the most sacred does most to relieve the wants of the distressconsiderations to obey it. But how shall they do ed, gives most (according to his ability) to spread these things ! They are mortal men, men of like abroad the truth of God, and encourages most the passions with others. "Oh," say some, "the Lord messengers of Christ? The faithful minister must fits his ministers for his work. He gives them a spir-study, travel, pay his expenses on the road, (I do it of labor for souls, and an interest in the wellfare not say he should be supported to ransack the counof his church, such as other men do not have, so try on his own judgment.) support his family, or that they cannot rest, nor refrain from the work he is not a suitable person to preach, and how can to which they are called. They must have grace he do this unless God's servants sustain him in to bear the trials and hardships of their work, and his labors! Ministers often travel 10, 20, 40, or wisdom to teach, to manage, and win souls. The more miles to preach, pay out \$1 to 10, or more, Spirit must help them to understand and preach the gospel."

Yes, this is true; and to do so ministers must have time to study the Scriptures, and all other books also; the works of God and human nature. It not only costs time, but money, to furnish these items. They must travel, pay expenses, preach, visit, eat, drink and be clothed. If they have families they also must be provided for. Who shall do this ?

"Ah," say some, "you are pleading for money. I believe in a free gospel, I don't hire men to preach."

Very well, I don't ask you to hire men to preach I believe in a free gospel, and I also believe that he who preaches the gospel, " should live of the gospel." And more, I believe that God's church is the " PILLAR and ground of the truth." Believest thou this? What is the use of a pillar? A pillar is a supporter, to sustain, to uphold. God's church is likened to a "pillar." It is to sustain a burden, to uphold, to support the truth. Then each member of God's church is to occupy a position to the whole, that it may add strength to support "the gospel of God." So while God's ministers must use all their strength to support the truth, all the members must use all their united influence and strength to preach the gospel and sustain it. Does not the church bear up the truth in sight of the world? In doing so, do they not have to live out its commands, and follow its precepts? When they do thus, they sustain God's ministers according to their strength; they use their voices, their money, and all they have, to preach the gospel. They put a tongue in every thing they can cause to speak, to save lost men, by declaring God's salvation. There are those who do their duty cheerfully, nobly in this matter, while others equally able, do nothing, and if not equally able, many who are able to do much do either nothing, or very little.

"But Christians have something to do beside to

support preachers and meetings.'

Yes, this is true, and those who do their other duties, generally see that the gospel is sustained. I really fear now, that those I wish to speak to will not see this, as many of them do not take religious papers, if they have to pay for them, yet some do, and brethren who wish to stir up delinquents, will lend them a paper occasionally. Come, let us look at this a little. Do you belong to " the house of God, the church of the living God?" Do you indeed? Then you will bear up the truth with all your strength; you will support it, live it, speak it, give of your substance liberally to help the faithful minister, and everything that can push forward the work, of Christ. " But is this a free gospel !" Yes, I call it so. If you are a Christian, you are the "Lord's free man." Do you not call yourself so ! Well. A brother calls you to go and help him one month on his farm, God requires it of him. Do you ask him anything, or do you expect anything for your labor ! Do you not begin to argue, that " the laborer is worthy of his hire?" Snppose a U. S. Ship is strayed from her course and frozen up in the cold regions. You are called on to go to their relief; it is a cause of humanity; you are gone six months; do the duty required. Government is able to sustain your family, or give you enough to do so. Ought they to do it? A family of children are lost in the woods; you are called to go forty miles, pay your fares, tolls and other expenses, you search for them one week; find some of them ; it cost ten dollars ; you are poor ; the relaatives are rich. Ought you to receive anything Your family are sick, and you send for a doctor; he comes 20 miles to use his skill, he makes it his study, buys books, toils hard, pays traveling expenses; has a family to support. Onght you to pay him anything ! You want a school teacher three months, to teach your children. One is to be had who is qualified, is capable of instructing. He comes and works hard for three months, bears all the trials of a school, and has paid out his money to prepare himself. Should he have anything for it, seeing you boarded him, and we are in a land of freedom, -our institutions are " free !"

All can see the bearings of these principles. Who does the most to bear up the truth,-he who

spend three or four days, often with a horse and carriage to support, and frequently receive of a company of brethren worth from 5 to 20 thousand dollars in the aggregate, one or two dollars, and often not one dollar, not one cent! Where is the "pillar and stay of the truth " in such a church? "Brethren, these things ought not so to be." 1 entreat you to hasten and amend. I. C. WELLCOME.

DEAR BRO. HIMES: -Once more in the good providence of God am I permitted to address you a line, and I esteem it a privilege indeed to communicate with those whose precious faith is now tried while waiting for God's Son from heaven to assume the sceptre, and reign in righteousness over the "Kingdom under the whole Heaven."

It was indeed cheering in the early part of our history, to witness the love and union that pervaded the ranks of those whose expectant hope anticipated the speedy coming of the "Holy and Just One," to deliver his people, who should be "alive and remain," from all the trials of the Christian warfare, by changing them in a moment, by the energizing power of the resurrection, into glorified immortals to join the innumerable company which the "voice of the archangel and the trump of God "should wake from the sleep of death together ascend and "meet the Lord in the air and so ever be with the Lord." In view of the truth then that the great masses

were indifferent to the subject of the Saviour's coming, we thought that the time had then come, for our Lord's searching question to be pertinent. Nevertheless, when the Son of man cometh, shall he find faith upon the earth !" But alas ! if somewhat applicable then, what are we to think now The iank and file of the Christian soldiery have been so much diminished by slaughtering death, and so few are willing to enlist themselves in the service of the "Captain of our salvation" to "fight the good fight of faith," and fill up the thinned ranks of the heavenly contestants, that it now devolves on a little band " faint yet pursuing " to sustain the "banners unfurled and flung to the wind," till the close of the war. Add to this that a great many when they come to "see service" in the militant attitude that the "good soldier" must always take against the "power of darkness." shamefully deserted and left-while some even went over to the part of the enemy! Nevertheless let us, dear Brother, even if the enemies' arrows fly thick enough to hide the sun, like the devoted Greeks, resolve to "fight in the shade." "A crown of glory that fadeth not away," is laid up for every one that acts the part that the Lord shall approve, when he shall come and " reward every one according to his works." To join in the grand triumph of the victors "on the sea of glass," with salvation's countless host, far above the reach of the ungodly ruined phalanxes of the beast and false prophet, and the entire force of the wicked One, will more than counterbalance the "light affliction which is but for a moment." " A crown of righteousness,"-"a crown of glory,"-"a crown of life,"-"an incorruptible erown,"-shall one day sparkle on the temples that now throb with pain and anxiety. Ecstasy unalloyed shall thrill through the heart that aches and breaks with sorrow here. And while the faithful long for the Messiah's coming, and wait for redemption and the restitution, let us hold forth "all the words of this life," " preaching the glad tidings of the kingdom of God." Let us add all the heavenly graces to our faith, and "give all diligence to make our calling and election sure," so that an "abundant entrance may be administered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ."

I would like to add that we had quite an interesting meeting in Marshall Co. recently, which was attended by Bro. F. H. Berick and Bro. L. D. Mansfield from Laporte Co., and quite a number of other Brethren and sisters. Bro. Berick preached in his usually clear and convincing manner on the " Lord's coming." Bro. Mansfield also spoke once on the "Christian warfare." Sister Mansfield gave us one exhortation worth more than many of the things called sermons by some. Fatalks the most about religious experience, religitors to still go on—the time fails to tell of others whose

words of exhortation came from feeling hearts. to man. Innumerable proofs are shown that these Pills have vi

words of exhortation came from feeling hearts. We expect to meet again on Thursday preceding the third Lord's day in August at Kingsbury, Laporte Co. Indiana, and take some measures for the more general dissemination of the truth. Though we do not all see eye to eye, may we be led into all truth, and finally be brought into the heavenly kingdom.

S. A. C.

Piercat:n, June 16th, 1857.

Summer.

What a world of beauty, loveliness, and interest is around us! Mountains studded with verdant forests; hills bedeeked with shrubs and grass; fields arrayed in flowery splendor; rivers rolling in majestic sublimity; brooks and streams murmuring and leaping in lively merriment; cascades dancing in playful glee; pools, ponds, and lakes reposing in inviting tranquillity; birds filling the air with their melody; the herds of cattle grazing "on a thousand hills;" the multitudes of sheep and lambs feeding "after their manner;" roses blushing on every hand; animated nature every, where full of activity; gladness and joy starting thriving on every hand; animated nature everywhere full of activity; gladness and joy starting up in our every step; and pleasure and satisfaction going continually "before our face." O the sweetness of smiling Summer! It reminds one of the "better country," where "the fruits of the earth shall be excellent and comely, and the branch of the Lord shall be beautiful and glorious "-the "wilderness shall be like Eden," and the "desert like the garden of the Lord"—where Jehovah will bring the "box," "pine," and "fir-tree" to adorn the place of His people. There the Summer shall not be clouded in with mists and gloom, or rendered dreary by burning drouths, prostrating whirlwinds, scathing ligthings, or rattling thunders. There comes no fear of autumnal frosts, or dread of icy, rigorous Winter, when a few short months shall have past. Then " shall the light of the moon be as the light of the sun, and the light of the sun be sevenfold, when the Lord bindeth up the breach of His people." Cheer up, fellow pilgrim, the goodly season is before thee, and will at length be ushered in! The drear of earth is passing away. The sorrowful months must now be few. The winter of time hasteth to be gone, and, anon, comes everlasting, smiling, joyful, immortal Summer! EDWIN BURNHAM.

An individual, wearing a bright scarlet uniform, and carrying a long sword, has been perambulating the streets of Newport, Ky., for the past few days. He states that he is Elijah, the prophet, and predicts the destruction of the world speedily.

> Ayer's Cherry Pectoral, FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Asthma or Phthisic, and Bronchitis.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving case and relief to consumptive patients, or earing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.!

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid areach; bu even to those the Cherry Pectoral affords relief and comfort.

Practical and Analytical Chemist, Lowell, Mass. Price, 25 cts. per box. Five boxes for \$1.

DR LITCH'S MESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all billous affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street. Boston. C. F. Berry, Eim street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestaut sts.

This medicine is recommended for the above-named complaints, with the fulles: confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely falls to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Back in any form used in it. A persevering use seldom falls to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

imors, cancers in the first stage, nursing females, inverted alls, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

Beach street, would inform the public hat he may be consulted at his office, upon the various diseases which afflict us, free of charge, from S. A. W. to 4 F. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

Jan. 4—1year

West Manchester, Pa., Feb. 4, 1856.
Sie: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of combumption, and is now curing a man who has labored under an affection of the lungs for the last forty years
Henry L. Parks, Merchant.

St. Albars, Hancock to, III. Elder Larkin Scott.

### THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 46; KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad,

TERMS -1 dollar for six months, or 2 dollars per year, in advance\$1.13 do., or \$2.25 per year, in advance\$1.13 do., or \$2.25 per year, at its close.
\$ dollars in advance will pay for six excepts for six months
to one person: and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25
for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i.e. 1 dollar will
pay for twenty-three numbers, or \$2.25 a year. The same to all
the Provinces.

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Excits Scheduler have to pre-pay 2 cents postage on each opy, or \$1.04 in addition to the 2 dollars per year. 6s sterling or six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, tichard Robertson, Esq., \$9 Grange Road, Bermondsey, near condon.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been faxed their timest to produce this best, most perfect purgative which is known the State, and one cent out offit.

#### Contents of this No.

### ADVENT HERALD.

BOSTON, JULY 4, 1857.

Wно will help make up the 350 delinquents cut off last week? Let all make a special effort to make up the number with paying subscribers.

My HEALTH .- I had by the blessing of God. nearly got over my sickness of the 8th of June, when on Thursday last I was visited again, and had chills for three days in succession, by which I was entirely prostrated. I am now, Tuesday A. M., better, and hope to be at work again soon. These attacks are severe and trying. I know not when to expect them, and hence can make no calculations as to the future, with any degree of confidence I am still hopeful, and am not broken down either in body or spirit. Things look dark, as to my affairs, but still I will hope in God. "Although the fig-tree shall not blossom, neither shall fruit be in the vines ; the labor of the olive shall fail, and the fields yield on meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, and joy in the God of my salvation." J. V. HIMES.

#### Delinquent Subscribers.

Since our last we have heard from One in Portland, Me., paying 2.00 of 3.00 due W. Alburg, Vt., 4 2.00 4 2.81 4 Paper Mill village is unable to pay
... St. Louis sends his note 11.00 payable Oct. 1, 8.50
"Milesburg, Pa., pay soon 6 00
"Meredith village, NH. p'ys 2 40 " Wendall, Mass, pays 5.50 Homer, N. Y., 2.00 " 2.40 " 3.00 " 3.81 " .50 " 2.50 " " Bristol, Ct., will pay 12.50 in Aug.
" Hatley, C. E.," 10.25 soon as pos-" E. Eddington, Me., pays 3.40 to pay
"Poland, Me., pays
"Buffalo, N. Y."
For 1 "Westboro', Mass., the ch. 2.00 of 3.00 due For I 'Westboro', Mass., the en.
there pays 3.00
One 'Waukegan, Ill., pays 2.
''Exeter. N. H. 2.
''Middletown, Pa., ''4.5
''E. Hamburg, N. Y. pays 2.
''Seneca Falls, 'will pay7.
''Durham, N. H. can't pay 3.
''Carroll 'will '7.
''Canaan, ''pays 9.0
''Kirkland, N. Y., promises to pay Aug. 15th 7.5 3.00 . 7. 2. " 4.50

WORTHY OF SPECIAL NOTICE .- The following, from " the Due West Telescope," is no doubt found true to a greater or less extent, in the experience of all newspaper publishers. We are constantly subjected to losses precisely the same way, which, during the course of a year, amount to no inconsiderable sum. We have also seen a little of the " sunny side" of this picture;

to pay Aug. 15th

" Rednersville C. W. pays 4.00

"In a majority of cases, probably, those who discontinue their subscription to the Telescope, fail to give the order until their time has expired from one to ten weeks. It sometimes extends from one to five years. But the other day we were notified by a certain Post Master, that two of our subscribwe had better stop their papers. The two were indebted to us twenty-five dollars. The salt that saves has not entirely left the earth, however. A subscriber at Crowder's Creek, N. C., about to change his location, requests us to suspend his paper, and encloses Post Office stamps to pay for the numbers sent since the time paid for had expired. The honesty manifested in this case is more striking, since the numbers unpaid for were but few. In our experience it is a rare case. And yet there is not one man in a hundred who would not feel himself insulted if charged with being dishonest."

How IT IS WITH OTHERS .- In one of our exchanges, we find the following on the pre-payment system and delinquency.

" Persons in arrears will also remember that by prompt payment only, can we continue to publish a cheap paper, and therefore the Board of Managers have determined to adopt strictly after the first of July next the pre-payment system. Our office is in need of all the dollars due it, and while a single 26 cents.

one in the hand of each subscriber may seem but a trifle to them, the aggregate of what is now due, is a large sum, and it is important that it should be remitted immediately. We trust this appeal to our friends and patrons will not be in vain, but that an effort will be made by them to relieve our books of a long list of delinquent subscribers."

PROVIDENCE SEAMAN'S SOCIETY .- Fourteenth An nual report -I had the pleasure of hearing this report, by Elder Philo Hawkes, who has been the Pastor of this society for the last year. They have a fine chapel in Benefit street, Providence, R. 1. with vestry and other rooms for their convenience. It was built by the liberality of the friends of seamen and has been sustained for the last 14 years. The last year has been one of much prosperity .-Under the care of our brother Hawkes the church has risen in religious interest, and some twenty or more have been added, among whom are some of the sailors. They have a good congregation in attendance, and Bro. H. is doing a good work among the seamen. I recently gave a sermon to his people and had a season of refreshing. We bid our brother God speed in his labors of love for the hardy sons of the ocean.

Tobacco.-We acknowledge the receipt of several interesting tracts on the evils of tobacco, from our brother Trask. We wish him all success in his laudable work. Those wishing to aid him, can address, Rev. Geo. Trask, Fitchburg, Mass.

AYRES' PATENT SELF-ACTING FARM WELL .- This well is so arranged that animals can draw water for their own drinking, (some three pails, ) from any depth not exceeding 30 or 40 feet, and a less quantity may be drawn from a greater depth. is substantial, simple, not liable to get out of order, and cheap. Where water can be gained in a Well this brings it to the surface as effectually as a running spring. It may also be applied for house use. A woman that weighs 100 lbs. will draw a pail full. Individual and Town Rights, for Worcester County, for sale by Alvan Ward, Ashburnham, Mass. N. B .- Also, other territory unsold obtained when wanted.

RE-OPENING OF THE AFRICAN SLAVE TRADE .- The Charleston Mercury broaches the following notable scheme to evade the law against the slave trade. For unmitigated rascality this scheme bears away

"The law of Congress carrying out the power given to Congress by the Constitution, prohibits the African Slave Trade, and makes that trade piracy. But if importing negroes as emigrants from Africa is not the Slave Trade, then the laws of Congress do not apply to it. We suppose emigrants from Africa may just as legitimately be brought into the United States as emigrants from Germany or Ireland. Nor will the circumstance of an agreement being previously made for employment and wages, at all affect the legality of the importation. Hundreds, thousands are being imported daily from Europe, under agreements with the manufacturers of New England, to carry on their factories. If the Government of the United States shall, therefore, determine that the importation of negroes from the African coast, by England and France, as emigrants into the West India Islands, is not the African Slave Trade, then the whole trade of bringing negroes from Africa is also open to the Southern States. What becomes of the negroes after they are imported into a State will be an affair of the State. The General Government can have nothing to do with it. The enforcement of any contract for wages will be entirely within the jurisdiction of the Courts of the States. And if public opinion, or the real understanding of the emigrants, establishes practically that they shall be staves, there is no redress by any other authority than that of the States in which they are located."

### Sunday School Books.

Publications of the American Sunday School Union. 1856 and 1857.

Stories for Village Lads. 24 cents.

Shelomith's Son, the Curser and Blasphemer.

Life and Character of Thomas Cooke Paul .-

The Boy and the Rirds. 40 cents. Guide to the Saviour. 26 cents. Life of George Washington. 40 cents. Charles Clifford of Riverbank. 35 cents.

Hugh Fisher : or, Home Principles carried out.

The Two Carpenters; or, The Fruits of Sloth and Thrift illustrated. 26 cents. Reuben Kent's First Winter in the City. 28 cts.

1ndependence, True and False. 26 cents. Frank Harper ; or, The Country Boy in Town. The Prize Garden. 20 cents.

Bosses and their Boys; or The Duties of Masters and Apprentices illustrated and enforced. 24 cts. Alfred Raymond; or, A Mother's Influence .-

Slim Jack ; or, The History of a Circus-Boy .-

Old Herbert and Little Alice. 16 cents. Harry Wilson, the Newsboy. 18 cents. Hubert Lee ; or, How a Child may do Good .-

Frank Netherton; or, The Talisman. 30 cents. Carl, the Young Emigrant. 33 cents. Uncle Austin and his Nephews. 37 cents.

For sale at this office.

#### NEW BOOKS.

The Desert of Sinai : Notes of a Spring-Journey from Cairo to Beersheba. By Horatius Bonar, D.D. New York: Robert Carter & Brothers, No. 580 Broadway. 1857.

This interesting volume, from which we are making selections in our columns, is now for sale at this office. Price, \$1.

Our Lord's Great Prophecy, and its parallels throughout the Bible, harmonized and expounded: comprising a review of the common figurative theories of interpretation. With a particular examination of the principal passages relating to the second coming of Christ, the end of the world, the new creation the millennium, the resurrection the judgment, the conversion and restoration of the Jews, and a synopsis of Josephus' history of the Jewish war. By Rev. D. D. Buck, author of "the Christian Virtues as a Divine Family, detc. New York and Auburn: Miller, Orton & Mulligan.—

We have just received a supply of the above work. Library Edition. Price \$1.50. It will be a valuable acquisition to any minister's library.

MEETING IN NEWTON, N. H., JULY 4TH, 1857.-For some years past there has been a meeting held on the 4th of July, in Newton, in the barn of Franklin Gale. The gathering has usually been pleasant and profitable. Religious services have been held at 10 o'clock, A. M., and at 2 P. M.

Bro. Gale wishes us to give notice that the services will be held this year as usual, in his barn Elders J. Pearson, Jr., G. W. Burnham, J. V. Himes or O. R. Fassett, and others, are expected to be in attendance.

Services morning and afternoon, consisting of appropriate discourses, and devotional exercises. The public, and all interested, are invited.

Bro. Himes :- Will you just say through the Herald to Bro. Chapman, that we request him to visit us when he comes to the West, and also that we think his labors will be blest here, and that he will be rewarded for his labors of love, if not here hereafter, tell him to write me when he will be here, and I will make the necessary arrangements. HENRY WHEELER.

Bentonsport, Iowa.

### Appointments, &c.

Elder S. W. Thurber will preach in the Laraway neighborhood, Dunham, C. E., Wednesday, July 1st, at 5 o'cl'k. P. M., and on Stanbridge Ridge, the 2d, in the evening, and continue meetings over the Sabbath.

P. V. WEST,
D. W. SORNBERGER.

J. M. Orrock will preach in Melbourne, C. E., June 27, and Sunday 28th; Melbourne Ridge, July 2d; Lawrenceville, 3d; Harvey's school house, 4th; Knowlton's Falls, Sanday, 5th, at half-past 10 A. M.; and Waterloo, at 2 P. M. Week-day evening meetings at any hour the brethren think best.

L. D. Thompson will preach at North Springfield, Vt., June 18th; at Westford, Mass., July 1st; at Lawrence 2d; at Haverhill 3d; at South Reading, Sunday, July 5th.— Meetings in the evening as brethren may appoint.

There will be preaching in the Advent chapel at South Reading on the first Sabbath in July. G.W.B.

If the Lord will, I shall preach in Freeport Sabbath, July 5th, and where Dr. Loomis and the friends in Odelltown may appoint, Sabbath, July 12th. R. HUTCHINSON. The above appointments, and the one which is omitted, the time of it being past, came too late for insertion la

The P. O. address of S. W. Thurber is changed from Derby Line, Vt., to Cabot, Vt.

### BUSINESS DEPARTMENT.

### The Herald Office.

1 have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The man-ner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and

supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.
We shall be glad to hear from all interested, and
whatever is sent will be duly credited in the Herald.

TO AID THE "HERALD" OFFICE.

Previous total, N Wood, Geo Blake, Mrs N Coolidge, Z W Hoyt, Curtis Bond, D G Rupp, D S Niles, Mr W Perrin, Mrs W Perrin,

J. V. HIMES.

—each \$1.

J.L. Clapp, S. Mills, each \$2; R. R. Knowles, \$3; John
Pearce, \$5; R. W. Beck, \$1.37; J. A. Packard,—75 cents;
L. Phelps, J. Smith, D. Keeler, B. Barber, each 50 cts.
Present total, \$46.87

#### BUSINESS NOTES.

J. Russell—Have cr. you to No 879 for the note sent.

J M Orrock—Have cr. H. N. Elliott \$3 on Herald to No 902; and cr. G. F. B. on G. to 132.

A. S. Bartholomew, \$3.12 — Have cr. you \$2 on Herald to No 893. You have but one No. of the Guide, and yet send \$1.12 to pay for it to Jan., 1859 — 75 cts. more than is needed. Please explain if you wanted more than 1 copy R. W. Beck—Sent your books J une 29th.

J Pearce—Cannot supply the last 2 Nos. of the Guide. R Breed—You were already paid to 847.

#### DELINQUENT.

It has been decided by the United States Courts, that the stop-age of a newspaper without the payment of arrearages, is prima acie evidence of fraud, and is a criminal offence.

Nors.—No one is put into this list who pleads inability to pay then the paper is discontinued, or who promises to pay at some uture time.

Our accounts against definquents are for sale at aliberal discount othose who will collect them.

The Heralds sent to the following persons at Pine Swamp Pa., are returned by the P. M.,—viz.

J. B. Moore, who owes J. D. Eckley J. Hallabough mount of at alle one odw your 1.00 W. Loy

## who right of up to JUNE 30th, 1857 at

The No. appended to each name is that of the Herald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 887 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office inimediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more taan one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to while his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county to while fetter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in welling give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes these who write, forget even to sign their names? Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

### INFORMATION WANTED.

June 8, '57—Ree'd \$1.21 in stamps to pay for one Time of the End had by Wm. C. Shurman, who does not give his P. O. address, and so we know not where to look for his

Mrs Mary Stone 841, J B Payne 867, P Smith 856, S M Case 867, J C Merrick 854, and 13 ets for G, J H Murray 867, M Brush G to 170, Mrs O Shirley 867, J Kenney 867, A Konny 867 and G, J S Nay 867, B Rowell 867, M S Wicker 862, D F Kendall 841, has been sont from the office. Wicker 862, D F Kendall 841, has been sent from the office, each week, H H Janes 5 Gs to 126 and yours to 138, E B Peck 872, Z W Hoyt 867, W I Newkirk 867, E C Berrick 867—the G to S G B is not paid after June No., J Boyden 841, R W Beck 867, and G to 128, G. of W. M. to 132, A P Smith 841 and G to 138 for you and G W A, and G B to 132, T Lee 841, L A Crowninshield G to 128 to you and M.P., J A Packard 867—each \$1.

J Berry 815, Mrs S.H Hodgdon 893—sent books to Miss S. M. H. the 23d, A Williams 820, B H Osborne 867, J Mann 919, J Smith of W., Mass. 851 and G. to 126, A Clark 831—40 ets/duc, E Berry 893, M S Blake 893, T E Wilson 867, R Watson 867, A Roberts 893, J H Abbott 815—31 duc, G Stone 815, St duc, E G Hobbs 885, D Wilson 867, R D L Branger 1 R Address 893—each



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WHOLE NO. 843.

### BOSTON, SATURDAY, JULY 11, 1857.

VOLUME XVIII. NO. 28.

#### EARTH'S BEAUTY.

Where the wave murmurs not, Where the gust eddies not, Where the stream rushes not, Where the cliff shadows not, Where the wood darkens not, 1 would not be!

Bright tho' the heavens were, Rich tho' the flowers there, Sweet tho' the fragrant air, And all as Eden fair, Yet as a dweller there, I would not be!

O wave, and breeze, and rill, and rock, and wood Was it not God himself that called you good !

#### The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

As we advanced the valley widened and the palm-trees disappeared. We have passed out of the circle of the oasis, and the desert is now as arid and sterile as before. The verdure has disappeared. Only the tarfas can live here, with a few of the usual shrubs; and these only in the lower part, not on the slopes. We are approaching the Horeb or the "burnt region," and coming to the place where Israel "found no water to drink" and where Amelek came out to fight with them. The mountains are beginning to be less sheer in their descent, and the peaks some what less abrupt. About eleven we came to a narrow pass, at the entrance of which, on the right, upon a mass of granite, is a faint "Mukatteb" inscription.

A little after eleven we entered Wady-esh-Sheikh, or "royal valley," as it might be rendered. The name resembles that of the valley of Shaveh hard by Jerusalem, which was called Emek-Hammelek, or "king's vale." It may get its name from its being one of the largest and most princely of all the peninsular wadies, or from its having been the abode of some great tribe, as of the Amalekites, of whom it is said, " Amalek is the head of the nations" (Numb. 24:20); for the Amalekites, seem to have been a mighty people, occupying a large territory in the northern as well as the southern district of the desert, and their king probably the chief of the desert-tribes. Or perhaps it might be from Jethro, who was pre-eminently the sheikh of this district. No doubt the tradition is, that it was so called from the Moslem Sheikh Saleh, but one is not obliged to believe all Mahomme-

Wady-esh-Sheikh opens with a pretty wide circle, covered with tarfas and shrubs of the common desert-class. On our right, shooting up over a huge mountain wall, Serbal peers down on us in majesty, like a watch-tower, commanding the whole stretch of the wilderness. Three shrubs are especially noticed here, the Djerum, the Rim'th, and the Ritt'm or Rithem, the two former fragrant, the last a species of broom, with a small white flower, streaked with pink. It is translated "juniper" in our version, but it has no resemblance to that shrub, whereas the Hebrew word Rothem, as illustrated by the Arabic Ritt'm, shews us what it is. It was under this tree that Elijah sat down to take shelter from the heat, and more than once did we do the same, -for some of these shrubs are bushy and tall, perhaps eight or ten feet high. They formed a shadow sometimes from the heat, some-

times from the wind, and sometimes from the which was tame, the hills on each being low, And whistles round thy half worn shield." we could get under some great rock or shaggy palm. Job speaks of behemoth,-

"He lieth under the shady trees, In the covert of the reed and fens; The shady trees cover him with their shadow, The willows of the brook compass him about.'

About noon we passed some more of the black tents of Kedar, about a quarter of a mile to the left. We were moving on when we saw two or three Bedaween approaching. They came up to us, and we halted. Was it in kindness, or for money, or with a hostile purpose that they came? They held converse with our dragoman for some time, but we understood none of it. They did not look ill-disposed, and their voices were friendly. So we stood silently for a few minutes. Their object was soon made known. The speaker was, we were told the Sheikh of Arabah, and he was inviting us to his tents to rest ourselves, and to partake of some food and milk. But as this implied considerable loss of time, as well as a buckshish, and as there was no object to be gained by our going, we declined, giving him our thanks for his hospitality. But it reminded us of a scene in the plains of Mamre. "Abraham sat in his tent-door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him : and, when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said, My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree : and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on." It reminded us too of the cene in the vale of Siddim, when Lot went out of his house to meet the angels and said, Behold now, my lords, turn in, I pray you, into your servant's house, and he pressed upon them greatly." oi whod ads

Like the other sheikhs whom we had seen, this prince of the desert was humble in attire and mien, and certainly did rot look " every inch a king." His small screen of black canvas was no palace, and there was no state nor authority about him. What is the exact position of those sheikhs? What is the nature, and what the limits of their power? How far is their authority recognised and submitted to? These were questions which we often asked, but to which we found no good answer. We could hardly conceive these men exercising judicial or royal functions,-though when dressed out in silk and gold, with sword in belt, and gay tarboosh on the head, as we sometimes saw them, they do not look so unroyal. Yet he who would rule these deserts would require a more dignified mansion, a cleaner turban, and a sharper sword than theirs. It is not sallouf salt , wo

The sun was cloudless in his brightness; but a fresh breeze from the west came along to cool us. A little after one we passed two " Mukatteb' We continued to wind along Wady-esh-Sheikh, It how is in thy empty courts

rain,-both for man and beast. We could not but relieved by the magnificence of Serbal Or still more truly the question of Job :just say of these what the prophet did of the behind us. About four we came within sight of trees of the forest, " they burn incense under the Sinaitic range and got a glimpse of Jebel oaks, and poplars, and elms, because the shadow Musa, the supposed mountain of the law-giving. thereof is good," but still it was about the best A little to the right we saw distinctly through shadow that the desert could afford, save when the glass the palace of Abbas Pasha, on a lofty peak, which seemed almost as high as Musa. Each pasha seems to have some special object of passionate pursuit. One spends his money on horses, another on gardens, another like the present one, on the army, another, like his predecessor, on building palaces. The object of Abbas was to find the healthiest spot with the purest atmosphere. For this end he took several legs of mutton and suspended them on lofty poles in different parts of the desert. The place where the said leg remained longest undecaying, was fixed on as the driest and healthiest, and there a palace was built to form a summer or winter residence for his highness. The pains taken to ascertain the healthiest spot shew how much he was in love with life, and how eagerly he grasped at everything that might prolong it for a day.

> One palace he had built in the desert of Suez, where the above test had been applied, and there it stands, unfinished and unoccupied, like the famous Twizel Castle at home, on the banks of the Till. This other, Abbas had built on the mountain adjoining Sinai; and hardly ever was human dwelling, much less the palace of a prince, perched on so wild and high a cliff,-in the centre of a region of such unmitigated bleakness and sterility. Few save an Egyptian pasha, could have attempted such a work. But it costs him little save the lives of men and camels, and these he counts just as so many dogs, especially the former. He fixes on a peak,-he gets a plan drawn, and his officers must see it executed. A few military stations are formed in the desert to overawe the inhabitants, and then every Arab that can lift a stone, and every camel that can bear a burden, are pressed into his service. No one dare refuse. The soldiers are at hand to hunt down each recusant without mercy to himself or his family. Not that there is serfdom in the desert. The Bedaween are free as the wild goats of their hills. The sons of Ishmael have never worn the chain, save when caught by the pasha's soldiers and led captive to Cairo or Alexandria. All their internal feuds have never resulted in subjection to a common conqueror. He who would conquer the desert must be one who can fill its streams with water

> This palace cost several thousands of camels, whose bones lie strewed throughout the desert; how many men we could not learn. The stones and other materials required to be carried from vast distances through a scorching waste and sometimes over rocks or through passes, which, even when unloaded, the camel shrinks from. On the debris of bones, -the bones of man and beast,-that palace was built; and now it stands there incomplete and empty,-the wind of the desert sweeping over it, and the curses of the injured Bedaween rising around it every hour as it strikes their eye from afar. One might ask Ossian's question, while looking up to these

"Why dost thou build the hall, " all Ballian inscriptions on the left, cut in the hard rock, and in about ten minutes after we passed another. A few years and the blast of the desert comes

"Where is the house of the prince? Where are the dwelling places of the wicked? Have ye not asked the traveller, And do ye not know their tokens?"—(Job 21:

We encamped about five in Wady-esh-Sheikh. our tent looking out upon the Sinaitic ridges in one direction, and Serbal in another. There was nothing remarkable about our resting-place. It was under a rock, in a quiet corner of a small plain, about half way through Wady Sheikh. Through this valley Israel had passed. Here they had encountered Amalek; and, on some of these heights, Moses, with Aaron and Hur, had watched the battle, while Joshua tought in the plain below. Here they chode with Moses and murmured against God. Here the water had gushed out and followed them like a river. All over this valley had once been spread the tents of the tribes. " How goodly were thy tents, O Jacob, and thy tabernacles, O Israel."

This wady is the most spacious in the desert, and perhaps also the most abundant in vegetation as a whole, though it contains no oasis to equal that of Feiran or Ghurandel. But here, as always elsewhere, in these wastes the shrubs are confined to the bed of the wady, or at most to a narrow belt along the side of the hills or slopes. Any small fragrant shrubs, such as the Zatur and Jadheh, that get higher up, are quite imperceptible to the eye at any distance, and are besides very dusky in their hue. Towards the north the vegetation creeps up somewhat higher, but in the southern interior it is quite unable to ascend. Hence the mountain-slopes never look green; and it was only when the Lussuff threw out its sprightly verdure from some crevice, that there was the slightest approach to this. But a green twig stuck in the bare rock once in the course of a mile, was only a signal of distress. It made the leanness look leaner. Even where the shrubs abound in the wadys there is no show of what we should call green. Vegetation is so dull in its hue that it does not look like verdure. Sometimes a streak of green runs up the sides of a hill or along its front; but on examination you find that this is from the color of the strata, and not from vegetation. More than once we were deceived by the appearance of both green and brown upon the hill-sides, and supposed we were approaching a stripe of vegetation or a field which the plough had just turned over, when there was nothing before us save the rock in its green or brown nakedness. Quite as effectually did this Serab of the rock cheat our experienced eye, with its stripes of vivid green along the rugged slopes, as did the Serab of the valley deceive us, with its sunny lakes and wooded isles, and noble barks moving majestically across the glassy blue. To be continued. Jefoldt Ka

## The Book of Joshua

BY REV. JOHN CUMMING, D. D. Ool and of alone. But James, bearing this us the speeds

RAHAB JUSTIFIED.

Another element, too, that we need take into consideration in estimating apparent difference between the inspired writers is the persons they addressed. We must not only look at the parties that wrote, but at the parties also that they wrote to. Paul found the Jew resting on his ceremonial observances, believing that by the

excessive observance of one law he would not | justifying faith, which is yet barren, as no faith | only be exempt from the observance of the rest but be entitled by his obedience to it to an eternal weight of glory; and to the Jew, thus trusting in ceremonial and moral doings, he proclaimed the exterminating truth, "By deeds of the law no flesh shall be justified." He looked around again, and he found the Gentiles, with a lower standard of morality, giving up almost the hopes of the future in despair, cast down, fearful, depressed, bewildered. And to these Gentiles he proclaimed the thrilling and the joyous news, "This a faithful saying, and worthy of all acceptation; that Christ Jesus died to save sinners, of whom I am chief; that justified by faith, we may have peace with God, through Jesus Christ our Lord." Now while Paul preached that truth, and preached it where it was imperatively demanded, there arose among the Romans, the Galatians, and Corinthians, not a few who argued, most unfairly, that as it did not require obedience to the law to get to heaven, there was no need of obedience in order to honour God, promote the Gospel, and comply with the essential requirements of every page of inspiration itself. And this began so early that the apostle was compelled to say, in answer to such persons, "Do we then make void the law? God forbid; yea, we establish the law." And, therefore, it was as much as to say to them, because we are justified by a righteousness external to us, it does not follow that we are exempt from the obedience that a child owes to a parent, a subject to his prince, a creature to to his Creator, and all to the Great Lawgiver. Exemption from the curse of the law is not exemption from obedience to the law. Deliverance from the law as a ground of acceptance is not deliverance from the law as a rule of faith by which we are to walk. For the same Gospel that tells me that I am justified,—not by anything I have done, or by anything I am, or by anything I have suffered, but by what Christ has done and suffered for me,-tells me at the same time that this grand truth, instead of leading to licence or indulgence in sin, leads, and compels every one by the irresistible force of gratitude, allegiance, and love, to live soberly, and righteously, and godly; looking for that blessed hope the glorious appearing of Jesus Christ, our great God and Saviour. Now James takes up the Gospel just where Paul had left it; and shows his people that deliverance from the law as a condemning power does not lead to licence as the practice of those that have been delivered from it; but that on the contrary, the cross in which and by which our sins are blotted out, is also the mighty power through which and by which the love of sin is quenched or exterminated within us. And, therefore, while Paul dwells upon the mode of a sinner's acceptance in the sight of God, James dwells upon the fruits that such acceptance in the sight of man will necessarily lead to. James shows that to glory in justification by faith, and yet to wallow in sin, to be unjust, to be hard-hearted, to be unforgiving, is utterly incompatible. Paul argues against the disjunction of the two, namely, justification and sanctification, with all the force of an irresistible logic; James argues against the disjunction of the two by these simple, weighty, and expressive announcements, that if a one is not a Christian. He evinces that he has no claim whatever to the title or to the character of a Christian. In other words, James shows that it is a perversion of grace to make it a screen for living in sin, instead of making it a reason for hating, detesting, abjuring the practice of sin. And, therefore, you find in Paul the full unfolding of that great truth which Luther resuscitated in all its brilliancy in the sixteenth century, justification by faith alone in the righteousness and finished work of Christ alone. But James, leaving this as the special mission and ministry of his brother apostle Paul proceeds to show that appearance is not reality, that pretence is not piety, that a faith professed as yours, which does not develope itself in all the beautiful and fragrant fruits of Christianity is a delusion, a deception, and a snare. James would regard the alleged possession of faith as

at all; just as we must regard a love laid claim to which will not warm the cold, nor clothe the naked, nor feed the hungry, as a sham, or pretence, and a delusion : so a faith which does not issue in beneficence, in brotherly kindness, in justice, in righteousness, in truth, is not the faith of the Gospel, but a mockery and a spurious imitation. Not that works are elements of faith,—this does not follow,—they are its fruits and its evidences; they are the sequence of faith, not any part of its substance. The want of good works in a man is not the want of an element of faith, but the want of the very evidence that he has that living and true faith by which we are justified in the sight of God, through Jesus Christ our Lord.

But a passage has been quoted in James, which is certainly a very strong and a very marked one-wherein he alludes to Abrabam, and asks, "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works and by works was faith made perfect ?" Now this seems to convey that Abraham was not justified, nor could appear justified in the sight of God, till he had brought forth the works which the apostle here quotes as making his faith perfect: but this would be to show that God is not omniscient. God knew Abraham's faith long before it developed itself in works .-Works were not requisite on the part of Abraham to enable God to know he was a Christian. God knew that before. Then it cannot be argued from this that works were necessary to constitute Abraham's faith a true faith; but that these works, appearing to the world, which can judge only by what is external, were the irrefragable proofs that his faith was not a speculation, nor an intellectual, dry, dead dogma, but a living, vital, and prolific principle within. -Abraham's faith was made perfect by works just in the same manner as we say a tree is perfected by its fruits. A tree without fruit is imperfect; fruit belongs to it; and yet the fruit is not the sap of the tree, but the development of that sap. Good works are necessary to faith; but works are not part of faith, or part of the ground of justification, which faith seizes, but they are the fruits of it. The autumn tests the fertility of the tree, by revealing its fruitfulness. So a crisis in Abraham's life tested the reality and fertility of his faith, by showing what it could do, and what it could not do.

After James has referred to Abraham, he

turns to the case of Rahab; the case immediately before us, and shows that she also, like Abraham her great predecessor, was justified by works. She believed God, she felt her responsibility to him, she cast in her lot with the people of God and she showed by the risk she ran of the destruction of herself if her own fellow-citizens discovered her, and by the confidence she had in the pledged and promised protection of the Lord God of Israel, that she had true faith in him as the one living and true God. True faith has always a twofold aspect; one in reference to God when it sees Christ alone as the ground of its hopes; another in reference to man, when it brings forth, and develops itself into whatsoever things are pure, and just, and lovely, and of good report. You may talk of a faith without works; or you may talk of pretending to faith without works; but to talk of living faith in the living and the only Saviour as without works is to talk of a fire without heat, of a sun without light, of life without action, of a cause without an effect. If there be living faith, there must be of necessity its resultant and its living fruits. But we shall see at once the harmony that subsists between Paul and James if we attend to the following three distinctions, each of which I will endeavour very briefly to explain. We find in one passage, "justified by Christ alone;" we find in another passage, "justified by faith alone;" we find in a third passage, " justified by works," as in the case of Abraham or Rahab. How do we explain this? The explanation and distinction are obvious. We are justified by Christ alone meritoriously, we are justified by faith alone instrumentally, we are justified by works declaratively. That is to say

having merit available in the sight of God; faith | gelic escort, the great white throne, the judgalone is the instrument or means by which we ment seat, the book opened, the trump of the lay hold upon that righteousness; and works alone are the outward declaration or manifestation to the world that we have living faith, resting on the living Saviour, and prolific, therefore of every good and holy work. And this appar- Lord! The Gospel is a proclamation of triumph, ent contradiction among the evangelists, when not of defeat. And to hold up to the believer's a clearer proof that each wrote independently of ravages of death, and the victory of death, is the other, and all by inspiration of the Spirit of not to preach the Gospel as Christ and His apos-

(To be continued.)

### The Christian's Hope.

What is the real "hope" of the believer as it regards both his own personal departure and his instinctive recoil of our nature from its final disreunion with those who have preceded him, to the spirit-land? We unhesitatingly answer-Not death, but the coming of the Lord! not our going to Christ, but Christ's coming to us !-Death viewed in its relation to our material structure, is an appalling event. To die, involves in it a humiliation of our nature so painful that from it even the Christian instinctively recoils. What is there in the final dissolution of which we can become enamored, and to which, God our Saviour."-Rev. Octavius Winslow as with fond delight, hope springs forward? Is D. D. it the gradual decay of the earthly tenementthe slow and subtle advance of disease-the convulsion-the delirium-the dying languor-the torturing pang-the restless day-the sleepless night? Is it the heart-rending agony that attends the final conquest-the sad departurethe parting glance of earth-the last look of love? Is it the slow funeral possession to the tomb-the sombre hearse-the nodding plumethe damp cold vault-the " earth to earth?"-What ! is this the "blessed hope" of the believer-the hope that is to rouse, and animate, and cheer him in his Christian course ? Is it this around which my fancy loves to play-upon which my panting thoughts delight to dwelland for which I wait, and look, and pray in longing and entrancing expectation? What is there in this prospect to enkindle my love, to awaken my zeal, to raise my affections above earth, to rouse me to duty, to animate me in endurance, to cheer me in toil, to soothe me in sorrow, to stimulate me to watchfulness? There is nothing in this sepulchral gloom-these pale moonlight shadows which fall upon the solitary churchyard, to lift my depressed and saddened heart away from the fogs and mists which shroud it into the sunny region of joy and hope. Do we not shrink from death? It is so fearful, it is so painful, it is so humbling, it is so afflictive, it is so saddening, it is so dark, it is so calamitous -there is no beauty, there is no comeliness why we should desire it. And it always will and must be so, since death is sin's great conquest, Satan's chief work, the fulness of sorrow and affliction, the triumph of corruption, and the fulfilment of the curse. Oh, it is a master-delusion of Satan thus to have made the capital curse of God eclipse the capital promise of God-Satan's victory over the body in death, to eclipse Christ's triumph over Satan, and Christ's consummated kingdom in the body and the spirit of His saints at His coming. Tell me, O believer! love one another." But God, though He suffers are you strengthened in your present pilgrimage the individuals of His Church to be exposed ocby looking to your enemies? or are you strength- casionally to trials and persecutions, never eithened, and animated, and cheered, by steadily looking to the Captain of your salvation and to the victory over your enemies? Which, too, is best adapted to the constitution of our beingthe preaching of death, or the preaching of the coming of the Lord? Is not death so commonplace an occurrence-a fact so frequent and familiar, that men have in general lost all sense of the solemnity, and the maxim has become popular because it is the expression of every man's consciousness, "All men think all men mortal but themselves"? Will not men brave death in every form, and on every occasionblanched cheek, or a quivering nerve? But their labor. Vain, too, were his ardent antici-

archangel, the cry bursting from ten thousand tongues, "Come to judgment!"

To the believer, too, how suitable is the presentation of the doctrine of the coming of the we see the harmony that underlies it, only gives view simply the bitterness of defeat, and the tles preached it, who, on all occasions, exhorted believers to diligence, perseverance, zeal, prayer, righteousness and holiness of life by-the coming of the Lord, and our gathering together unto him. How completely, then, does the gospel meet our case! As if in sympathy with this solution, and our dissatisfaction with the shadowy, undefined, and limited revelation of our future state, it seeks to dislodge from the mind the humilitating, repulsive idea of death, by the infinitively more lovely, joyous, and attractive idea of the coming of the Lord. Here is a hope tangible, bright animating-a hope that has well been defined by the inspired penman as "that blessed hope the glorious appearing of the Great

### Julian the Apostate.

Julian, Emperor of Rome, was born A. D. 331. In a short, but romantic and eventful life, he was ever in extremes. Professing at one time the faith of Christ, and appearing zealous in the practice of every virtue—he was an example of benevolence, temperance, and piety. At the close of life, cruelty and ambition, and hypocrisy, sunk him into wickedness and crime. He who under difficulties, and during anxious years of impending danger, had given fair promise of being a benefactor to mankind, no sooner found himself in the seat of imperial power, than he threw off the mask of hypocrisy, under which he had long and successfully concealed his real character, confessed that he had hitherto been a dissembler, abjured his profession of the christian faith, ridiculed the ministration of those angels in whose guardianship he had been wont to rejoice, mocked the majesty of the Lord Jehovah, and exultingly proclaimed himself an apostate and a heathen. Thenceforth, Christians were the objects of his scorn and cruelty. Directing against them, with the subtlest heart, his high and varied talents, he cloaked his cruelty under the specious pretext of encouraging consistency; he deprived the churches of their means of support; and with assumed gravity assured the victims of his spoliation, that his object was to give them the opportunity of practising that disregard of worldly riches which their religion taught them to profess.

And when he saw successive instances of the warmest attachment among Christians under their persecutions and trials, he would praise their noble spirit, urge the heathen worldlings around him to imitate their unanimity, and with the mockery of approbation point his exhortations with the cruel taunt-" See how these Christians er forsakes them or leaves unprotected the Church itself.

When, therefore, Julian set himself against the Most High, his daring was vain as it was impious. Thus he determined to attempt rebuilding the Temple of Jerusalem, for the purpose of invalidating prophecy; and he commanded the workmen to begin their labor, but no human power could compel them to finish it. Fire burst from the ground on which they labored, and the signs and wonders which attended the attempt, whatever their exact nature may have been, were so evidently characterized as the warrior, the duelist, the suicide-without a Divine warnings, that none dared advance in where is the mind that is not awc-struck, im- pations of future over-throw to the Church of pressed, solemnized, and moved to reflection, Christ. His long-cherished hope of returning before whose mental vision the appalling scene after an arduous and successful warfare, and is made to pass-of the coming of the Son of then, with overwhelming force, extirpating Christ alone is the ground of our justification, God, the ten thousand thousand saints, the an- Christianity, was frustrated by an early death. of mankind cannot command one short hour for

A slave of ambition, which no power could satiate; a lover of cruelty, which no innocence could disarm; and a boaster of impiety, which no mercies, however signal, however renewed, could either alarm or overcome, in the prime of manhood, at the height of his fame, in the hour of victory-with all his wisdom, all his power, all his soul arrayed against God-the wounded apostate dies at the early age of 32, having been fatally wounded by a javelin, in a conflict withthe Persians, on the banks of the Tagus, A. D.

What an awful warning to those who are active for evil? What a lesson to us all to be humble and contented in our station! Surely change his lowliest lot for that of the imperial and apostate Julian !- Dr. James, Prebendary of Petersburg.

### Romanism and Slavery.

We have selected this subject, in order that the public may be truly informed in regard to the relations which exist between Romanism and slavery. A few months since, during the heat of the late Presidential election, it was sought to show that the Romish church was a deadly foe to the system of negro slavery. The basis upon which this assumption was founded was the bull issued by Pope Gregory XV1. in 1839, which condemns the practice of stealing and selling the negroes. Although the excitement of the election has passed away, yet we judge it proper that the entire truth should be stated in relation to this point, lest an erroneous impression should be left upon the public mind. It is not true that the Romish Antichurch is characterized by an exceeding piety and humanity towards the oppressed and enslaved; and those Protestants who have given currency to this idea have promulgated (unintentionally, we trust) a gross error. For the sake of the great interests of humanity, we should be glad it were otherwise, and would rejoice to know that the Popes and prelates of the Antichurch were changing their views in relation to the general subject of liberty to the oppressed. We should hail it as a token that Rome has abandoned her claim to infallibility. But as such is still the dogma of the Antichurch, it cannot be right to gloss over the entire history of the great Jezebel of the nations.

The subject in hand is narrowed down to the relations existing between Romanism and negro slavery. Those who are curious to trace its relations to human slavery generally, are referred to Bower's History of the Popes, Hallam's Middle Ages, Gibbon's Decline and Fall, Bishop England's Letters, and to Church Histories, both Romish and anti-Romish. By far the ablest and most ingenious defence of negro slavery which has lately appeared, is a work by John Fletcher, of Louisiana, entitled "Studies on Slavery," which contains much information on this point. This able writer does not scruple to acknowledge his great indebtedness to Bishop England for his valuable disquisition on slavery etc., and lays much stress on the support which the Romish Antichurch has always lent to that

We will assert that so far from the Romish Antichurch being repugnant to negro slavery, it is indeed the "mother" of the system. We wish to be distinctly understood, in this connection, as simple historians recording matters of fact. The morale of slavery this article is not intended to reach. We wish simply to assign the in-

troduction of negro slavery to its proper source.

The origin of negro slavery among Europeans and their descendants in America, can be distinctly traced to the bulls of five of the Popes of the Romish Antichurch, who tyrannized over the consciences of men in the fifteenth century. These bulls were issued by Martin V., in 1430; Eugene IV., 1438; Nicholas V., 1454; Calixtus 111., 1458; and Sextus 1V., in I484. The Portuguese, at that epoch, had taken the lead in maritime discovery, and the shores of Africa were farther and farther explored, until, in 1497,

soverigns of Portugal permission to reduce them to slavery. Under the insidious pretense that they sought the welfare of those wretched and barbarous tribes, and desired the conversion of their souls, they accorded plenary permission to plunder and destroy them ad libitum. The following are extracts from some of those bulls: " to take any of the Guineans, or other negros. the Christian could nowhere be found who would by force or by barter;"-" to reduce their persons to perpetual slavery, or to destroy them from the earth;"-" to appropriate the kingdoms, goods, and possessions of all infidels or heathen in Africa, or wheresoever found."

Such was the origin of modern negro slavery. The Portuguese did not fail to improve the opportunity afforded them by the head of the socalled Church of Christ, and the inhabitants of Africa began to experience the humanizing and civilizing influences which attend the enslavement of their race. But it was not until after the discovery of the New World by Columbus, that the field for these Portuguese missionaries of civilization and Christianity was fully developed. Soon after the first colonies were established by the Spaniards in the West India islands, the unheard of atrocities which were practiced upon the Indians awakened the pity and indignation of the chief men of the nation, both nobles and prelates; but the barbarities inflicted upon the Indians merely changed their direction, and the African race was doomed to undergo the same tortures and indignities. A Cardinal whose pious heart was lacerated with the groans and cries of the suffering aborigines, suggested that the African race should be substituted for the American. This happy idea was favorably received and acted upon; and the regular importation of African slaves commenced, and has been carried on to the present time.

The evidence here presented will, we think, satisfy every candid mind that Romanism is the parent of modern negro slavery, with all its attendant blessings or curses. But to the student of prophecy this point will appear still more clearly, when he reflects that this is one of the prophetical characteristics of " Great Babylon," as delineated by the pen of inspiration through the agency of the beloved Apostle John. In the 18th chapter of Revelation and the 13th verse, we are told that " slaves," as well as " souls of men," were to be a part of her " merchandise." The present slight historical sketch will amply verify the accuracy of the apocalyptic vision and all who know anything of the history of the Romish Antichrist will recognize this parentage of slavery as one of the "marks of the Beast with seven heads and ten horns."-American and Foreign Christian Union.

### Mr. Spurgeon.

Those who asserted that the Rev. C. H. Spurgeon is a man of only ordinary ability, and could command influences only among the uneducated masses, have surely now evidence enough that they have been grievously mistaken. No doubt the common people, being free of any pedantic or ultra-refined prejudices, were the first to discover and own the extraordinary pulpit powers of Mr. Spurgeon.

Curiosity at length led many of the higher classes and people of education to hear, and perhaps to ridicule, but they, too, were brought under his spell; and now he is as popular among the great as among the poor. Members of Parliament-Lords as well as Commons-have been on every Sabbath, present in scores, and, last of all, the Church of England itself has been shamed, by this popularity, and by the sneers of the Times newspaper, into extraordinary action.

Finding that this remarkable, and in their view, uneducated, unlicensed, and unconsecra-

He who is supreme over the lives and fortunes | Vasco de Gama solved the hitherto inexplicable | and his own zeal and talents, was actually pla- make them happy. mystery by doubling the Cape of Good Hope. cing the Church in danger, the Bishops and oth-In the midst of these exciting events the spirit er dignitaries have entered into a combination newly discovered Africans, and granted to the same unconsecrated place, to a still larger

This is perfectly right, and just what they ought to do, not for the purpose of putting down Mr. Spurgeon, but for co-operating with him in doing good. But what now follows? Why, the sensitive and tender consciences of members of the Church of England have been awfully shocked by such irregular proceedings. Exeter Hall is neither licensed nor consecrated, and the Puseyite Lord Dungannon, in his place in the House of Peers, made sad complaint, and preferred a heavy charge against the Bishops for preaching in such a place. However, the Archbishop of Canterbury, the Bishop of London, and Lord Kinnaird defended the innovation, and the Peers cheered them in the defence.

We hope the Bishops will go on in this good work. We never heard of the Great Founder of Christianity or his apostles making any objection to preaching in places which were not consecrated, at least in the sense referred to by Lord Dungannon. Meantime Mr. Spurgeon is daily increasing in popularity. Last Sabbath about seventy members of Parliament, and Duchesses and other high-born ladies without number, were in attendance. Your Mrs. Harriet Beecher Stowe was also present, having just returned from Paris, on her way home.

It is very manifest that the fashion of turning Roman Catholic is going out among the aristocracy. The stream is setting in towards Spurgeonism, and it is said the Duchess of Sutherland is on the eve of uniting herself with that cause under Mr. Spurgeon's leadership. She and the Duchess of Argyle have been in frequent attendance at his ministrations .- Correspondent of the Christian Intelligencer.

### Rules for Home Education.

The following rules we commend to our patrons and friends for their excellence, brevity, and practical utility. They are worthy to be printed in letters of gold, and placed in a conspicuous position in every household. It is lamentable to contemplate the mischief, misery, and ruin, which are pointed out in the rules to which we have referred. Let every parent and guardian read, ponder and inwardly digest:

1. From your children's earliest infancy, inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that what you say

3. Never promise them anything unless you are quite sure you can give them what you prom-

4. If you tell a little child to do something, show him how to do it, and see that it is done.

5. Always punish your children for willfully disobeying you, but never punish them in

6. Never let them perceive that they can you or make you lose your self-command.

7. If they give way to petulence and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden under like circumstances, at another.

11. Teach them that the only sure and easy way to appear good is to be good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow tale-bearing.

14. Teach them that self-denial, not self-inted preacher, under no auspices but the Bible, dulgence of an angry and resentful spirit, will breast at the first fire and he fell dead. Crabb

If these rules were reduced to practice-daily practice-by parents and guardians, how much of cupidity and lust of power led the Vicars of for the purpose of preaching him down or throw- misery would be prevented how many in dan-Antichrist, each in their turn, to fulminate their ing him into the shade. They have opened pro- ger of ruin would be saved-and how largely edicts, wherein, in the true spirit of their pre- ceedings in Exeter Hall, in which place, on would the happiness of a thousand domestic cirdecessor Hildebrand, they claimed dominion Sunday night week, the Bishop of Carlisle cles he augmented. It is lamentable to see how over the earth. They blasphemously asserted preached to three thousand people, and last Sun-extensive is parental neglect, and to witness the the right of lordship over the persons of the day night the Rev. W. Cadman preached, in the bad and dreadful consequences in the ruin of

### Destruction of a Fillibuster Party.

The San Diego Herald of May 9 gives the following history of the expedition.

Late in March Crabb's party left Sonorita, Sonora, and marched to Cavorea, a small Mexican town near Point Lobos, and on the Gulf of California. The first intention was to have proceeded to Altar, but news of partial fortification and susceptibility of a strong defense caused the diversion on Cavorea. On the morning of the first of April, the party of Americans entered the suburbs of the town. They were met by a body of Mexican troops, commanded by Rodri-

It is said Rodriquez advanced to speak to Crabb, when the Americans opened fire, and killed the Mexican commander and several others. The Mexicans immediately retreated—some to the mountains, but the majority to the church, which had been placed in a state of defense, and had at the time Crabb entered the town a number of beeves, roasting whole, in front of it, to feed the Mexican troops.

It appears that here occurred Crabb's first sad and fatal mistake. Instead of at once charging and taking the church, which would have given him the town, he occupied several houses on the corner of the Plaza, in front of the church.

The Mexicans first deserted the most of the town, but gradually being emboldened, returned and gradually hemmed the Americans in. Fighting continued eight days, with a loss to the Americans of twenty-five killed.

The Mexican loss is reported by themselves to have been twenty-five, but is supposed to have been much greater, as high as two hundred .-On the eighth day, an attempt was made by two of Crabb's men to blow up the church by placing a keg of powder under the portico and firing it. The devoted men who attempted this were both killed and Crabb is said to have been wounded in superintending it. It is said an offer was made by Crabb to retire, if the Mexicans would allow it. He had refused to retire when the offer was made him, after the fighting had contined two days, and now the Mexicans, confident of his weakness and their triumph, refused. The Americans were gradually but surely caught in a snare, from which they saw no escape.

By breaking through the walls of adjoining houses, the Mexicans forced Crabb and his men into the corner building, which they repeatedly set on fire, but which the Americans as often extinguished. At last a Papago Indian shot into the roof of the main building, occupied by the urhappy fillibusters, a lighted arrow. The flames caught the roof, and in a few moments the fire was dropping in great flakes upon the heads of the doomed men within. Worn out with constant fighting, exhausted with anxiety, famished by probable days of starvation and thirst, and without ammunition, Henry A. Crabb and fiftyeight men marched out of the burning house, with a white flag before them, laid down their arms and surrendered. It is supposed unconditionally.

This was in the night or towards morning .-They were immediately tied, their hands behind them, taken to a corral near the Alcalde's office, where they were kept until morning, when they were taken out in squads of five and ten each, and shot. In the first executions it was found that the calmness of the Americans discomposed the executioners, and they shot too high or too low, in many cases only wounding their victims. The backs of the fated men were then turned to the troops, and they then succeeded in aiming with better effect.

McCoun, owing to his great stature, was saved this torture, a ball struck him tull in the alone was reserved for a solitary death. He was taken to the Alcalde's office, questioned, allowed to write to his wife, and to have an interview with a Dr. Evans, a prisoner in the hands of the Mexicans, who had been in confinement some weeks, on suspicion. The hour for the execution having arrived, he was led out, his hands stretched above his head and tied to a post in front of the building he had occupied, his face to the post, and his back to his executioners.

At the command fire, at least an hundred balls were fixed into his body, and all that was mortal of Henry A. Crabb, hung dead, swinging by his tied hands. A Mexican stepped forward and with a large knife severed his head from his body -the warm blood spirted half way across the street. The head was placed on a table in front, or in the office of the Juez, exposed to the jeers of the populace. It was afterwards placed in a jar of mescal for preservation.



The Advent Berald. BOSTON, JULY 11, 1857.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### II. PARABOLIC COMPARISONS.

9. THE GROWING SEED.

" And he said, So is the kingdom of God, as if a man should cast seed into the ground : and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."-Mark 4: 26-29.

This parable was was spoken to illustrate what Christ had previously uttered. After speaking the parable of the sower, he said to them, (vs. 21-25,)-" Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candle stick? For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad. If any one have ears to hear, let him hear. And he said unto them, Take heed what ye hear: With what measure ye mete, it shall be measured to you : and unto you that hear shall more be given. For he that hath, to him shall be given : and he that bath not, from him shall be taken even that which he hath.

As those who received the word were to make good use of it, extend it abroad, and not hide it. so were they also (Col. 1: 10,) to be "fruitful in every good work, and increasing in the knowledge of God." And the points of analogy are

1. The seed cast into the earth ;-corresponding to the word of God which makes a lodgment in

2. The spontaneous springing up of the seed ;corresponding to the inevitable progress which those will make in knowledge and obedience, who receive the truth into good and honest hearts.

3. The development of the plant : at the blade alone appears, then the ear ;-corresponding to the development of the truth in the heart; the kindness to point out when Moses ever did thus at first the renewed soul is feeble and easily discouraged, but as progress is made it becomes firm tion; but if you will look back at the record you and reliable and makes continual progress in the divine life.

4. The ripe fruit, or full corn in the ear :- corresponding to the fruits of righteousness, even the sanctification of the believer, which is the end for which the gospel is preached. And

5. The harvesting of the ripened corn ;-corresponding to the Lord's taking his saints to himself when they shall have made sufficient progress under the discipline to which they are here subjected.

#### NOTES AND QUERIES. o turned to

ON FORGIVENESS. Please give the enclosed extract your special attention, and a reply to the following interrogations, with such other remarks as you may deem

Is the idea of forgiveness, incompatible

2d. Notwithstanding we are to " forgive one another even as God for Christ's sake hath forgiv-en us," according to Eph. 4:32, does it necessarily follow "that if full satisfaction is the scheme of the divine forgiveness, it must according to this direction, be the scheme of ours "! J. P. F.

Ans. The extract referred to is in opposition to the view that sin grounds in perverseness; and claims that instead thereof, it grounds merely in gnorance-quoting in proof the words of Christ : Father forgive them, for they know not what they do." It also takes the position that if Christ's death was an atonement for sin, that the debt of sin is paid and needs no forgiveness; but that, as sin is forgiven by God, it is not atoned for.

This world is full of false theology, false doctrine, and false logic. The heads and hearts of men are so distorted by the fall, that it seems very difficult for some minds to be willing to receive the plain and simple teachings of inspiration. Nothing is more clearly enunciated than the perversity of the natural heart. Men often sin ignorantly, but they also sin wilfully. In the crucifixion of Christ, the Jews were doubtless ignorant of the fact that he was the Lord from heaven; " for had they known it, they would not have crucified the Lord of glory." But they were not ignorant that He claimed to be "God with us," nor that in crucifying Him they were crucifying an innocent person. They knew, therefore that they were sinning, and so sinned wilfully, but did not know the mag-

This is true of all sin. No sinner realizes that sin is that odious and abominable thing that God hates ; nor do they know the fearful consequences of it; but every converted heathen confesses that when unenlightened in the truth, he constantly did that which he knew to be wrong. Even " when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations." The Saviour would have saved Jerusalem in mercy, but he has left on record the testimony that they " would not." The natural perverseness of the human will, and disrelish of God's attributes and authority, are the foundation of all

Because Christ has met the demands of the law so far as the sin is concerned, it does not follow that the individual sinner is therefore free from its penalty. It is a part of God's plan for the redemption of sinners, that they accept of the remission of sins as an act of sovereign grace, which is entirely unmerited on their part. It is not the sinner that satisfies offended justice, so as to claim the remission of sins as a right; but it is God who has made such provision for man's redemption that he can be just, and yet forgive every one who will comply with the prescribed conditions. The food donated to the starving sons of Ireland some years since, was none the less a gift to them because it could be had for the asking; nor would any who should refuse it, any the less starve because an abundance had been provided. Nor was there any hardship or injustice in requiring a willing mind, on their part, to receive it as a gift, before it could be dispensed to them.

In forgiving others as God forgives us, we have a right to require that those who have injured us should be willing to be forgiven. That is what God requires of us, and to require it of others is not incompatible with our desire to forgive them. We have no right to be implacable, nor is God. He loves to be gracious and desires the sinner to be penitent that He may forgive him, and so should we leave no effort untried to win over one who has injured us, that we may feel justified in extending to him our forgiveness.

ON THE APPEARING OF MOSES.

" In the Herald of June 27 you refer to Moses the only other unclothed mortal who has visited these glimpses of the moon.' Will you have visit us. I know you will refer to the transfigurawill find that it affirmed not that Moses was there ; but 'there appeared unto them Moses and Elias talking with him.' And then ' Jesus charged them, saying, Tell the vision to no man until the Son of man be risen from the dead.' Now as this is a vision, it was no more necessary to suppose Moses and Elias were present, than it is to suppose the beasts were present which John saw in vision. The Bible affirms that Moses is dead. Can he be dead and alive on the mount at the same time ? Shall we believe the Bible that he was dead, and that this was an appearance and not a reality on the mount? or shall we believe modern theology!'

Ans .- According to this reasoning, when Moses " wondered at the sight" (Acts 7:31) he saw nothing !-- the word sight being the same in the Greek as that rendered vision in Matt. 17:9; and where

with the sacrificial death of Christ meeting the de- | it reads, "they shall see the Son of man coming in | mind of the prophet was filled with the conception appeared is in Matt. 17:3 !

> seeing and cannot be frittered away by any such sophistical reasoning. The inspired record not only declares that Moses and Elias appeared on the mount of transfiguration, but that they actually were there. Luke's record is; (9:30,31): "And behold there talked with him two men which were Moses and Elias, who appeared in glory, and spoke of his decease." And Mark says (9:9) that Jesus charged his disciples " that they should tell no ed." man what things they had seen, till the Son of man vas risen from the dead."

Thus the inspired record expressly affirms the presence of Moses and Elias, and we are in favor ger : Yahveh, in the person of Christ speaks on of believing what the Bible affirms, whatever earth.' "modern theology" may assert to the contrary.
The theology that denies that the spirit of one dead could thus appear may well be called modernthe actual presence of Moses there though dead, being the undoubted faith of the church from the earliest times, with only occasionally a few who have denied it.

#### YAHVEH-ELOHIM.

(Continued from our last.)

Man thus has a personal interest in the meaning of the word Jehovah, which "came to our translators simply as an 'ineffable' name; a name in the superstition of the Jews unlawful to be uttered, or ven written with its true vowel-points; and this name thus unpronounced, and now falsely written, had a traditional rendering made out under the shadow of the Septuagint."

And yet

"The name Yahveb, or Jehovah, represented the Expectation of the World." It " began in the promise made to Eve, and received a name Yahveh 'He who will be.' This name was applied by Eve to her first born, was transferred to God, was invoked by the patriarchs, was affirmed to Moses, was proclaimed by the Prophets, and is complete

When it was affirmed to Moses, the Elohim

"Thus shalt thou say unto Israel's children, Yahveh, He who will be, The Coming one of your Fathers, the God of Abraham, the God of Isaac, the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations.' In these propositions the unqualified on absolute future form of the Hebrew verb ' to be' is employed throughout. The first affirmation. therefore, ' I will be who I will be' which introduces and lends significance to the two succeeding statements, has the form of a prophecy; uttered by no subordinate or delegated authority. expression here translated 'I will be' is found in the first person singular future of the Hebrew verb ' to be,' and signifies a 'future relation' of the speaker, in distinction from the present or past. This first person singular future of the verb 'to be,' occurs forty times in the Hebrew Scriptures, and in every instance, whether in prose or poetry, exhibits a future relation, or movement forward, from the speaker's point of view, in action or conception. It is repeated several times in the same chapter; we find it in history, poetry, prophecy; yet it is ever the same, the element of futurity is wrought into its very structure."

"The phrase ' I am,' is imported into this text, directly from the Septuagint, with its Alexandrian rendering, from which, through the Vulgate, comes our version. Until, however, the discovery of the true derivation of ' Jehovah,' or Yahveh, gave a for calling attention to the subject."

It was proclaimed by the prophets .

the divinity and the humanity of the Coming One ance, they regard as preposterous. There are no have hitherto stood in a measure apart. The great data for so exact an estimate. The last appearwork of the prophetic era appears to be, the interweaving of these two ideas, as a preparation for largest comets described by European and Chithe coming of the Divine Yahveh in the person of nese observers, and exhibited extraordinary bril-

"We now find a continued series of statements concerning the Divinity and the humanity of the Coming Deliverer, so interchanging the personalities of the two, as to identify beyond a possibility of separation, or essential distinction, the two sets of prophecies, as relating to the One Person. 'For unto Us a child is born, unto Us a Son is given.-They shall call his name 1mmanuel (Heb. God with us)." " He shall be called Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace."

" Such passages, and those identifying the Deliverer of the past with the deliverer to come. abound in, and may be said to constitute of themselves, the prophecies of the Old Testament. The

the clouds of heaven" (Matt. 24:30), it only of Yahveh as upon the throne of the universe, as means they shall appear to see him-the words walking the circle of the heavens, as dwelling in " shall see," being the same in the Greek, that the fullness of glory. From that central position or point of conception, He is seen as about to in-The words oppeared and vision signify actual terpose His own arm of salvation to bring deliverance to man. Then He appears upon earth, as the man of sorrows,' 'stricken, and afflicted.' despised and rejected,' 'acquainted with grief,' pierced,' 'making His grave with the wicked,' Again, bursting the bars of death, He rises and reigns as Messianic King, whose dominion is an everlasting dominion which shall not pass away and His kingdom that which shall not be destroy-

"And he came, The long expected Deliverer, The Sovereign came suddenly to his temple, yet heralded by angels, and proclaimed by his messen-

"When Yahveh in the Old Testament appears to man or gives any visible sign or appearance, He is called Malak-Yahveh, or Messenger Yahveh. This 'manifestation,' 'messenger,' or angel, as a man walks and talks with Abraham, as an angel wrestles with Jacob, communes face to face with Moses, is seen in the heavens by the elders of Is-

The apostles attribute " to Christ, in his final coming and kingdom, all the glory and dominion, everywhere throughout the Old Testament ascribed to Yahveh."

Christ is revealed in the Scriptures in relation to Divine personalities, of which only glimpses are given in the Old Testament. But when He-who was before Abraham or the world was. Who was with Noah in the ark, and with Israel's children in the sea and desert-came to the earth, and, "though in the form of God, He thought it not robbery to be equal with God," took upon Himself our nature, and announced Himself as the Son of God," then appears to have been made the first distinct revelation of the existence of the

It has been the error of many that the Yahveh of the Old Testament is the Father, in distinction from the Son; whereas the true import of Yahveh, The Coming One, identifies Him as the One who was to appear in the human form as the Son. And He it is who makes known the existence of the Father, and not the Father Him. But while Yahveh had been seen, the Father in distinction from the Son had never been seen. For no "man hath seen the Father, save He which is of God, He hath seen the Father," John 6:46. "Ye have neither heard His voice at any time, nor seen His shape " 5:37. And yet His relation to the Father and Spirit was such that in their Divine unity they constitute the ELOHIM, the plural God. And thus we can conceive of the Word as existing in the beginning with God and as God. So that any honor withheld from the Son, is a dishonor to the Father; and hence all men should honor the Son as they honor the Father;" and " he that honoreth not the Son honoreth not the Father." John 5:23.

The plurality and unity of the Divine existence being such, the terms of Father and Son were appropriately expressive of their Divine relationbeing expressive of that eternal relation which the Personalities of the Divine existence had ever mutually sustained, and which made the work of each in harmony with the Divine whole. And it was by virtue of that relation that provision could be made for a future Deliverer, although the terms expressive of it should not be needed till the epoch when the Deliverer should actually come.

To be continued.

THE COMET. The eminent astronomers Bonne and Hind have gone over all the calculations in clue to its meaning as a name, no motive existed reference to the expected comet, and they conclude that in 1858, or somewhere between 1858 and 1860, the comet will appear; but the attempt to "Along the line of history, the prophecies of designate the day, or even the year, of its appearance of this comet was in 1556; it is one of the liancy. It will uo doubt be worth seeing when it comes, unless it may have been robbed of a portion of its tail on its distant and rapid flight.

HEARERS WEIGHED. A celebrated parson lately preached a rather long sermon from the text-Thou art weighed and found wanting." After the congregation had listened about an hour, some began to get weary and went out; others soon followed, greatly to the annoyance of the minister. Another person was about to retire, whereupon the parson stopped in his sermon and said : "That is right, gentlemen; as fast as you are weighed, He continued his sermen at some pass out." length after that, but no one disturbed him by

morning of last week, the village of Brasher Iron Works, in that county, contained a thriving and busy population. Before night, the whole village, the foundery, machine shops, saw mills, and every dwelling in the place except six, was consumed as with the besom of destruction. A fire that had previously raged in the woods, was driven by a wind from a point or two south of west, like a hail storm upon the doomed village. In one hour fortythree buildings and from \$75,000 to \$100,000 worth of property were reduced to ashes, and forty families made homeless and houseless, without the means of employment." The Sentinel states that the call for aid has not been unheeded. Villages in the immediate vicinity have done nobly for the relief of the sufferers. Of the sufferers Mr. L. W. Skinner of Ogdensburg is mentioned as the greatest, the loss of his firm being \$7,000 over in-

THE DYING BED .- There is no place like a dying bed. There is no place in man's brief journey across the world like the dying hour, so impressive and so full of dread interest to each individual when he arrives at that place and feels that his hour has come. Then the soul makes a pause-she looks back on a receding world, and onward into a dark unfathomable eternity. There is no retreat The hour for exchanging worlds has come. To have then a good hope of pardon and of Heaven, how invaluable! To have no hope then, when flesh and heart fail and all mortalities are about to be sundered, and to die in despair. How dreadful beyond imagination to conceive! To avoid it is worth a whole life of ceaseless effort and prayer.

THE BETTER LAND .- Our relatives in eternity outnumber our relatives in time. The catalogue of the living we love becomes less, and in anticipation we see the perpetually-lengthening train of the departed; and by their flight our affections grow gradually less glued to earth. It is not in vain that the images of our departed children, and near and dear ones, are laid up in memory, as in a picture gallery, from which the ceaseless surge of this world's cares can not obliterate them .-They wait for the light of the resurrection day, to stand forth holy, beautiful and happy-our fellowworshippers forever .- Southern Presbyterian.

GENIUS AND THE DOMESTIC TIES .- Moore laid it down as a rule that genius and domestic happiness were incompatible with, and excluded, each other. One day, when he asked in Wordsworth's presence if such was not necessarily the case, the grave Poet of the Lakes replied, " Men do not make their homes unhappy because they have genius, but because they have not enough genius; a mind and sentiments of a higher order would render them capable of seeing and feeling all the beauty of domestic ties."

A BAND OF VILLAINS .- A few weeks since, two noted counterfeiters were killed on the railroad in Pennsylvania, the night following that on which they had committed an extensive robbery in Middletown, Ct. Mrs. Clark, the wife of one of them, who identified the bodies, excited much suspicion by her singular conduct at the inquest. She was detected in abstracting from them and concealing a large quantity of chemicals, dies and counterfeit plates, which indicated that she was a partner in their schemes of outlawry. Her goods were seized; besides the large amount of counterfeit gold coins and all the materials for such a business on the grandest scale, papers were found which revealed the existence of an organized oath-bound band of villains, extending through all the States in the Union, and calculated to carry on operations on a scale unsurpassed. The names of over thirty members have become known, embracing some very prominent lawyers and physicians .-Their head-quarters seem to have been in Northumberland county, in Pennsylvania.

VENERABLE RELICS .- The Horicon (Wis.) Argus of the 8th inst., says:

"We saw on Saturday last the identical watch that Major Andre offered Paulding, Williams, and phrase, "In your eyes," eyes is put by a metony-Van Wart, at the time of his arrest and interview with Arnold. It is of pure gold, much longer round than other watches of the present day, but very thin, duplex movement, and figured thus: 12 3 6 9 on the face with points between. On the cap is engraved-" John Andre, 1774." Notwithstanding its old age, but few watches keep better time. It is owned by a gentleman living here, named Chase."

The Editor of the Portsmouth Chronicle says : Being in York, Me., a few days since we had the leasure of sitting in a chair six hundred years

A VILLAGE DESTROYED. The Ogdensburg (St. | of Venice-has stood on the Bridge of Sighs and is Lawrence Co.) Sentinel says that " on Monday now the property of Captain Putnam of York, who brought it from the seat of its faded glory. It is of oak, quaintly carved, much worm-eaten, and with rude inlaying."

### I borr endarer NEW BOOKS.

State of the Departed. An address at the funeral of the Rt. Rev. Benjamin Moore, p.c., Bishop of the Protestant Episcopal Church in the State of N. York, and Rector of Trinity Church, in the city of New York, on Friday, March 1, 1816, in Trinity Church, N. Y. And a Dissertation on the same subject by John Henry Hobart, p.p., Bishop of the Protestant Episcopal Church in the State of New York. New York: Thomas N. Stanford, Broad-way. 1857.

This work contains much valuable information on the subject which it treats upon. Price 50 cts.

The New Testament; or, the Book of the Holy Gospel of our Lord and our God, Jesus the Messiah. A literal translation from the Syriac Peshito Version. By James Murdock, p.D. New York: published by Stauford & Swords, No. 637 Broad-

This translation would be of service to any Bible reader. Price \$2. For sale at this office.

### To Those Interested in the Youth's Guide.

This little sheet will be discontinued to all whose term of subscription expired with the July number and have not since renewed. Of Four Hundred such, only about one-half have responded, thus reducing the number of subscribers to about 700. whereas there ought to be at least 1000, to make t a paying business. The interest in this juvenile publication must be revived, and the number of its subscribers increased at least to that figure, or its existence may be endangered. We say to all interested, Wake up! Contrary to previous announcement, we have concluded to print some extra copies to supply the tardy ones.

The Youth's Guide for July appears this week, the following being its contents :-

Who stole the bird's nest ?

The blind girl. The school fellows.

The white swan. The wise wasp.
The child's faith.

The daring lumberman.

How a boy judged a preacher.

Honesty in small things.

Varieties. and O and Labor. A trip down Boston harbor. Seventeenth of June. Letter to children. Industry. Letta's resolve.

# The orphan. Company and all toolsess Enigmas, &c. In Silvers out avail at

### EXPOSITORY. THE PROPHECY OF HAGGAL.

PROPHECY 11.

"In the seventh month, in the one and twentieth day of the month, came the word of Yahveh by the prophet Haggai, saying, Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, and to the residue of the people, saying, Who is left among you

That saw this house in her full glory?
And how do ye see it now?
Is it not in your eyes, in comparison of it, as nothing?"—2:1—3.

The first Temple was burned B. C. 588,-53 ears before the foundation of the new house was aid in the first year of Cyrus. At that time, the chief of the fathers, who were ancient and had seen the first house, when the foundation of this was laid before their eyes, wept with a loud voice."-Ez. 3: 12. The cause of their weeping is supposed to have been the probable inferiority of the second temple in comparison with the first. This prophecy of Haggai was fifteen years later, and some of those old men who were carried captive, it appears, still survived, and drew comparisons between the two buildings unfavorable to the one then being erected. Hence the design of this prophecy is to assure them of God's presence with them and of his proffered assistance. In the my for sight.

To encourage them, God said :

"Yet now be strong, O Zerubbabel, saith Yahven:
And be strong, O Joshua, son of Josedech, the
high priest,
And be strong all ye people of the land,
Saith Yahveh, and work;
For I am with you, saith Yahveh of hosts;
According to the word that I covenanted with you,
When we came out of Egypt. When ye came out of Egypt, So my Spirit remaineth among you; Fear ye not."—2:4,5.

Strength, is here put by substitution for courage. When Israel came out of Egypt, God cov-(d, which formerly belonged to one of the Doges enanted with them, saying, "If ye will obey my

be a peculiar treasure unto me, above all people for all the earth is mine : and ye shall be unto me a kingdom of priests, an holy nation. . . And all the people answered together and said, All that Yahveh hath spoken we will do."-Ex. 19: 5-8. And now Yahveh reminds them that He is still with them according to that covenant.

" For thus saith Yahveh of hosts; Yet once, it is a little while, And I will shake the heavens and the earth, And the sea, and the dry land; And I will shake all nations; And THE DESIRE of all nations shall come, And 1 will fill this house with glory, Saith Yahveh of hosts. The silver is Mine, and the gold is Mine, Saith Yahveh of hosts, The glory of this latter house Shall be greater than of the former, Saith Yahveh of hosts: And in this place will 1 give peace, Saith Yahveh of hosts."—2:6—9.

The phrase "yet once," is rendered by an in spired commentator, " yet once more;" and this, ne says, " signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." -Heb. 12: 26.

As the things made are to be removed, and as they are to be shaken in their removal, it follows, if they are to be shaken but once more, that that shaking must result in that removal; and thus, once more," is made to have this signification. The nature of the "shaking," here predicated, s shown by Paul's contrasting it with the shaking which attended Christ's voice at Sinai; when "YAH-VEH descended upon it with fire, and the smoke thereof ascended as the smoke of a furance, and the whole mount quaked greatly. And. . . Moses spake, and Elohim answered him by a voice."-Ex. 19: 18, 19. Making reference to this, Paul says: "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more we, if we turn away from Him that speaketh from heaven : whose voice then shook the earth; but now He hath promised, say ing, yet once more, I shake not the earth only, but also heaven."-Heb. 12: 25, 26.

The things to be shaken, then, are those literally described; viz. "the heavens," "earth," "sea, "dry land," and "all nations,"—the earth alon being shaken at Sinai. And as this is to be their final shaking, it is to be received as a prediction of the great convulsion of all things, at the final consummation, when the heavens "as a vesture," "shall be changed."-Ps. 102: 26; when "heav en and earth shall pass away."-Matt. 24:35; when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up "-to be succeeded by the " new heavens and a new earth, wherein dwelleth righteousness."-1 Pet. 3:10-13. "Yahvel shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake : but Yahveh will be the hope of his people, and the strength of the children of Israel."---Joel 3:16; for those things which cannot be shaken, the "kingdom which cannot be moved," and which we here receive as heirs and not as possessors, " may remain" on the new earth forever,-its eternity being proved by its exemption from being shaken.

Looking forward to this glorious consummation, The Coming One declares through Haggai that "It is a little while," to its accomplishment. This is parallel with Luke 18:8, where Christ says of God's elect," that "He will avenge them speedily' -when "the Son of man cometh." Paul also says (Heb. 10:37,) that "yet a little while, and ry." This prophecy was uttered, according to to make up our churches in the future, therefore our best reckoning, about the year of the world Resolved, That we recommend to this Conference period of 6000 years was expired, a much less time than that which was passed would be needed to complete it. The prophet however does not while, and therefore it may imply that some patience would be needed in waiting for it. In the use of the phrase "a little while," we are to reman, and that "one day is with the Lord as a thousand years and a thousand years as one day ; and that though the time may seem prolonged to ference. mortals, " the Lord is not slack concerning His promise, as some men count slackness," (2 Pet 3:8. 9;) but that " the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it; because it will sure ly come, it will not tarry," (Hab.2:3); or as Paul renders it "He that shall come will come and will not tarry," Heb. 10:37.

In view of the period and the events here brought not to encourage the gifts among us, or young

| voice indeed, and keep my covenant, then ye shall | to view, "The Desire of all nations," whose coming is here predicted, must be Him, whose coming has been the song of all ages-The Coming Onewho has taken upon Himself the bruising of the Serpent's head, the Restitution of all things spoken of by the mouth of all the holy prophets since the world began, and the Restoration of the redeemed of our race to the condition, in the regeneration, that was in accordance with God's purpose in the creation of man.

We apprehend, therefore, that it is Christ's second coming,-" who shall judge the quick and the dead at his appearing and kingdom (2 Tim. 4: 1)-that is here brought to view.

The first advent, also, is predicted; for after thus speaking of the final commotion of the elements of this earth, and the attendant results, the DIVINE SPEAKER comes back to the temple then being erected, which promised to be so inferior to the former one, in the eyes of the old men, and promises : " I will fill this house with glory saith YAH-VEH, (The Coming One) of hosts."

This second temple was greatly enlarged and beautified by Herod; but it never equalled in splendor the magnificence of the first ; nor did the holy Shekinah which was manifested in the former one during a period of more than 400 years, visit this. This temple has now been in ruins nearly 1800 years, and in no way did its glory excel that of Solomon, only in the personal presence there of the Lord Jesus Christ-the Yahveh, who said to Haggai : "I WILL FILL THIS HOUSE WITH GLORY." In Him dwelt all " the fullness of the Godhead bodily" (Col. 2:9) He was " the brightness" of God's glory and the express image of His person" (Heb. 1:2); and his incarnated presence in that temple "filled it with glory"-a glory greater than that which the first temple ever knew; for there was " beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14.) The Shekinah of the first temple was only a Symbol of his presence which was here personally manifested.

As the silver and the gold belongs to Yahveh, they cannot confer a glory comparable with that conferred by his presence; and hence the declaration that they are his-to show that not in them was that future glory to be looked for.

In that temple also " Peace" was to be given by Yahveh. His first advent was a mission of peace. It was ushered in by the angelic song of glory to God in the highest, and on earth peace, good will toward men," (Luke 2:13). It was then that "Mercy and truth" were "met together" and that righteousness and peace kissed each other. (Psa, 85:10) "He is our peace, who hath made both" Jew and Gentile " one . . . that he might reconcile both unto God in one body by the cross; and came and preached Peace to" those "afar off and to them that are nigh," Eph 2:14-17. And this peace was given while that temple was still standing.

### CANADA EAST AND VT. CONFERENCE.

Concluded. SATURDAY.

Prayer meeting at half past 9 A. M. At half past 10 the meeting was opened for business. Elder O. R. Fassett introduced the following preamble and resolution on

Sabbath Schools.

Whereas, we regard the Sabbath School as a great and important auxiliary to the permanent upbuilding of our churches; by interesting parents to become connected with churches where their children are thus gathered and spiritually cared for ;-from the fact that revivals often commence among the children and youth thus instructed ;and that it is from this class more especially we He that shall come will come, and I will not tar- look for efficient, pious and intelligent Christians

3601, when more than half of the Jews' expected | that we have more interest and zeal in this department of christian work : and that in every church and place where schools can be gathered, or children-few or many-brought under Sabbath School say it is only a little while, but that it is a little instruction, that we proceed at once to the organization of such schools, by the appointment of superintendents, and other needful officers and teachers for the instructing of the young among us ;member that it is God who is speaking, and not and that we do not faint in this work, or be discouraged till we see good and flourishing schools in all our churches within the bounds of this Con-

> The merits of this resolution were ably discussed by Brn. Hutchinson, Blake, Fassett and Burnap, after which it passed unanimously. The following resolution was also adopted, on

> Ministerial labor. Whereas, there seems to be a great lack in ministerial help among us, and one cause of this is owing to the disposition on the part of our churches

would in time become useful ministers of the gospel of our Lord Jesus Christ, therefore,

Resolved, That we recommend to our churches within the limits of this Conference, and the brethren scattered abroad where they need ministerial help, that they do all in their power to help such brethren,-call them to labor among them,instruct them in the gospel of Christ more per feetly; and thus aid them to become faithful, efficient and worthy ministers of Christ, "rightly dividing the word of truth," for the edification of the church and the salvation of sinners.

The Secretary read the following article: On Religious Publications.

As followers of Him "who went about doing good," we are bound by this relationship never to forget to do good and to communicate, for with such sacrifices God is well pleased; as lights in the world we are to let our light shine, and never put it under a bushel; as the salt of the earth, we are to exert a holy, salutary influence on all around us; in short, as persons who have been redeemed by the blood of Christ, and have felt the regenerating power of the Holy Spirit, we are required, as much as in us lies, to endeavor to bring the light of truth to bear upon the minds of those who

sit in darkness and in the shadow of death, that if

by any means, we might save some of them, and

make ready a people prepared for the Lord. One of the most efficient means employed at the present day for the diffusion of religious knowl edge is the press. Somewhere about half a century ago, Sheridan said of a corrupt ministry, "Give it the perogative of the crown, the keys of the treasury, and a venal house of Commons .but give me the liberty of the press and I will explode it all." There is no doubt but what it has done and can do much good, but there is no instrumentality that is popularly used, that cannot be employed for a bad as well as a good purpose. Look at the engine that goes puffing along the railroad track, that will carry men in perfect safety a long distance in a short time, if all is right; but if it is under the charge of a careless engineer, if the switch is misplaced, or a stone comes in its way, it is thrown from its course, killing and wounding scores. So the good done by printing depends on how the switch is turned. And as our land is being flooded by light, trashy matter, that vitiates the appetite for substantial truth, it becomes those who are interested in the welfare of community to lift up a standard against it.

As believers in the speedy coming of Christ we have done something through the agency of the press, yet not much compared with what might have been accomplished. The Advent Herald is taken by some of the members of our Conference and paid for, yet there are others who need it that do not take it. Why is this? Can they plead poverty? If so, is it not the duty of those who are able, to supply the worthy poor ? The paper should be sustained, and more generally circulated wherever it will be read. The Youth's Guide, too should not be forgotten. The children need it, and wherever it has been introduced, they are well pleased with it. Dr. Cumming's works, and other volumes that can be obtained at the Herald office, have to some extent found their way among us, but they might and ought to be more exten-

sively circulated in these parts.

While, however, bound volumes may be restricted to the few, tracts on the " blessed hope" may be sown broadcast among the multitude,-they will be read where the living voice will not be listened to; they excite no suspicion-like the electric fluid, the mind of the author steals along the line-it is felt, not seen. An objection may, however, be urged against doing much in this line, because of the quantity of tracts distributed, and reity of the reward. But did you ever think what a number of sermons are preached and no converts made? Shall we therefore cease preaching? Think how many drops of rain fall on barren crags, or into " the great and wide sea," without watering the fields; how many rays of light brighten up the expanse of ocean, or barren places, where man, or beast, or plant is not. And why this apparent prodigality? Why does God do Is it not to teach us to do what we underthis? take liberally! Think how many balls are used on the battle-field without effect. But would the warrior on that account cease from fighting? Let us then, as soldiers of the cross, not be disheartened; if only a few souls are saved by this instrumentality it will be sufficient to remunerate us for all our trouble. But if none are saved, our duty remains the same-" in the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike

men, who, if they were encouraged or instructed, appearance of the instrumentality. "There is not one person in a hundred who is converted, who can trace his first serious impression to reading some large volume, it is generally done by means of a text, a single idea clearly and pointedly expressed." It has been publicly stated at Anniversary meetings that tracts have to do with almost every one who has joined the Christian church in India. The Hindoo will read a tract when he will not converse; and often when Missionaries have entered into conversation with Jews whose prejudices have been weakened, they have found a book or tract to have been the cause. Let us not despise the day of small things. We have published in connection with this Conference, some 12000 tracts, nearly all of which are now circulated. What amount of good they have accomplished, how many minds they have enlightened, how many hearts they have cheered and comforted, the great day alone will reveal. We might easily scatter many more to advantage. Let not our hearts be faint, nor our hands hang down. God is with us and his kingdom before us; let us therefore work while the day lasts, scatter these silent messengers where we can, and pray for the blessing of God upon them, and we shall have it.

After the reading of the above article, and remarks were made by several brethren, the following resolutions were adopted :-

Resolved, that the committee of three (viz. R. Hutchinson, S. Foster and J. M. Orrock,) appointed three years ago at our Annual Conference to publish a series of tracts, entitled, " Tracts for the times," be encouraged to do so, as long as the state of the cause may demand, and means can be raised to defray the expences connected with their publication; and that each Advent church within the limits of this Conference be invited to receive and circulate a quantity of the tracts, as they are published; and that our brethren in the ministry do what they can to give the tracts a general cir-

Resolved 2. That we will sustain all the publications named in the address-and circulate them extensively.

Conference adjourned to 2 o'clock P. M.

In the afternoon Elder Fassett preached from Mark 16: 15, 16 .- " Go ye into all the world, and preach the gospel to every creature; he that be-lieveth and is baptized shall be saved; but he that believeth not shall be damned." As a debt of \$17 had been incurred by the committee in the publication of Tracts for the Times, a collection was made, to aid in the liquidation thereof, amounting to \$14.6212.

As Elder Lucien B. Sawyer of the Methodist Episcopal church had expressed a desire to be identified with the Adventists and received as a mem ber of our Conference; and as the committee previously appointed to examine his case-consisting of D. W. Sornberger, R. Hutchinson and J. M. Orrock-reported favorably, the following resolution was passed in the Conference :-

Resolved, That L. B. Sawyer, of the M. E. church, be received by us as a member of this Conference. to labor among us in word and doctrine.

The evening service commenced by singing-" From whence doth this union arise,"

After prayer the following resolutions were adopted :-

Resolved, That this Conference extend their sympathy to the widows and friends of our deceased Brn. Benjamin Batcheldor, of Cabot, Vt ; and Addison Merrill, of Northfield, Mass., and will aid so far as is necessary their bereaved wid-

Resolved, That Bro. Thomas Buckingham, of Sherbrook, C. E., be received as a member of our

Resolved, That a vote of thanks be given to the ness and hospitality to the friends from abroad, during there stay among them.

Elder S. S. Garvin preached from Matt. 6:10. "Thy will be done in earth, as it is in done heaven :"and was followed by lively and interesting exhortations. Quite a good influence was felt in the meeting and two backsliders arose for prayer.

SUNDAY.

The day was cool but pleasant, and large and interesting audiences were in attendance. After a prayer meeting in the morning, Elder Fasseti preached from Jer. 10:2,-" Thus saith the Lord, Learn not the way of the beathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." At 1 o'clock, he preached again, from Amos 5: 4.—"Seek ye me, and ye shall live." At the close of this service Bro. T. Buckingham was set apart to the ministry, by the laying on of the hands of the presbytery. D. W. Sornberger offered prayer, and Elder R. Hutchinson gave the charge. As Bro. B. and others ex-Let us not judge of the object by the diminutive pressed a desire that an abstract of the same should

appear in the minutes of the Conference, Dr. H. minister of the gospel, he has deemed a Pocket treme suffering." Let all our preachers read it, it may do them good.

Ordination Charge.

Being called upon to address you, my beloved brother, on the important occasion of your Ordination, I should like to say something which may not only impress your mind and heart while I am speaking, but which you may remember, and derive profit from, in your future labors. And that this may be the case, I will present what I may say in the form of rules or directions for your guidance. 1. Preach the word. "I charge thee before God. and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." And in order to " preach the word," you must, my brother, study that word, comparing Scripture with Scripture, ever remembering that the Bible is its own best interpreter It is well to use all the human helps within your reach. You are to use them only as helps :- to Christ, accepted of God and approved of men, and help you to the meaning of the sacred text. And "you will save yourself and those who hear you." having ascertained the mind of the Spirit, you are to present it to your hearers, in all its integrity, simplicity and fulness:-thus you will bring beaten oil into the house of God.

2. Cherish the spirit of the word you preach. minister of the Lord Jesus is not to deal in the cold traffic of an unfelt gospel. The word of Christ; which is spirit and life, is to dwell in you richly in all wisdom and love. It is to be like subduing your own heart. Then you may hope that the truth will have the same influence over those to whom you preach. While they see your light, they will feel your power.

3. Live the gospel. It is a trite saying that "example speaks louder than words." The minister of Christ is especially called upon to exemplify the holy principles of religion in his spirti and life. The Apostle could say, " Brethren be followers together of me, and mark them which walk so as ye have us for an example; for our conversation is in heaven, from whence we also look for the Saviour, the Lord Jesus Christ." I think it is Matthew Henry who compares the minister of the gospel to a statue or a high pedestal. The statue has to be larger than natural, in order to appear as large. So the minister must be more exact and perfect in his deportment than others, if he intends to have the credit of being as good as others. He is especially observed, and much is expected from him. We are informed in history of a young general who on leaving home, asked of his father some advice. His father told him to make his men think that he was wiser and better than they. The son asked how he must do this. The reply was that he must do it by being wiser and better than they were. Your life, my brother, is to be a living sermon from day to day. In this way you will not only preach on the Sabbath, but every day in the week, and hence your hearers will respect you, and you can do them good.

4. Aim at the legitimate object of preaching. The Saviour says, " Feed my lambs." " Feed my sheep;"—Endeavor to save the purchase of my blood. The true minister of Jesus does not attend to preaching as a mere trade or profession; neither does he enter the pulpit to show to gazing mortals the calibre of his brain, or the extent of his erudition : nor to acquire what an eminent divine called "a bastard popularity;" but to feed the flock of God, to win souls to Christ, and to build them up on the most holy faith. Well is it for the young minisfully before his mind, and his heart richly imbued

There are a few minor directions which I wish to subjoin, some of which may be more needful for others than for you. They are as follows :-

1. Be yourself. The Rev. R. Newton of England, in addressing a number of young ministers, said, "Dare to be yourselves." You may imitate other ministers in their Christian spirit-their holy example, and their wholesome doctrines, but your manners in the pulpit, including gesture and voice, should be your own. In this sense, " preach your own preach."

2. A second minor direction, I give in the language of another. Dr. Hannah of London, once said to'a class of young men who were preparing for the Wesleyan ministry, "Don't act as quack doctors among our people, and among others where you go." A man be a physician, and may preach, for "Luke the beloved physician," labored as an evangelist. But it has seemed within a few years, that when a young man has become a obtain it. But how poor the comparison; how gree

has kindly furnished it, "about," he says, "as it Case of medicine an indispensable accompaniment, existed in his mind on the occasion," part of so that he might be ready to prescribe for every which, however, he "was obliged to omit in con- ill that flesh is herr to. This mania has obtained sequence of at the time laboring under ex- among young ministers of different denominations. But to those of my own denomination I would say, "Don't act as quack doctors among our people, and among others where you go."

3 Don't cultivate eccentricities. Some preachers seem to be naturally eccentric, but they are not to be imitated. The eccentric Lorenzo Dow said to one who was adopting his oddities, "If you fol-

low me you'll go to hell."

4. Avoid a voluntary humility. For instance, some preachers seem to think that there is great humility in wearing "a coat of many colors,"a striped cravat, and a pair of dirty boots. But I see no reason why a preacher may not be equally as humble with a coat of one color, decently clad, and with clean boots; and he is certainly more becoming. Then for the sake of the cause of Christ, and the salvation of precious souls, avoid a false humility.

If you, my dear brother, attend to these directions and others which you will find in the Holy Scriptures, you will be a good minister of Jesus The 788th hymn in the Harp, commencing,

"With heavenly power O Lord, defend Him whom we now to thee commend," was then sung, and the congregation dismissed.

At 6 o'clock we had another service, when Elder J. M. Orrock preached from 2 Cor. 13: 14 .-"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." Thus terminated anothfire shut up in your bones, softening, melting and er of our annual convocations, and our brethren went forth, we trust with new vigor and determination to "serve their own generation by the will of God," until they shall be gathered with the good of all ages to a home in the kingdom of rest and glory. Two of our ministering brethren within the past year have fallen by the hand of the enemy, and are numbered with the dead. Another, Elder Ede Lee, has for some time past been laid aside from public labor-and is now apparently in the last stages of consumption. He was able to be with us part of two days during the meeting. His emaciated form and great debility were indicative of a short stay to this vale of tears-but his heart is still strong in God, and his hope of immortality is bright. He gave an affecting exhortation, which we trust will not be

We hope ere long to meet upon a better shore, Where partings are unknown, and tears are shed no more,

Where suffering, sorrow, sin and death are never But saints are to each other and to Christ endeared.

J. M. ORROCK, SEC'Y.

### CORRESPONDENCE



Correspondents are alone responsible for the reviews they present. Therefore articles not present. Therefore articles not dissented from arily be understood as endorsed by the pubwill not necessarily be understood as endorsed by the pub-lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the par-ticular view we take of any scripture, from the friends of the Herald.

The Christian's Onward Course.

The course of the Christian is continually spoten of as being an onward—ever progressive one; and requiring on the part of him who will pursue it, constant activity, untiring zeal, and incessant watchfulness.

Never for one moment in this, his state of probation, is he to think of rest or ease-never is the Christian to cease to labor and strive, but ever go onward to conquest and victory.

Hence various similitudes are used which fitly represent him, as he passes through this state of conflict, to that of glory and blessedness which awaits him beyond the fleeting scenes of time.

Sometimes he is compared to a voyager on the mighty deep; and truly he is a voyager : his bark is launched on the great ocean of time, and he has its tempestuous billows to encounter, and dangers unseen lie in his track : yet his course has none of the uncertainties of an earthly voyager; for he has a sure and unerring guide—a pilot well skilled and fully able to lead him to his destined port which is peace—and his haven which is everlasting rest.

Sometimes he is likened to a racer, who with an expected prize in view is bending all his energies to

the difference between he who strives for an earthly prize, and he who runs the heavenly race ; the hones of the one are excited and his energies engaged only for a limited time; those of the other for a life-time; the reward of the one perishable-subject to corruption ; but a crown of unfading immortality is held before the admiring gaze of the Christian racer; the one runs uncertain whether he shall obtain that which he desires : the other is certain that he shall gain the promised good.

Most aptly has he been called a Soldier, for surely he must fight and often find himself in the fierce heat of battle; opposing foes meet him on never was encouragement to fight like his; for strong and mighty is his Captain, and the soldier of the cross need fear no defeat; victory is sure, and the noblest victory too, that ever was achieved. Then he is spoken of as a traveller who in a foreign land is steadily bending his steps towards his home: and how often does the Christian find occasion to say, "I'm a pilgrim and a stranger here," He is ever reminded that he is in an enemy's land, and " on weary foot" he presses on to his everlasting habitation. Again he is like the watcher who stretching his vision far beyond the scenes of the present, descries in the future some desired object for which he waits with longing expectations: so with the follower of Christ; ever fixing his eyes on the future scenes of the world to come, he watches with eagerness any signal of its near approach : and well he may watch and long, for such expectations as his far exceed all that the watcher for earthly bliss can hope to receive.

Then Christian speed thee onward-falter not in thy course; let expectancies like thine excite thee to diligence and earnest action. Be thou a hopeful voyager, bravely breast each surging wave; by and by thou shalt anchor in the harbor of eternal rest. Run with patience the race set before thee, and ere long thou shalt receive the crown of life. Fight nobly the battle in which thou art engaged, and thou shalt receive the welcome " Well done" from the King of kings. With courage press thy lonely way through earth's dreary wilderness, and at thy journey's end thou shalt rest 'neath the unfading bowers of Paradise restored. Watch thou yet a little longer and thy glad anticipations shall be realized-thy faith be lost in sight, and what once appeared in the far distance become thy present possession.

Manchester, Mass, June, 1857.

### We are Few.

The Advent people are few, compared with pro fessed Christians of other classes. Yes, well, what then? Are we wicked therefore? Are we mistaken in our hope therefore ? Are we unable to gain our cause, as a matter of course, because we are few I think not. There have been few embarked in a good cause before. The numerous people called Methodists were few once. The multitudinous Baptists were few once. Many other classes, who number thousands now, numbered only tens once We are more than the number who were saved alive in " the ark." We are more than were saved from Sodom, and the cities round about Sodom. I am fain to think, we are more than God had reserved to himself in the time of the prophet, who thought he was left alone, and was not aware of " a remnant" of 7000 being engaged in the work of the Lord around him.

The Protestant Reformation began with one monk! and against him stood up a world of fierce and bloody papists! What then? God wrought, and Luther, and his subsequent coadjuters triumphed. The great Master commenced His mighty work with 12 fishermen and tax gatherers! Behold now the triumphs of the cross in various lands! The vic tories of Jehovah are not confined to the many The battle is not ours; it is the Lord's. Are there not circumstances when "one" can "chase thousand, and two put ten thousand to flight?' Have we not, in the main, the truth ? Is it not better to be rich in the truth with the few, than poor in want of truth with the many? Who is the mean, sneaking coward that will run because of the reduction of numbers ? " Let him basely flee !" Who will stand, Spartan-like, apostle-like, Christ-like, alone, for right and truth, if need be? let him share the glory of an immortal crown. " He that endureth unto the end, the same shall be saved." "The end"! "the end"! "the end"! How it rolls like thunder through my eager soul! Discouraged! What for? Has the living God become weak! " Be strong; fear not; for, behold your God will come and save you." Hail " Caleb, and Joshua," " we are able to go up and possess the land "! " Fear not little flock, it is your Father's good pleasure to give you the kingdom." Avaunt ye powers of earth and hell; our God is our helper we must prevail. " Arise, and let us go hence. EDWIN BURNHAM.

Letter from L. C. Merrill.

DEAR BRO. HIMES :- Thinking perhaps that some of the dear saints with whom I have been associated in other days would like to hear from me in my affliction, I venture to pen a few lines, though in great weakness.

Nearly two weary, lonely months have passed away since the departure of my dear, affectionate companion, but time has not in the least diminished the sense of loneliness I daily experience ;more deeply than ever do I feel my loss, and like a stranger away from home. One beloved one is missing wherever I go ;-a void has been made in every hand, and his warfare is unceasing : but my heart which none but Christ can fill ; no pleasant prospect but upward. To me the earth seems dressed in mourning, and my present feelings are expressed in the following lines.

" Whence this weariness? This gathered cloud of gloom?
Whence this dull weight of loneliness?
These greedy cravings for the tomb? These greedier cravings for the hopes that lie Beyond the tomb, beyond the things that die, Beyond the region where the shadows fall, Within the circle where my God is all in all."

But hark! a voice comes to me from the blessed volume of inspiration: "Thy dead men shall live again." Praise the Lord! Hope points to a brighter day, a little in the distance, when this night of weeping will be succeeded by a morning of

joy. "When the mandate eternal Shall burst the cold tomb, And virtue in beauty arrayed, Shall start into life and eternally bloom, Where the roses of hope never fade.'

Then shall I greet my beloved companion, and never part again. O glorious hope of immortality! how comforting to my desponding heart in this hour of deep affliction! Seven short years have we lived together and labored in the precious cause of Christ-shared each other's joys and sorrowsformed many happy acquaintances with friends who have sympathized with me in my afflictions, and whom I still love, and cherish, and hope to greet in the Paradise of God-where are no broken hearts-no falling tears-or sad farewells ---Happy era! let it haste. Your sister in affliction.

Northfield, Mass.

### Letter from C. M. Gould.

L. C. M.

DEAR BRO. HIMES :- Although a stranger to you I take the liberty and opportunity of writing a few lines to let you know that I am strong in the advent faith. That we shall soon be released from earthly toil and temptation by the coming of him. whose right it is to rule, I have believed ever since 1843. That this age or dispensation would not extend beyond 1866, if I am not mistaken, Martin Luther, Calvin, Knox, Faber, Whiston, the Newtons, and Wesleys, all believed, they think that the "man of sin" will be destroyed by the preaching of the word; and that 45 years after the destruction of Antichrist, the temporal millennium will commence, when all shall know the Lord ; when the wolf shall dwell with the lamb, and dust shall be the serpent's meat. How contrary to the doctrine taught in the inspired Book. " When the son of man cometh shall he find faith on the earth ?" I think that the Pope will be destroyed by the brightness of Christ's Advent, and not by the preaching of the word entirely. I do not believe the Jews will be literally restored to Palestine before our Saviour's Advent. I believe all the true Israel will be gathered in the new earth. I have Dr. Cumming's excellent work on the Apocalypse, and several others also of his. He thinks they will partly be restored. There will have to be a mighty revolution through Christendom, in the space of 7 or 8 years. Besides Palestine would not contain one fourth part that would be marshalled together.

1 like the Herald very much,—1 hail its visits with delight. I hope and trust that those indebted to the office will have conscience enough to pay that which is justly due. I pray that the Herald, the cause and yourself may be supported that you may be spared to spread the glad tidings of the kingdom near.

We have but few advent believers in this section. of the country, there were many believed in 1843 but they have since turned as it were as the "Sow wallowing in the mire, and the dog to his vomit." "The love of many has waxed cold," many have said, "My Lord delayeth his coming." I see nothing why Christ should not come this year. The seventh vial, I believe, is being poured into the air the seventh trumpet will soon sound, may we have our lamps burning, ready and waiting for our blessed Saviour, who will change these vile bodies of ours and fashion them like unto his most glori-C. M. G.

Castleton, C. W. May 30th, 1857.

Blessed are the pure in heart.

### Obitnary.

DIED, in Coloma, Cal, May 16th, 1857, Sister CHALMERS, wife of R. Chalmers, aged 37 years.

She was born in Scotland, and emigrated to Canada with her parents while young. She came to California with her husband in 1852. She was a useful woman, and became endeared to all who made her acquaintance. Her husband has met with a very great loss, and feels deeply his sad bereavement.

Her disease was consumption. A friend writes me, "You remember her well. She was with us in the last gathering of friends before you left us. on your late visit. She was sick about six months. They buried that interesting little girl of theirs about a year since. It was sick but a few days. Mrs. Chalmers remarked to me, as I stood by her coffin. 'Oh, how I wish Mr. Himes was here to sympathize with us in this hour of trial.' But now the mother has gone, and followed the loved one to rest. They sleep in the grave-yard side by side, till the resurrection morn."

I well remember this dear family, and their hospitality to me, and my sou. Bro. Chalmers and the family have my sincere prayers in their afflic-

"Here we meet and part again As round and round we roam; But there we'll meet and part no more, And sweetly rest at home."

DIED, at Shabbona Grove, Dekalb Co., 1ll., March 28th, 1857, Bro. LYMAN SHERWOOD, in the 56th year of his age.

Bro. S— experienced religion in his youth, and united with the Congregational church in the town of Benson, Rutland Co., Vt. He heard the gospel of the kingdom in the winter of 1855, from Bro. Chapman's lips. It aroused him from a luke-warm state, to seek a preparation to meet the Judge of the quick and dead. He embraced the blessed hope, was baptized, and united with the Advent church, of which he remained a consistent member until his death. He was patient under his protracted sufferings, and although experience ing great pain, he bore it with meekness and Christian fortitude, and we trust now sleeps in Jesus, to be awakened at the sounding of the last trump. May God sanctify this affliction to the bereaved family. A discourse was preached on the occasion by the writer, from Key. 11:18.

N. W. SPENCER.

Fell asleep in Jesus, in Lancaster, Pa., on the 22ad of June, 1857, Elizabeth, wife of Bro. Levi

Sister Campbell loved the appearing of our blessed Lord, and died in the full assurance of a part in the first resurrection.

> Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1355.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ver found for coughs, hoarseness, influenza, and the concomitant tymptoms of a cold, is your Cherry Pectoral. Its constant use in ny practice and my family for the last ten years has shown it to cossess superior virtues for the treatment of these complaints

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family eyer since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sconer pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Asthma or Phthisic, and Bronchitis.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found noting equal to your Cherry Pectoral for giving ease and relief to consumptive patients, of curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.!

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been he month laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—
She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as, strong as he used to be, but is fee from her cough, and calls herself well. Yours, with gratitude and regard,

Consumntives do not despaint till you have tried Averic Chesse.

Consumptives, do not despair till you have tried Ayer's Cherry cetoral. It is made by one of the best medical chemists in the torld, and its cures all round us bespeak the high merits of its irtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills. The sciences of Chemistry and Medicine have been taxed their most to produce this best, most perfect purgative which is known

to man. Innumerable proofs are shown that these Pills have vir tues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their pepetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impact healthy tone with strength to the whole system. Not only do they care the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are plea sant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, billous complaints, rheumatism, dropsy, hearthurn. Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scropila or King's Evil They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as deafness,

Prepared by Dr. J. C. Ayer, Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Feverand Ague Remedy.—This naturable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. C.F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. T. T. F. Boyer, Harrisburg, Pa.; 8d and Chestnut sts.

droad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find to one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague trarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37.1.2 cts. per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURRE. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumstim, choic, bowel complaints, burns, scalds, chilbiains, &c. Price, 25 cents per bottle.

ORIENTAL DINTMENT, good for inflammation in the eyes, eysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 ets. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 seach street, would inform the public that he may be consulted at is office, upon the various diseases which afflict us, free of charge, rom 8 a. m. to 4 F. m. Consultation by letter may be had by enlosing one dollar and a postage stamp. His Family Physician ent in answer to all letters containing a postage stamp.

Jan. 4—1 year

Jan. 4—Iyear

ALBANY, N.Y. W.Nicholls, 185 Lydius-street.
BRIDGEPONT, OT... All-Andrews.
BURLINGTON, Iowa. James S. Brandaburg.
BASCOE, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y... John Powell.
BRISTOL, VT. D. BOSWORTH.
BALTIMORE, MD. WW. Paul.
CABOT, (Lower Branch, Vt. Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill. O. N. Whitford.
DB KALB CENTRE, ILL. Charles E. Needham.
CISCINNATI, O. Joseph Wilson
DUNNAM, O. E. D. W. Sornberger
DUNNAM, O. E. D. W. Sornberger
DUNNAM, O. E. J. M. OTTOCK
BOBNEY LINE, Vt. S. Yoster
EDDINGTON, Me. Thomas Smith.
FAIRHAVEN, VT. Elder J. P. FAITAT.
HALLOWELL, Me. I. C. I. Wellcome.
HARTFORD, Ot. Asron Clapp.
HOMES, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. Brand.
MOLINE, Island county, Ill. Elder John Cummings. jr.
MORRISVILLE, PA. Wm. Kitson.
NEW BURFYORT, MASS. Dea. J. Pearson, sr. Water-street.
NEW YORK CITY. F. Gunner, No. 241 9th Avenue, near 26th st.
PHILADELPHIA, PA. J. Litch, No. 47 North 11th street.
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PHILADELPHIA, PA. J. Litch, No. 47 North 11th street.
NEW YORK CITY. F. GUNNER, M. J. West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who haslabored under an affection of the lungs for the lass forty years

Henry L. Parks, Merchant.

Somorauk, De Kalb county, III. Wells A. Fay.

### THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TREMS -1 dollar for six months, or 2 dollars per year, in advance
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to one person; and
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the Provinces.

Exclish Scheckinsh have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. So sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near fundon.

Postage.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Mussachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be halfa cent a number in the State, and one cent out of it.

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### ADVENT HERALD.

#### BOSTON, JULY 11, 1857.

#### Appointments

Elder Himes will preach in

New York city, No. 600 Broadway, Sabbath, July 12, at 1-2 past 10 A. M. and at 3 P. M.

In Albany, N. Y. Sabbath, July 19, all day, in the usual place of worship.

Will visit Bro. Ross, Hebron, N. Y. 20th, coming by evening train. Will he meet me at the depot? Please write me at Albany, N. Y. care of Wm. Nichols.

My HEALTH -- I have now been free from chills for some ten days, but am liable to them at any moment. As yet, all remedies fail. I am convinced that what will cure one, often fails to cure

THE Massachusetts Conference of Churches and the Ministers' Conference are invited by the Advent church in Haverhill, Mass., to hold this year's session with them. Time next week.

THE Wilbraham Campmeeting, noticed in another column, promises to be a full and good meeting. Let all unite in it, who wish to attend a meeting of the kind. I hope to attend.

PAY WHEN I CAN .- Several persons have at last heeded our calls, by saying they will pay when they can! Such cool assurances do us no particular good. Do such persons pay all other debts in the same way?

Any persons having Nos. 24, 25 and 26 of the Herald, which they do not file, will oblige us by sending them to this office, as we are out of these

ELDER E. CROWELL thinks to visit the West in a short time, and spend five or six weeks. He will go as far as Illinois and Wisconsin. If any doors should open for him to preach on the Sabbath, or in the week, on the line of the railroad, both going and returning, he will be happy to improve the time. Please write to him, Hartford, Ct., without delay. He will do you good.

FEVER AND AGUE REMEDIES .- Since I have been afflicted with fever and chills, friends have been so kind as to think of me, and send various remedies for my relief. Their kindness is much appreciated-Dr. James C. Ayer, having heard of my sickness, kindly sent me some of his remedies with a respectful note. The following circular accompanies the

Ayers's Fever and Ague Pills, for the speedy cure of Fever and Ague, without Quinine or Minerals .-They cure quicker than Quinine, and leave no bad effects behind them. Being agreeable and perfectly safe in their operation, and almost sure to cure. it is believed they are a more desirable remedy for Intermittents, than has hitherto been found.

Prepared for gratuitous distribution to physicians and the sick, who have failed to get relief from other remedies, on the sole condition that they will faithfully report their cases and cures to DOCT. JAMES C. AYER,

The doctor will accept my thanks for this expression of his kindness, in addition to many former ones. If Dr. Ayer can prepare a remedy to will receive the warm gratitude of thousands of his afflicted fellow beings.

Camp-meeting at Wilbraham.
Our brethren abroad have expressed a strong desire to have another " Independent Camp-meeting" at Wilbraham, Mass. Shall we respond to their desire? I think it will be duty. We have concluded to commence the meeting on the 31st day of August next. We give this timely notice that those who desire to attend this meeting may

have opportunity to make arrangements to do so. We call this an Independent Camp-meeting because we intend that it shall be independent of all sectarianism and partyism. We invite all to attend it who are interested in, and love the immediate appearance of our Lord Jesus Christ. We expect at this meeting a general gathering of the " waiting ones." It seems to us that it cannot be otherwise as centrally located for the friends of the

Come Brethren and Sisters, in the Lord's name, help! Make all the preparation you consistently

| can to attend, we beseech you, for "is there not a cause ?" We feel Ionely and pilgrim-like, and i will be well to meet, and greet, and cheer eac other once more on the journey. Will you com from the East, and West, and North, and South and sit down once more in the anticipation of the kingdom ?

The objects of this meeting are twofold.

1. To comfort and strengthen one another.

2. To endeavor to benefit, with the truth, al who will attend the meeting, who are not yet read for the kingdom of God.

We shall expect each Bro. and Sister at thi meeting, to speak and act as he, or she may thin God requires, with a view to the best good of a concerned. We desire no public debates or con troversy, but let each speak independently others, and in the spirit of Christ. It is the ger eral desire of the friends that Bro. Munger be Su perintendent of this meeting, inasmuch as his ac quaintance with that part of the country and lon experience in these matters render him the fitte person that can be selected. We can all confid in his integrity and faithfulness. We trust h will comply. We would say in conclusion, the it will be well for our friends in all parts, when they can, to associate and prepare tents and bec ding, &c., for themselves, so as not generally to ! dependent, as many individual cases must necess rily be. The cloth which is used for tents can b taken by the several families which purchase i after the meeting, and be used for domestic pu poses. In some cases, tents may be more cheap hired. We will try to get the fare on the railros from Boston to Wilbraham reduced, if possibl and thus help our Eastern friends; and should w succeed, will give notice in season. Perhap other brethren will do the same on other railroad

Get tickets for North Wilbraham-the Cam ground is near the North Wilbraham depot. Pr vision for man and beast will be made as usual.

And now brethren and sisters, we submit this matter to you in the Lord. Act right.

Edwin Burnham, For many brethren.

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### Appointments, &c.

have respect simply to their place on our shelves.

If the Lord will, I shall preach in Freeport Sabbath, July 5th, and where Dr. Loomis and the friends in Odelltown may appoint, Sabbath, July 12th. R. HUTCHINSON. I have appoint, satoath, July 12th.

I have appointments to preach as follows:—At West Boscawen, in the Christian meeting-house, (removed from the Pond school-house) the 2d Sabbath in July; at East Weare, in the Free meeting-house, the 3d Sabbath; at Canterbury, in the town-house, the 4th Sabbath.

### BUSINESS DEPARTMENT.

T. M. PREBLE.

### The Herald Office

I have now ascertained about what can be realized from those indebted, and can now say to our head patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of the substantial aid. to get fully out of our financial crisis. The man-ner of doing this, has been suggested by numerous triends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability in sums of fifty cents, one, two, three, or five dol lars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble supporters of the cause in the best part of my life, and hope by the grace of God. to devote the remaining part. If have reason to hope that the entire interests of the cause will soon be placed on a permanent nent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and prompt-

ess of my brethren in helping me, and the cause, in every time of need. And they will receive my most unleigned thanks for all past kindness and

With these statements I now leave this matter. must have help. But from whom and from what ource, I must leave with that kind Providence which has always supplied the wants of our cause. We shall be glad to hear from all interested, and

whatever is sent will be duly credited in the Herald.

#### TO AID THE "HERALD" OFFICE.

Previous total,

A P Converse, C Stowe, N Perkins, B F Brownell, A M Hovey, Mary Huntress, Sister Green, N. T. Withington, S. H. Withington, J. Backus, C. Breasted, P. K. McCue, I. Wade, J. Prince, A. Loomis, G. W. Thompson, E. Rowell, A. friend, A. Lester, H. Hazelton, L. Pennock, T. Hazelton—each Sl.

J. W. Sutton, C. P. Whitten, D. Prescott, A. friend, J. Jew-

I—each \$2. F S Sage, \$3. Friends in Breeksville, Vt.—\$4.

A friend, \$5.
A Colby, 75 ets.; Sister Kitson, A Jenne, each 62 ets.; Mrs H Coolidge, W O Merriam, R Wooster, S D Silliman, each 50 ets; B Trefethen 25 ets.

Present total, \$95.12

#### BUSINESS NOTES.

J Pearce—William Atherton has not been published in sook form yet. But we have arranged to do so soon. R. M.—Thank you for your kindness. We have received many recipes; but what will cure one, often injures oth-

Rev. J. Sailor-You are cr. to Jan. 1st, 1858.

C. Stevens—All right.

T. Jones—Your note with \$3 was duly ree'd, but L Jones Smithfield, R. I., is not on our list. Will you give us

S Foster, \$6-B. T. M. on G to 132, and I. S. 15 copies S. H. Withington, \$5 - Cr. N. T. W.'s G to 138. Are

S. H. Withington, \$5 — Cr. N. T. W.'s G to 138. Are out of the June No. Sent your books July 6.

L. Wiswell—Owing to a misunderstanding Lucinda Currier's paper, N. Troy, Vt., was discontinued. We now restore it and send back numbers.

T. M. Preble—Sent bundle July 6th.

J C Downing—The eferk failed to mark those G's whose term expired with the June No. They were as follows:

E A & J C Downing, S K Low, L A Robinson, L Hitchcock. 12 1-2 cents will pay each of these to Jan. next.

Harriet Moore—Sent books to you July 3d, via Concord.

David Bullis—You are paid to Oct, next. If you will inform us what back Nos. you did not receive, we will supply them so far as possible.

#### DELINQUENT.

It has been decided by the United States Courts, that the stop-page of a mewspaper without the payment of arrearages, is prima-acie evidence of fraud, and is a criminal offence.

Nors.—No one is put into this list who pleads inability to pay hen the paper is discontinued, or who promises to pay at some

ature time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The Postmaster at Peace Dale, R. I., returns the paper out to ABBY HOLLAND, who owes \$2.00

### RECEIPTS.

of the or up to july 7th, 1857.

The No. appended to each name is that of the Hebald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 867 is to the close of 1851.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonabletime, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county to which has paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fall to give eyen their town. Sometimes they live in one town and date their teter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in withing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper sent.

As a general thing, it is better for each person to write respect-

sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be incet than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

W Winters 867, J W Sutton 867, S Sutton 867, N Perkins 872, M Hare 872, and G to 132, J. Blythe 846, B F Brownell 874 and G to 135, J Tucker 867, S M Ingersoll 841, and E F R to 132 on G, A M I to 126, A Thomas 861, Mrs M L Batchelder 867, and G to 132, N W Spencer, on

841, and E F R to 132 on G, A M I to 126, A Thomas 861, Mrs M L Batchelder 867, and G to 132, N W Spencer, on acc't, W Kitson 885 and G to 138, S Ongley (Mrs E ongley'), 872, H C Sargent 867, P Stevens 867, Mrs M Hollister 848, N Rowell 935, A Newton 878 (have changed to Freeport, Ill.), W Gilman 828 (have changed P O. to Kingsey Falls, C. R), J Prince 893, A Loomis 887, A Grant 841, and stopped, S A Savells 867, M Spofford 867, G W Thompson 841 and G to 126, E Rowell 872, M Carter 867, M Knowlton 843 and G to 126, E Rowell 872, M Carter 867, M Knowlton 843 and G to 128, L Gibson 867, D Nichols 841—each \$1.

W H Angus 893, D McGregor 893, L E Johnson 893, Mrs E Wallace 893, F L Smith 867, A Lon 832, E Meteaff 534—\$12 due, F S Sage 971, C Stephens 872, L Wiswall 911, W J Ross 815 (Sl due), J Bailey 893, W O Merriam 867, C S Collier 883, S M Place 880, J B Barlow 872, S Clark 824, Eld J Warren 858, I Ives 893, Dr G O Somers 87, Z Reynolds 898 M L Lawrence 875, L Lawrence 893, W O Lawrence 867, R Chamberlain 842, M Buker 872, J Litch, 20 Gs to 126, C Cunnet (Conat ?) 844, J Linn 860 and G to 138, A Hongh 919, Mrs W Walker, 893—each \$2 H Durkee 880, B F V an Dusen 848, C White 872, C E Coburn 867, W Trowbridge 922—each \$3.

M Honsler 867 and book—\$4.

P H Corey (paid note) 841, J Rowe 898, N Thompson 794, \$2 due to July 1, 567, A Pettengill 867 and book, W E Moss 880, 20 Gs to 126, book and tracts—each \$5.

J Pressy on acc't, \$6.

Mrs H Coolidge 880, \$1.50; C F Stevens 874, \$1.40, and Mrs H Coolidge 880, \$1.50; C F Stevens 874, \$1.40, and









J. V. HIMES, Proprietor.

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 844.

### BOSTON, SATURDAY, JULY 18, 1857,

VOLUME XVIII. NO. 29.

TO THE CHRISTIAN.

Ohristian, travelling through this vale
Of sin, of grief, and care,
Never let your courage fail;
"Fight you must, but should not fear."

What though tempests often lower,
And temptations thicken fast?
Though Satan comes with wrath and power
Knowing his time is almost past,

Gird the gospel armor on!
Boldly take the sword and shield!
And pray to God, through His blest Son,
That you may fight and gain the field.

Soon the conflict will be past— Soon the joyful news will come, "You have overcome at last; Sit down with Me on my throne." Stanstead, C. E.

#### The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Wady-esh-Sheikh, Saturday, Jan. 26-I got up before five. as we mean to start early for Mount Sinai, taking the way through the rugged pass of Howai (Nubk-el-Howai), and sendwinds on till within a mile of the mountain. awoke our dragoman, who cried out "Yes, Sir," called up our two servants, Haman and Hummad, and then went to sleep again. I tried to stir the Arabs, but that was beyond my power. They would not move. There they lay in two It was with some difficulty that I avoided walking over them, as in the semi-darkness no one could guess that these brown-looking heaps were anything save sacks of corn or perhaps charcoal. Our two faithful servants, however, knew their duty, and set about preparing breakfast. Meanwhile, I enjoyed half an hour's walk morning moonshine.

Our dragoman certainly had a watch, but it seemed to be of little use to him, and, accordingly. when he had to get up early in the morning, for a start, it was to the skies that he looked, not to his time-piece, for the hour, or at least for an approximation to it. Whether the said watch actually measured time, I cannot say. Like other eastern watches it was peculiar in its dialplate, for the deciphering of which some skill is needed, as not only are the numbers different or Greek. The desert seems, from the fourth from ours, but eastern hours are not the same in century and onwards, to have been the abode of length at all times, for they vary with the distance between sunrise and sunset. Our Arabs had no watches, -no not our sheikh. Watches! What do these sons of the desert care for such toys! They have the sun by day and the stars by night. Their keen and practiced eye reads with amazing correctness the time of day or night from these " lights of heaven" that " rule the day and night." Their mode of time-keeping carried us back to the first appointment of these "lights," when it was said, "let them be for signs, and for seasons, and for days, and for years" (Gen. 1:14).

In their cities the voice of the Muezzin announcing the hours of prayer from the minaret, divided the day for them into regular parts; and I believe that scientific means are adopted, by shadow over it. It seemed at first but a collecastronomical observations, to keep these times tion of stones; but we soon saw that there was

midday proclaiming these solemn words to the busy city, "God is great, God is the greatest, come to prayer, come to prayer; prayer is better than work; come to prayer." It drew in some to the mosque; it simply announced the hour to others. In the desert, of course, the hours of prayer could not be correctly observed; for no minaret rises there, and no Muezzin makes the rocks echo with his message. And though occasionally we saw our men going aside to pray, or rather to repeat some verses from the Koran. and to perform a multitude of genuflections, yet in general they were not very observant of the prophet's rules and times.

We moved off at half-past six, -that is to say, we four travellers, with our camels and cameldrivers,-and our dragoman. It was cold, the thermometer at 38. Gradually the east began to shew signs of perfect day. At one part of our rugged road the Bedaween set fire to a bush that was growing by the way. In a moment I thought of Moses. He had been forty years in the desert and knew well its shrubs, and how quickly they burned to ashes. When he saw one of them on fire, and yet unconsumed, it could ing our baggage round by Wady Sheikh, which not but excite his wonder. As yet he had not seen the glory of Jehovah,-the Shekinah glory, -nor knew how, though it was " like devouring fire," it could dwell even in one of these bushes without consuming a leaf or twig.

As we got to the top of the first height, we had a fine view of the Sinaitic range, though not of circles round the ashes of their fires, their coarse Jebel Musa itself; with Serbal not far off. The camel-hair cloak thrown over their heads, and rugged perpendicular cliffs and peaks, on one the sand on their wooden saddles for a pillow. side lighted up with sunshine, and on the other still wrapt in deep shade, with a few light clouds resting on their summits, presented a view of matchless grandeur. We now descended into a valley, where Nukb Howai seems to open, or rather to close upon us; for (in correspondence with the original Hebrew word), Nukb, denotes a hole bored through the mountains : and if the among the rocks and over the sands in the name mean, as it is said to do, "the pass of the wind," the place has every appearance of being true to the name. It is just such a hole or fis-sure as the winds of the wilderness would delight to traverse, in their passage over the hills to Er-Rahah. No blast overtook us; but we could imagine the rush and roar of the storm through such a mountain-tunnel. Not far from this we saw ruins,-probably some outpost of the Sinaitic convent. Our dragoman calls all these things Roman; we should prefer to call them Romish monks of all sorts, as well as the resort of pilgrims. It was not persecution that drove them to these solitudes, nor could it be the desire of doing good to their fellow-men, for even although, like St Anthony, they could preach to the fishes, yet the desert afforded no scope for the exercise of such gifts. It would have been the part of brave men to have faced the evils and perils of the city, as did the Master and his apostles. It was cowardly to quit the shore because the storm was high, and to refuse to man the life-boat that should have gone forth to the rescue of a shipwrecked world.

Hard by is a Bedaween burying-ground,-the first that we had come upon. No wall nor hedge surrounds it; no cypress throws its long exact. How often have we heard that voice at order in this collection. Stones in couplets, five or six feet from each other, and set on end, with here and there a circle of lesser stones round them, shewed us taat this was a place of graves, though no name nor epitaph appeared. Perhaps it might have been originally in connection with the monastic establishment which was not far off; but now it was but the gathering-place of Arab dust. I had seen tombs upon the lone moor, and graveyards over which the sea-spray flung itself, and plain headstones with a text, or a name, or even without any such mark; but 1 had never seen any thing so rudely simple as these Bedaween tombs.

As we advanced the valley became gloomier, and the shadows of the awful mountains on each side threw an impressive solemnity over us. Our northern passes are not so terribly wild; though steep in their slopes and lofty in their peaks, they are generally wider, and their sides are not without verdure, while the stream that hurries through the rocks at the base, speaks of life and freshness. But in this " pass of the winds," on which we are just entering, all is barrenness,brown, bare, and lifeless. To the right went off Wady Solaf, running westward and forming a junction with Wady Sheikh. As we were ascending to the pass we saw another Arab graveyard on the right. It is rather strange to find two such places within two miles of each other, while, previous to this day's journey, we had met with none. We soon got fairly up into the pass, and came under the shadow of these mighty cliffs. Large mounds of stones appear in various places all up the ravine. About eleven the way became so steep and rough that we had to dismount. After walking, or rather climbing, up for some time along the side of the pass, we saw symptoms of verdure at the bottom, and went down to explore it. We found a bright little rocky glen, with some half-grown palms and desert shrubs. Here, no doubt, a stream runs during the wet season, or after a shower; but all that we found was a pool under the shade of a palm-tree, with masses of granite all round. It was pleasant to sit down here and read the sixtythird Psalm. After "drinking of this brook by the way" (Ps.110:7), we set about recovering the path we had left, sometimes climbing over, and sometimes under, the huge rocks that stopped our path, like fragments of some vast mountain-wall that had gone to pieces on the heights. Near the head of the pass, about halfpast eleven, we saw a "Mukatteb" inscription of one line, surmounted with the Egyptian Tau, which is in the form of a cross. It was, of stead, arrayed in our responsibilities, presenting course, on granite, yet it was not in a better state of preservation than those on the soft sandstone of the Mukatteb rocks. About a hundred yards farther on, we passed another, on an immense block of granite; and about sixty yards farther, another, on a similar block, in very large letters. pods aminos : anellocare floati ne en s

We now came into full view of Jebel Musa, and just at the spot where we did so, saw another. The large sandy plain of Er-Rahah lay in one in another. A finer place for the encampment of a multitude can hardly be imagined. The different peaks of the great central range towered before us .- Jebel Oreb. Jebel Katherin, Jebel Leja, Jebel Musa. As we were leaving the pass we heard the report of a gun among the rocks, and soon after we met an Arab with

shot. Our dragoman and he soon came to terms about it, and it was bought for our use. It was lean enough, as indeed all the animals in the desert are, for the pasture is always scanty. Jeremiah's lament over the lost " beauty of the daughter of Zion" takes up this figure, " her princes are become like harts that find no pasture, and they are gone without strength before the pursuer'' (Lam. 1.6).

Some travellers have maintained that all this region was much more fruitful and more plentifully watered three or four thousand years ago than it is now. It might be so; but the evidence of this is awanting. When the assertion is made on the ground of any authentic facts, it is worth notice, as every hint as to the desert's past history is interesting. But when it is made for the purpose of accounting for Israel's long sojourn in the wilderness, and with the design of shewing that there was no need of any continuous intervention of miracle, it cannot fail to excite misgivings in the reader's mind as to the extent to which the writer believes in the strict veracity of the Mosaic narrative.

(To be continued.)

### The Book of Joshua.

BY REV. JOHN CUMMING, D. D.

RAHAB JUSTIFIED. 1) googs blod and

Now let us turn our attention to the first .-We are justified by Christ alone meritoriously. All have sinned, all have incurred the penalty of sin, everlasting death and banishment from God. We have forfeited all that God gave us; we have incurred all the judgments he has denounced against sin; we have disfranchised ourselves; we are unable to climb the road that conlucts to glory; we are ignorant of the very way tself by nature; we are lost coins, buried in the dust, lost sheep wandering in the desert, prodigal sons that have left their Father's home, and are spending their substance in riotous living. Jesus, as God, came down from that glory to which we could not rise, took upon him that nature which had sinned, stood in our stead, arrayed himself in our responsibilities, spake, lived, breathed, walked and slept. in the face of heaven, as our accepted representative. I do not stop to discuss the justice of it, or to estimate objections to it, I am simply declaring what this book unmistakeably proclaims in almost every page. As our representative, standing in our himself before heaven and on the earth as our responsible person, he received into his bosom the curse that our sins had provoked, he trod that path that we could not tread, and obeyed that law that we could not obey; and God has declared, -and "Thus saith the Lord," is the most conclusive of all arguments,-that he accepts all that that Saviour suffered just as if we had suffered it, and that he accepts all that that Representative did just as if we had done it; and that as Jesus has paid all we owed as creafront of us, about two miles in one direction and tures, and endured all we had provoked as sinners, there is now no condemnation, no curse, no penalty, no hell, to all that are found in Christ, not having their own righteousness, but his. This is the simple explanation of Christ as the meritorious ground of our acceptance in the sight of God. He alone was made sin, that we may be made righteousness by him. He had a wild goat, or ibex, or Bedan, which he had no coadjutor in his sufferings, he will have no

yiour patriarchs, prophets, apostles, evangelists, reformers, look; in him, as the only ground of acceptance, we all trust and rely this day. Now what a blessed truth is this, that God looks upon me at this moment as no more doomed to everlasting misery than Christ is: that God looks upon me this moment, if I be a believer in this precious provision, as neither less nor more entitled to everlasting reward than the Son of God the Saviour, is. It is not that we have a portion of a title, but if we be Christians at all, all our sins are cancelled by his atoning blood, that is, the guilt of them all; and our law has been obeyed by his glorious obedience. And hence when the redeemed are presented before God, they are arrayed in white robes, washed in his blood, and presented a glorious church, without spot, or wrinkle, or blemish, or any such thing. Now if there be one truth that dominates like a key-note from Genesis to Revelation, it is this blessed truth, that the Gospel is not a directory for the healthy, as Unitarians think, but a prescription for the diseased, as Protestant Christians hold. And hence we preach to you not that you are well enough, and that all you need is to know the way; but that you are so bad, so diseased, that if you knew the way, you would not be able to walk twenty yards on the road that leads to glory; that you not only need light but life; not only direction, but a cure; and that the pulpit is not a desk from which are snowed down freezing laws, but a pulpit from which are proclaimed and scattered prescriptions for the sick, the diseased, and the dying.

We are justified by faith alone, instrumentally. I have shown we are justified by Christ alone, meritoriously : secondly, we are justified by faith alone, instrumentally. Faith seems to be that Christian grace which brings, by its very nature, nothing to the object it receives, but comes empty, destitute of all, to draw its nutriment, vitality, and strength from him alone on whom it rests. Love brings a glowing heart, hope brings a hoping heart, but faith brings an empty soul, an empty heart, disrobing its possessor of every atom of a title in himself, and laying hold upon Christ as the only robe in which he can be wrapped and clothed for immortality and glory. Jesus Christ alone, as we have seen is the price paid; but if that price be paid, it is necessary that I should plead that it has been paid, and myself quote it as my title, in order that I may be benefited by it. Christ is the robe, the raiment white and clean, arrayed in which I am perfect in the sight of God; but unless I put it on, it can be of no use to me. If I neglect it, I undervalue it; if I reject it, I put it away. Of the very necessity of the thing it follows that personally I must plead what has been done for me. If I do not, I do not value it, or I positively reject it. In vain was the brazen serpent lifted on the highest pole, preached by Moses in the most eloquent and persuasive words, if the Israelite who had been wounded by the fiery flying serpent refused to look at it. In vain was the city of refuge proclaimed as the shelter for the homicide, if the homicide refused to enter it. To suppose that I can be saved by what Christ has done for me, otherwise than by my personal and deliberate exercise of trust in it and pleading of it, is to assume that I can be saved against my will, in spite of the disbelief and denial of his word; and that heaven will be filled by men who feel no gratitude, and therefore give no glory; than which nothing can be more absurd. Yet necessary, mark you, as faith is, it has no merit in it. I have said Christ alone is the meritorious ground, faith alone is the instrumental ground. If there were merit in faith, my creed would now be word for word this-justified by works when we were innocent in Paradise; but as we failed, justified by faith, faith substituted for works. But what would this imply? That once we could have been saved by holiness of life; but that now we must be saved by clearness of conviction; that once we were saved by purity of character, now we should be saved by orthodoxy of creed. It is not faith that takes the place of works. We are saved by works under the law, saved by Christ under the Gospel. There is no merit in

the alms, but the almoner, that is to get the thanks. Surely it is not the eye that looks upon the landscape that originates its splendor and its beauty, but the landscape that yields all .-Surely it is not prayer that is to get the glory of the answer, but the Hearer of prayer. Surely the man cast into the sea, seizing the plank thrown out to him from the ship, is not to thank the tenacity of his grasp, but the sympathy and compassion of the sailor that threw the plank to him. So the Christian now is not to give to faith, the hand that seizes or receives the prize of everlasting glory, any of the merit; but faith like works, is to cast its crown before the feet of the Lamb, and to say, "Not unto me, not urto me, but to Him in whose blood we have washed our robes, and made them clean, be all the glory, and the honour, and the praise." We are

aved by faith instrumentally.

But in the third place we are saved, as we are told Rahab was here, by works, declaratively. That is to say, works outwardly declare to a world that can neither search the heart nor appreciate the character of the man, what is the principle, or the life, or power, that sustains and regulates within. So far from any of the apostles thinking that living faith would ever exist without corresponding development in holy, beneficent, and gracious works, almost every chapter in the Bible, in which the great doctrine of acceptance before God through the blood of Christ is most vividly and clearly proclaimed, ends with practical and inferential truths; indicating that holiness not only becometh God's house, but becometh the recipients of his sav ing and distinguishing grace. Read the twelfth chapter of the Epistle to the Romans; and then say, if the doctrines of grace be doctrines that lead to sin. The apostle, in almost every passage in which he refers to faith, speaks of it as a practical and prolific power. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity," or love, " of every one of you all toward each other aboundeth." So that you may always say if a man be dishonest, lying, uncharitable; if a man neither gives to the wants of the needy nor to the spread of the Gospel; if he live in what this Book condemns; he may pray like a wrapt saint, he may preach like an angel from heaven; he may put on the most plausible exterior robe; -he is not a Christian. And you are not to go and say, as we sometimes see in the newspapers, "There is a specimen of Christianity, there is what your Christianity will do!" It was the want of Christianity, not the presence of it, that will do wickedly; and instead of blaming the Gospel, you ought to blame corrupt and fallen nature. But will you say, because there are men professing integrity who yet do dishonest things, that, therefore, there is no such thing as integrity on earth? Will you say, because hypocrites exist, that, therefore, there is no virtue upon earth? And in the same manner, is it fair to argue, because some loud professor has grievously sinned; because some vaunting professor has cheated, deceived, and robbed the widow and the orphan; that therefore, this blessed Gospel is to bear the blame? Ought you not rather to say, it was vice that clothed itself in the garb of virtue, in order to get currency on earth? It is the evidence of the excellence of this glorious Gospel that even its outward pretence becomes a passport to civil pre-eminence and power; and the very failure and sins of those that profess it, instead of being disproofs of its excellency, are latent and irresistible evidences that men esteem it, and regard it as in itself excellent; seeing they deferred to it so much, and laid on it so great a stress .-Orthodoxy may be made a cloak for a licentious life; subscription to a creed may be used in order to conceal a crooked and a corrupt life .-But to do so is to repeat and perpetuate the sin of Judas, and to embalm the corruptions of the dead in the very spices and sweet frankincense of the everlasting Gospel of Christ. Wherever there is true faith in Jesus Christ as the only ground of acceptance in the sight of God, it will draw from the Cross expiation for the past, inspiration for the present, energy for every good

co-partner in his glery. To him as the only Sa- | faith. Surely it is not the hand that receives | dial is to the machinery of the clock within, | with a true heart in full assurance of faith" to what the fruit is to the tree, what warmth is to the "throne of grace that we may obtain mercy the fire, what light is to the sun, what effect is to and find grace to help in time of need?" cause: that good works are to faith in Christ; we consider ourselves above it—that it is a usenot creating or constituting it, but springing less exercise, or that it is a mockery? We are from it. In the court of heaven before God we to remember that as holy a being as our adoraare justified by Christ alone; in the court of con- ble Lord prayed, while on earth, both in private science within we are justified by faith alone; in and public-that the prophets and apostles praythe court of the world we are justified by works ed three and even seven times in a day, under alone. Christ alone in heaven : faith alone, of varied circumstances, did they praise the Lord. which I am conscious in my heart: works alone We certainly are not elevated above them in in my life, indicating whence my inspiration is. point of goodness, or intuitiveness relative to And that faith that receives Christ as its Priest our condition and necessities, or the appropriatereceives him also as Prophet and King: that faith which looks for pardon through the blood have not thought it beneath their dignity to of sprinkling looks for the sanctification from the Holy Spirit of God. And wherever it ex- in time of danger, notwithstanding some have ists, it burns with responsive love, mourns the been disposed subsequently, to attribute the act the defects of its character, grieves that so many to their weakness. It is recorded of Volney, who imperfections should still cling to it, and strains is celebrated for entertaining atheistical princiits eye, and presses forward with all its energy ples, that, when crossing Lake Erie on one octo "run the race set before us, looking unto casion in company with other gentlemen who re-Jesus the author and the finisher of our faith."

What a glorious consistency is the Word of God! What seems contradiction is resolved by greater study into greater harmony. What a wonderful book-that during some four thousand (professor or non professor,) neglect the duty now years, different men, kings, princes, fishermen, tax-gatherers, pupils at the school of Gamaliel, drawing nigh when we shall pray. It may be tent-makers, should all have written in different "Lord, Lord, open unto us," or "mountains styles, in different ages, under different circum- and rocks fall on us," " when once the master stances, under different provocations, and trials, is risen up and shut to the door." Are we acand troubles; and when we come to compare customed to say, "I have no time-my business them all, speaking different tongues, using diff- must be attended to ?" Let me enquire whose erent styles, addressing different persons, on dif- business is of superlative importance, ours, or ferent and often conflicting subjects; when we that of the Divine Savior's? and yet He found come to contrast, compare, and examine, we find time to pray. Why not lay aside a few mothe evidence of an inner inspiration that demon- ments every day and hold converse with the strates they spake as they were moved by the Deity, our Father, Brother, Redeemer, Master, Holy Ghost. And in the next place, how pre- and Friend, who promises to lavish upon us cious is that blessed Saviour whom Paul and large blessings if we thus do? But do we say, James equally proclaim: all welcome to him, "I know not how to pray and therefore cannot!" none prohibited; no man predestinated to a hell Recollect the promise, "the spirit helpeth our from which he cannot escape; no man impelled infirmities," and there is reason to believe that to a heaven that he will not enter; yet every if we open our mouths aright, God will sooner man that reads or hears welcome this very day, or later fill them. This was the momentary this very moment, without waiting to be better, plea of an individual in one of my places of lawithout staying for anything; but just as he is, to draw near to Christ as He is, to seek from him pardon; and as sure as he seeks it, instantly he will find it, -a Saviour that satisfied to the uttermost, able to save sinners to the uttermost still. He that thinks he has no need of Christ done. That blood that satisfied the justice of God,-oh it is enough to satisfy the conscience of the awakened, though the guiltiest, sinner .-God will give us nothing for our own sakes; but blessed truth! he will withhold nothing for Christ's sake that we ask in his name. The awful responsibility of those that hear the Gospel or State, in an associate capacity, petition the is that they are so thoroughly welcome to accept honorable body of the "higher powers" to beit; and the awful ruin of the lost will be the re- stow upon them a special secular favor. action of a wilful, deliberate, rejection of Christ there are special reasons for so doing. Jesus, and him crucified. Hell is filled with suicides only; none are there who are not self "We did it all ourselves, and nobody else;" it. the saved in glory will feel forever, "We did We consider this act proper. So also we must out end." Amen. (To be continued.)

Original. and eved how Prayer.

1. Individual prayer. Prayer is a petition to God for mercies; an acknowledgement of our dependence upon Him, as a Supreme Being .-No duty was ever enjoined that was more proper, or privilege granted for which we have greater reason to be thankful; and yet how sluggish are our hearts to comply with the obligation; how dull are they of comprehension relative to the favor. And why should it be so, seeing we are creatures of God's make and preservation, as also that he has opened a way by which we and holy work that lies in the future. What the may "enter into the holiest" and "draw near

ness of the exercise. Even infidels at times, pray to God, or consider it mockery, especially ported the incident, in an "agony of mind threw himself on deck, exclaiming, with uplifted hands and streaming eyes, "Oh my God! my God! -what shall I do-what shall I do!" If we -consider it useless, a mockery, the time is bor during the past winter, who was under conviction of mind. She retired to an apartment of her dwelling to attend to some domestic duty, when the "Still small voice" said to her "pray" She thought for a moment that she could not: but she ventured to cry out like a sinking Peter has no right conception of his own state; and Lord save or I perish" and the petition was he that thinks that Christ cannot help him has immediately answered, her tongue unloosed, a very erroneous conception of what Christ has and her heart was filled with rejoicing on account of pardoned sin. Let us make the same trial when impressed to duty, and we have reason to believe the same blessed results will follow to a greater or less extent.

2. Association in prayer. It is not unfrequently the case that citizens of a town, country vor sought is usually considered to be for the public benefit. The wish of the inhabitants is slain. God sends none there; they send them- by this means developed, and the combined selves. The lost in misery will feel forever, strength of their influence is exerted to obtain

none; Christ did it all. Unto him be glory, and consider that association in prayer relative to thanksgiving, and praise; as it was in the be- heavenly blessings is right. It is an ancient cusginning, is now, and ever shall be; world with- tom, and in such an assembly do we find the salt of the church. Says our Saviour, " If two of you shall agree on earth as touching any thing that they shall ask; it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name there am I in the midst of them." In Acts 1:13-15 we learn that about 120, on one occasion, were gathered together in an upper room praying for a special object. It was for the good of the whole that they prayed; it served to acquaint one, with another's feelings and experiences, and thereby encourage, strengthen, and enlighten: their wants were developed, their minds were better prepared to receive and appreciate the blessing, and they were not wholly disappointed when it came.

My Christian friends, let us remember that

"union is strength," and while we thus do, the preservation of Shadrach, Meshach, and Ab- he asked if I had observed anything at church ial of works executed by Nabonidus (the last throw our flimsy excuses for absenting ourselves ednego, when cast bound into the burning flery from the prayer circle, to the winds. It is true furnace. "Lo," says the king, " I see four that ill health is a reasonable excuse where it is men loose, walking in the midst of the fire, and really so, and not feigned, and sometimes living they have no hurt, and the form of the fourth is at a great distance from the meeting, and per- like the Son of God." Having come from the haps occasionally our business would require fire, " the princes, governors, and captains, and our attention, or we suffer great loss, just at the the king's counsellors, being gathered together, appointed time of service, yet these excuses with us should be the exceptions, and not the rule. Too many we have the reason to fear reverse the order—the rule being to habitually absent them- of fire had passed on them." And these heathen selves, while the exception is to occasionally attend, hence a want of devotional feeling, vitaliity, and Christian union. If this is our course of life to-day, let us reform and improve.

"Where two or three together meet, My love and mercy to repeat, And tell what I have done, There will I be saith God to bless, And every burdened soul redress Who worships at my throne."

3 Agreement in prayer. In reviewing the words in Matt. 18:19-20, we find Him declaring that " If two of you shall agree " &c. The Greek from which the term "agree" is translated, is a compound word, signifying to symphonize or harmonize,-" to sound together-to be in unison," alluding properly to harmony of sounds produced by different musical instruments set to the same key and playing the same tune .-Thus "as a number of musical instruments. skilfully played in a good concert, are pleasing to the ears of men, so a number of persons united together in warm, earnest, cordial prayer, is highly pleasing in the sight, and ears of the Lord." Is it not, however, too often that our instrument is not sufficiently tuned by the grace of God-that a key is out of repair, or a string broken through our carelessness in not watching over our tongues and acts as we ought, so that our prayer is not in unison with that of our brethren? Perhaps we may be led to think those of our brethren out of tune, when the fault is in our own, but so beclouding to our eyes, and deafening to our ears is self righteousness, that we fail to perceive it. If so, let us now humbly apply to Him who alone can assist us in tuning our harps anew into unison; repent of ness." "As thy day is, so shall thy strength all our short comings respecting duty; pour the be." And how signally the grace of God has lay of our desires into his ears; receive the present promised blessing to the soul, and finally all people in every age! How the power of that the blessings of a coming kingdom, for which we pray, when to the church are consummated the "exceeding great and precious promises."

J. P. F.

Original.

#### The Divine Presence in the Vale of Tears.

Though the Lord's people are often called to pass through dark and trying scenes, yet the power of the Highest interposes, and hence they walk along the tearful vale unharmed. God said to the father of the faithful at a time of great perplexity, "Fear not Abram, I am thy shield, and thy exceeding great reward." And He is still " the sun and shield" of those who walk uprightly. "The angel of the Lord encampeth round about them that fear him, and delivereth them." "The Lord of hosts is with us, the God with Him. Now he sustains and cheers them in hall we then say to these things? If God be mount of joy forever. for us who can be against us?"

God has in every age of the world verified these gracious truths :- an invisible agency has protected and delivered the good. We have ome striking instances in sacred history. We have the case of Elisha when encompassed by hosts of enemies with horses and chariots. His servant said unto him, " Alas, my master, and what shall we do?" And Elisha answered, " Fear not, for they that be with us are more than they that be with them." He also prayed, "Lord I pray thee open his eyes that he may see." And the Lord opened the eyes of the Joung man, and he saw; and behold the mounain was full of horses and chariots of fire round out Elisha." The angels of God formed a wall of fire about the prophet, and therefore the ostile foe could not harm him.

saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell nobles glorified the God of Israel, and said, "No other God can deliver after this sort."

So when Daniel by a wicked conspiracy was cast into the den of lions, was not harmed. " My God," said Daniel to king Darius, " hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Though Daniel and tears, yet the angel of the Lord encamped round about them, and therefore the most destructive element, and the most powerful of wild beasts were rendered harmless.

See too how the power of the Lord was exhibited in the bringing of Peter out of the prison, when he was expecting in a few hours to be put to death. When he " came to himself" and reviewed this wonderful interposition, he said, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Though the above cases of deliverance may be viewed as miraculous, or departures from God's ordinary methods of aiding His people in trial, yet they show what our Saviour can do when it is for His glory, and what he would do in all cases was it for the best, yes, and what He will do on the grandest scale for all His saints at His second coming. " At that time thy people shall be delivered, every one that shall be found written in the book."

But God's chosen way, for the present, is to give his children grace and strength to endure. He says to each of them, "My grace is sufficient for thee; my strength is made perfect in weakbeen manifested during the sufferings of His grace was felt and seen under the cruelties inflicted by pagan and papal Rome! Christians were often as joyous in being consumed in the flames. -in being devoured by wild beasts, or in being led from prison to death, -as were the three Hebrews in being preserved in the fire,-as Daniel was when God commanded an angel to shut the mouths of the lions,-or as Peter was when an angel conducted him from prison and from death. And God has been more glorified in these manifestations of his sustaining grace, than in the displays of his absolute power. In view of this principle the apostle says " therefore I take pleasure in infirmities, in reproaches in necessities, in persecutions, in distresses, for Christ's sake ; for when I am weak then am 1 strong."

God is with His people. Soon they will be

I'll suffer out my appointed years Till my Deliverer come,
And wipe away His servant's tears,
And take His exile home.

R. HUTCHINSON.

A Pulpit Baptism. (Extract from a private letter.)

" My sermons yesterday were almost fully written, but I was too full of my subject to require their aid. Oh! I like new light to fall on my texts in the pulpit. It makes notes appear mean paltry things. I remember, when living with the Rev. Dr. Dickson, in Edinburg, he handed me on Saturday evening his sermon for the following Sabbath morning, to read, and I went to 18, 1854, puts quite a new face on the affair. church expecting to hear him preach it. He

that seemed strange. 1 said I did. 'What was king of Babylon' in southern Chaldea. it? said he. 'Why, Doctor, you took your

trembling penitent, then and there, that there history with the inspired record of Daniel." was neither necessity to perish, nor to restrain prayer before him. Oh! the joy that soul rejoiced in before the sermon was ended, to which full expression was given at the house of the pious Deacon Knill at its close. Oh! I love a pul- their entire agreement becomes manifest as soon pit baptism. Think God has some design in it as the missing link is supplied. And so it often for good to souls; and that is the sugar that happens that two seemingly repugnant facts are sweetens it to my soul."-Christian Intelligen-

### Inspiration of Scripture.

Mr. Lee, of Trinity College, Dublin, in the last Lecture of his excellent series on "The Inspiration of Scripture," discusses with much learning and acuteness the alleged discrepancies of the Bible, both those where the sacred writers are said to conflict with one another, and those where they are said to conflict with other trustworthy historians. The matter is highly useful and instructive, but especially so for the modesty it inculcates about impeaching the veracity of authors who claim to narrate facts, and who show an honest purpose.

Mr. Lee justly remarks, that where an absolute contradiction is alleged to exist, "it is plain that any hypothetical or even possible solution must in all fairness be accepted as a sufficient answer, if we only allow the general truthfulness of the narratives which we compare : indeed, to deny this, is to assume that there is no single circumstance omitted which, if known, would harmonize their statements." And he adds that many examples illustrative of the position may be pointed out, and that the diligence of the learned is daily bringing others to light. And he subjoins a remarkable instance of an alleged contradiction that has been lately cleared up. We will present the matter in as few words as

The account given by Daniel of the death of Belshazzar, the king of the Chaldeans, on the night of the conquest of Babylon by Cyrus, seems quite irreconcilable with that of the Chaldean historians. Josephus gives a fragment of Berosus, which states that Cyrus invaded Babyof Jacob is our refuge." "Greater is he that the dark vale, by his grace. Soon he will take lonia in the 17th year of the reign of Nabonneis in you, than he that is in the world." "What them out of the vale, and place them on the lus; that as soon as the latter heard of his approach, he gathered his forces to oppose him, but was defeated, and fled to the city of Borsippus; and that Cyrus took that place, treated Nabonnedus kindly, and gave him a settlement in Carmania, where he died. The name given to the last Chaldean king is repeated with slight variations, by divers other ancient author-

The point is remarked upon by Winer thus : " Berosus is, at all events, more trustworthy than a foreign writer who lived long after the transaction. Concerning the fate too, of the Babylonian king, Berosus deserves more credit than Xenophon and Daniel."

But a recent discovery made by Col. Rawlinson, and published in the Athenæum, March Several clay cylinders having been unearthed in took the same text, but not an idea of what he the ruins of Um-Queer, (the ancient Ur of the Look also at the power of God displayed in had written and I read did he utter. At dinner Chaldees,) on two of which was found a memor- ward; nor are his statements, as to matters of

"The most important fact which they disclose Saturday evening text, but uttered not one idea is," says the Colonel, "the eldest son of Naon it you had written to preach.' 'I thought bonidus was named Belsharezar, and that he you would notice it, said he. 'I got such a new was admitted by his father to a share in the and precious view of my text, when in prayer, government. This name is undoubtedly the Belthat 1 put not my sermon on the Bible, but spoke shazzar of Daniel, and thus furnishes us with a just as 1 saw and felt.' His wife said, 'Well key to the explanation of that historical problem Doctor, 1 wish you would always preach as you which has hitherto defied solution. We can now see and feel. I should see the truth better, and understand how Belshazzar, as joint king with come home feeling better, than when you read his father, may have been Governor of Babylon, what you have written on your text.' This will when the city was attacked by the combined happen sometimes, but not always. When at forces of the Medes and Persians, and may have Great Bourton, England, 1 once forgot my text perished in the assault which followed; while and in my first prayer had such a full and glori- Nabonidus, leading a force to the relief of the ous view given me of those precious words, place, was defeated, and obliged to take refuge Wherefore, let us come boldly to the throne in the neighboring town of Borsippa; capitulaof grace,' &c., I could have preached from them ting, after a short resistance, and being subsehis brethren occupied a low place in the vale of all day, I saw so much, and felt so much in quently assigned, according to Berosus, an honorable retirement in Carmania. By the discov-But God had a poor trembling sinner to save ery, indeed, of the name of Bel-shar-ezar, as apthat day by that word, who said, 'I could per- pertaining to the son of Nabonidus, we are, for ish-pray 1 dare not.' And God showed that the first time, enabled to reconcile authentic

The foregoing instance shows how, from the simple omission of a fact or circumstance, the statements of two perfectly honest and competent writers may seem utterly discrepant while, smoothly reconciled in a third. But suppose the third to be irrecoverably lost : in that case it will be easy to make out an argument of inconsistency; but such arguments are worth very little against declarations of fact by honest

and competent witnesses.

In further illustration of the point, take the statements of St. Mark and St. John touching, the hour of Christ's Passion. Strauss puts the matter thus : " According to Mark, it was the third hour (nine in the morning) when Jesus was erucified. On the other hand, John says that it was about the sixth hour (when according to Mark, Jesus had already hung three hours on the cross) that Pilate first sat in judgment over

The difficulty, though as old as St. Augustine, was but lately cleared up. St. Mark follows the ancient Jewish custom of counting the hours from sunrise; which makes the third hour, the sixth, and the ninth correspond, respectively, to our nine, a. m., twelve, m., and three, p. m.

On the other hand, Towson, in his "Discourses on the Four Gospels," shows that St. John uniformly followed the Roman custom of reckoning the hours, as we do, from midnight to noon, and again from noon to midnight. So that St. John's sixth hour is the same as our six in the morning; and St. Mark's third hour the same as our nine in the morning. According, then, to the former, Pilate began the trial at six in the morning; and the Interval of three hours between that and nine is none too long for what is alleged to have taken place between the opening of the trial and the crucifixion.

Mr. Lee produces several other like instances; enough, one would think, to make skeptical minds a little cautious about impugning historical statements; unless skepticism be only another name for dogmatizing one's own inferences against other people's facts. Therewithal, he makes some very just strictures on the argumentative unfairness often employed by the impugners of Revelation. "In ordinary writings," says he, " when one author disagrees with another, the most cautious critic contents himself with comparing the probabilities on both sides; and, if he can discern no prospect of reconciling the conflicting accounts, he decides without hesitation in favor of that party whose veracity appears the most unexceptionable.

" In the case of the Bible, however, the course pursued is very different. Should any statement of the Old or of the New Testament seem to be at variance with that of an ordinary historian, it is taken for granted, without further inquiry, that the sacred narrative is false. Every presumption in favor of the accuracy of the inspired writer is brought prominently forfact unnoticed by others, thought to require corroboration; while the assertion of a Prophet, or of an Evangelist, if similarly unsupported, is immediately subjected to an unscrupulous or prejudiced criticism."- American Ch. Monthly.



### The Advent Gerald.

BOSTON, JULY 18, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### II. PARABOLIC COMPARISONS.

10. THE WAITING SERVANTS.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching : verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch. or in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." Luke 12: 35-40.

This parable was spoken immediately after Christ's assurance to the "little flock" that it was the Father's pleasure to give them the kingdom; and its design was to exemplify the necessity of continual watchfulness and preparation for the Saviour's coming to consummate it. Thus irrespective of the generation in which Christ might or might not come, it was shown to be the duty of every generation to be in expectation of and readiness for it: and the reason given, is his liability to come at an hour which men would think the most unlikely for his coming.

The doctrine of the parable, then, is that it is important to believe that Christ will come, and to feel that that coming is imminent; for without true. But its error is very manifest. this, there can be no watching for it. A proper preparation for it, will, then, be attended by a deire for his coming. Aud to love that return, it is necessary to understand what the Scriptures teach respecting the manner of his coming and the ends that are to be effected by it; for without a knowledge of these, there can be no love for that return, and of course no desire for it, or any sense of the preparation needful for it.

On hearing this parable, (vs. 41-48.)-" Peter said unto him, Lord, speakest thou this parable unto us, or eyen to all! And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Bless ed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, That he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink. the unbelievers. And that servant which knew his lord's will, and prepared not himself, neither a name of Him wherever it occurs. did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with of him shall much be required, and to whom men have committed much, of him they will ask the

The former parable was spoken to all who should be of the household of faith; but in reply to Peter's inquiry, the Saviour exemplifies more particularly the duty of those who are called to the ministry of the word. They occupy positions analogous to that of a steward in the household, to whom the master has entrusted his goods, with the duty of watching over and supplying the other servants according to their respective wants. said (Matt. 13:41,42,50) "They shall gather out faith.

tions and circumstances, and fitted to keep them in readiness and looking for the second advent. It is to those who do this that the blessings are promised; while the heavy woes are denounced against those who believe that it cannot be near and, who, as a consequence, indulge in sensuality and tyranny over their fellows. Thus God imposes on every minister the duty of instructing his hearers respecting Christ's coming and kingdom.

#### 11. THE UNCLEAN SPIRIT.

Said the Saviour: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none. Then he saith, I will return unto my house from whence I came out : and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there : and the last state of that man is worse than the first." Matt. 12: 43-45.

The Saviour applies this to the condition of the Jews, when he adds: " Even so shall it be also unto this wicked generation." Its teaching then, is, that Satan and his emissaries, disturbed perhaps by the doctrines and miracles of Christ. had suspended for a time his agency for the demoralization of the Jews : that their refusing to accept of Jesus as their Saviour would result in His rejection of them, and that then they would be, like an unoccupied but furnished house, ready for Satan to take more perfect possession of them, and which should result in their being more than ever before completely under his power.

### NOTES AND QUERIES,

ON THE DEVOURING FIRE OF ISA. 33:14.

"Isaiah enquires, 33:14 'Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?' Some among us explain this text as follows : They say God is called 'a consuming fire;' that therefore these enquiries are equivalent to asking, Who shall dwell with God? and that the verse following answers them, and shows who shall dwell with God. Is this a correct interpretation? or does it mis-apply this teaching of inspiration? Also what is the meaning of the word ' dwell !' " D. B.

Ans .- We have once seen and once heard this explanation given, and were much shocked at it. We were satisfied however that the person who gave it, had at heart a profound reverence for the word of God, and that he would not contend for such an interpretation if he had not supposed it

1st. To show that " devouring fire" is here denominative of God, it would be necessary to prove that it is one of the names by which the Scriptures recognize Him. In one passage only, do we read, (Deut. 4:24) " The Lord thy God is a consuming fire"-the Hebrew of which is the same as that of "devouring fire" in the text. But God is there thus denominated by a metaphor, to illustrate, the punishment to which he would subject the Jews if they rebelled against Him, even as fire acts on what is submitted to its agency. In every instance of the metaphor, the figure is in what is affirmed of the subject, and the subject is always literally expressed. In Deut. 4:24, "God" is the subject, and "consuming fire" is what it is affirmed that He is,-which is in accordance with the laws of the metaphor. But in Isa. 33:14, there is no affirmation that God is a "devouring fire," and "devouring fire" is the subject of enquiry, Who can dwell in it ? and therefore it .- according to the same law that made that a metaphor in Deut. in a day when he looketh not for him, and at an ed; for its being once affirmed by a metaphor that it is rendered "to be afraid," "fear," or "stand be upon their heads; they shall obtain gladness hour when he is not aware, and will cut him in God is "a consuming fire." does not make that in awe," and once "surely" when it is in the mar- and joy; and sorrow, and mourning shall fee sunder, and will appoint him his portion with the name of God wherever it occurs, any more than His being denominated a "Rock," makes that

2d. The question is asked, "Who among us shall dwell with everlasting burnings ?" as well as, " Who among us shall dwell with the devourfew stripes. For unto whomsoever much is given, ing fire !" But God is no where even by a metaphor affirmed to be " everlasting burnings." So that that cannot be claimed to be a denominative of God even on the ground which the former is. And as the "devouring" and "everlasting burnings" must refer to one and the same thing, they are not expressive of God.

3d. Fire is recognized in the Scriptures as God's agent for the punishment of sinners. Christ Himself (2 Th.1:8) will be revealed from heaven "in flaming fire taking vengeance on them that know not God and that obey not the gospel." The Saviour "The meat in due season," with which the stew- of his kingdom all things that offend, and them

ard is to feed them, as is evident from the context, which do iniquity, and shall cast them into a furis analogous to the minister's dispensation of nace of fire . . shall sever the wicked from among truths adapted to his hearers' respective situa- the just, and shall cast them into the furnace of fire." Now the same argument which would make "everlasting fire," and "everlasting burnings" denominative of God, would make the "flaming fire" in which Christ will be revealed to take vengeance on His enemies, and " the furnace of fire' into which he will cast the wicked, to be also denominative of him! But God is nowhere spoken of in connection with fire, except when he uses it, or exerts his power to punish ; for we read : "There shall be wailing and gnashing of teeth," which shows that punishment, and not mercy, is the portion of those who are east therein.

4th. The context of Isa. 33:14, clearly shows what s referred to by " the devouring fire" and " everlasting burnings" in these interrogations. God is the speaker, and in vs. 15,13 he says, "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire. Hear ye that are far off what I have done; and ye that are near acknowledge my might."

And then he adds, (v. 14), "The sinners in Zion are afraid; fearfulness hath surprized the hypocrites. Who among us shall dwell with the deyouring fire? who among us shall dwell with everasting burnings!"

The context thus makes it clear that this agent of punishment is the same that is referred to in v. 12, where the people shall be burned as thorns. And the kind of people who shall dwell there, of which there can be no question, are "the sinners" and "hypocrites," in Zion, who are referred to-in the same text with these interrogatories,-as being afraid and surprised. And it is to awaken greater fear, to induce them to repent so as to escape such a catastrophe, that the enquiries are made; for the Saviour has affirmed (Matt. 24:51) that "the hypocrites" shall have their portion where "there shall be weeping and gnashing of teeth,"-which will not be with God.

5th. With these facts before us, the 15th v. of sa. 33, cannot be taken as the answers to the interrogations in the 14th, except as by an antithesis, or a showing by way of contrast, who will not dwell there, but will dwell on high. It is the commencement of a new declaration,-the sentence comprising verses 15 and 16:

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure."

The subjects in v. 15 are in apposition with the ' he" in v. 16, and are the nominative of the verb "shall dwell" that follows. And their dwelling on high is contrasted with that of the "sinners and hypocrites" of v. I4, who, without repentance. " shall dwell in the devouring fire" and in " everlasting burnings," when (v. 12) " The people shall be as the burnings of lime," and " as thorns cut up shall they be burned in the fire."

In answer to the last inquiry, we would say that the Hebrew here twice rendered "dwell," occurs 92 times in the Old Testament, and generally signifies to sojourn, remain, or dwell, as in the following texts: Gen. 32:4, "I have sojourned with Laban:" Psa. 120:5, "I sojourned in Mesech"-so used 53 times. 1sa. 11:6. "The wolf also shall dwell with the lamb"-so used twelve times. It is that used in Jud. 5: 17, " Why did Dan remain in the ships?" Job. 28:4. "The flood breaketh out from the inhabitant" and in Psa. 15:1,6,4, "Who shall abide in thy tabernacle?" It is six times rendered "gather together," and "assemblies," and six times "strangers," where gin " gathering." These show all the uses of the away." Isa. 51:11.

Should this meet the eye of one who has given the interpretation to 1sa. 33:14 that is here refuted, and particularly of one in our mind who would not knowingly misinterpret the word-(for only to those who reverence it, would we take the trouble to show them wherein they err; and in doing which we show them our respect, and confidence in their good intentions)-we beseech him to weigh well the considerations here presented; and if they are not reasonable and conclusive, will he show us wherein we misapprehend the text or context !-And if our position cannot be gain said, we doubt not he will thank us for this and for every effort we may make to unfold the import of the Sacred text. For it is that which he and we and all, can alone be interested in as the foundation of our

God is love.

VAHVEH-ELOHIM.

(Continued from our last,), a great month

TV 54 ter In view of the foregoing, the Scriptures respecting the Coming One seem to have a fuller harmony and meaning:
The woman's Seed shall bruise Satan's head Gen.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto Him shall the gathering of the people be." Gen. 49:10.

"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. . . Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city." Num. 24:17-19.

"Lo, I come : in the volume of the book, it is written of me. ' Psa. 40:7; Heb. 10:7.

"The Mighty God, even Yahveh (The Coming One) hath spoken, and called the earth from the rising of the Sun unto the going down thereof .-Out of Zion, the perfection of beauty God hath shined. Our Elohim shall come, and shall not keep silence; a fire shall burn before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Psa. 50;

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and plossom as the rose . . . They shall see the glory of Yahveh and the excellency of our Elohim .-And the ransomed of Yahveh shall return and come to Zion with songs and everlasting joy on their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away." Isa. 35:1-10.

"The voice of him that crieth in the wilderness Prepare ye the way of Yahveh, make straight in the desert a highway for our Elohim. . . And the glory of Yahveh shall be revealed, and all flesh shall see it together : for the mouth of Yahveh hath spoken it. . . . O Zion, that bringest good tidings, get Thee into the high mountains: O Jerusalem, that bringest good tidings . . say unto the cities of Judah, Behold your Elohim! Behold the Yahveh Elohim will come with a strong hand and His arm shall rule for Him. . . He shall feed His flock like a shepherd : He shall gather the lambs with His arms, and carry them in His bos som. " Isa 40:3-11.

"I, even I, am Yahveh (The Coming One) and besides Me there is no Saviour. . . Thus saith Yahveb, your Redeemer, the Holy One of Israel, your King. . . . I am Yahveh, your Holy One, the Creator of Israel." 43:11-15.

"Thus saith Yahveh, the king of Israel and his Redeemer, the Yahveh of hosts, I am the first and I am the Last, and besides Me there is no Elobim." 44:6.

"Israel shall be saved in Yahveh with an everlasting salvation. . . . Thus saith Yahveh that created the heavens; Elohim Himself that formed the earth and made it. . . . I am Yahveh, and there is none else. . . . There is no Elohim beside Me just Elohim and a Saviour; there is none beside Me. Look unto Me and be ye saved, all the ends of the earth: for I am Elohim, and there is none else. I have sworn by Myself, the word is gone out of my mouth in righteousness, and shall not return, that unto Me every knee shall bow, and every tongue shall swear. Surely shall one say, In Yahveh have 1 righteousness and strength. . In Yahveh shall all the seed of 1srael be justified."

" All flesh shall know that 1 Yahveh (The Coming One,) am thy Saviour and thy Redeemer, the Mighty One of Jacob." 1sa. 49:26.

"The redeemed of Yahveh shall return and come with singing unto Zion, and everlasting joy shall

"For thy Maker is thy husband, Yahveh of hosts is His name and thy Redeemer, the Holy One of Israel, the Elohim of the whole earth shall He be called. . . . And all thy children shall be taught of Yahveh, and great shall be the peace of thy children. . . . This is the heritage of the servants of Yahveh, and their righteousness is of Me, saith Yahveh." 1sa. 54:5, 13, 17.

"Seek ye Yahveh while He may be found, call ye upon Him while He is near. Let the wicked . . . return unto Yahveh, and He will have mercy'upen him, and to our Elohim, for He will abundantly pardon." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree : and it shall be to Yahveh for a name, for an everlasting sign that shall not be eutoff." 1sa. 55:6-13.

"They shall fear the name of Yahveh from the west, and His glory from the rising of the sun. . And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob saith Yahveh." 59:19,20.

" Arise, shine; for thy light is come, and the glory of Yahveh is risen upon thee. . . . Thou shalt know that I Yahveh am thy Saviour and thy Redeemer the Mighty One of Jacob . . The sun shall be no more thy light by day . . but Yahveh shall be unto thee an everlasting light, and thy Elohim thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for Yahveh shall be thine everlasting Light, and the days of thy mourning shall be ended. Thy people also shall be all righteous. they shall inherit the land forever, the branch of My planting, the work of My hands, that 1 may be glorified. . . . 1 Yahveh will hasten it in his time." 1sa. 60:1-22.
"Thou shalt also be a crown of glory in the

hand of Yahveh, and a royal diadem in the hand of thy Elohim." "Behold, Yahveh hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold thy salvation cometh; behold His reward is with Him and His work before Him. And they call them, The Holy People : The redeemed of Yahveh." Isa. 62:3,11,12.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of his strength! I who speak in righteousness, mighty to save." 1sa. 63:1.

"Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." 1sa. 64:1.

" For, behold, Yahveh will come with fire, and with chariots like a whirlwind. . . . For by fire and by his sword will Yahveh plead with all flesh and the slain of Yahveh shall be many." " And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me saith Yahveh." 1sa. 66:15,16,23.

"Thus saith Yahveh Elohim, Remove the diadem, take off the crown. . . . It shall be no more until He come whose right it is, and I will give it Him." Ezek. 21:26,7.

" Rejoice, O daughter of Zion; shout, O daugh ter of Jerusalem : behold thy King cometh unto thee : He is just and having salvation ; lowly and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9.

"Saith Yahveh, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within. . . They shall look upon Me whom they have pierced." Zech. 12:

"Then shall Yahveh go forth and fight against those nations, as when He fought in the battle .-And His shall feet stand in that day upon the mount of Olives. . . And Yahveh my Elohim shall come and all the saints with Thee. . . And Yahveh shall be King over all the earth: in that day there shall be one Yahveh and His Name one. Zech. 14:3.4.5.9.

" For from the rising of the sun unto the going down of the same, My Name shall be great among the gentiles; and in every place incense shall be offered in My Name, and a pure offering : for My Name shall be great among the heathen, saith Yahveh of hosts." Mal. 1:11.

" Behold. 1 will send my messenger, and he shall prepare the way before Me : and the Adonai whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in : behold he shall come saith Yahveh of hosts.'

"Ye shall know that I am in the midst of Israel and that I am Yahveh your Elohim and none else, and My people shall never be ashamed. . . . The sun shall be turned into darkness and the moon into blood before the great and terrible day of Yahveh come. And it shall come to pass that whosoever shall call on the name Yahveh shall be delivbe deliverance as Yahveh hath said." Joel 2:27-

Behold Yahveh cometh forth out of his place and will come down and tread upon the high places of the earth. And the mountains shall be molten under Him, and the valleys shall be cleft as wax, before the fire, and as the waters that are poured down a steep place." Micah. 1:3,4.

"I will look unto Yahveh ; 1 will wait for the Elohim of my salvation ; my Elohim will hear me.' Micah 7-1

"Thou Bethlehem Ephrateh, though thou be little among the thousands of Israel, yet out of thee shall He come forth unto me that is to be the Ruler in 1srael; whose goings forth have been from of old, from everlasting." Mich. 5:2.

"The vision is yet for an appointed time, but at the end it shall speak and not lie. . . . It will surely come, it will not tarry." Hab. 2:3.

" For yet a little while, and He that shall come will come and will not tarry." Heb. 10:37.

"In this mountain shall Yahveh of hosts make unto all people a feast of fat things. . . he will swallow up death in victory; and Yahveh Elohim will wipe away tears from off all faces; and the rebuke of his people will he take away from off all the earth; for Vahveh hath spoken it. And it shall be said in that day, Lo, this is our Elohim; we have waited for him, and he will save us; this is Yahveh ; we have waited for him ; we will be glad and rejoice in his salvation. For in this mountain shall the hand of Yahveh rest." Isa. 25:6-10

"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust : . . . For, behold Yahveh cometh out of his place to punish the inhabitants of the earth for their iniquity." 1sa. 26:19-21.

"In that day shall Yahveh, with his sore and great and strong sword punish Leviathan the piercing serpent. . . And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come that were ready to perish. . . and shall worship Yahveh in the holy mount at Jerusalem." 1sa. 27:1,13.

"There the glorious Yahveh will be unto us a place of broad rivers and streams. . . . For Yahveh is our judge, Yahveh is our Lawgiver, Yahveh is our King: he will save us. And the inhabitant shall not say I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33:

ad ni boy Tobe continued.

#### A MORNING WALK

"Well what Scripture do you think has been fulfilled by this last war!" said a clergyman to us in a morning walk during the second week in May, 1856.

I do not know that it has fulfilled any Scripture prediction; and you may recall my making the same reply to a like question which you put to

me two years since during its progress?
"I do recollect it, but had forgotten, having the impression that you made it a fulfillment of pro-

I do not doubt that any event may be a fulfilment of prophecy; but to know that a specific event is the fulfilment of a specific prediction we must wait till the event is consummated; and to form an opinion while it is in progress is only to speculate upon it.

"So I think; and therefore I take very little interest in the study of prophecy, because of the impossibility of determining what events fulfill giv-

Perhaps you did not apprehend my remark. do not see any more necessary obscurity in the language of prophecy than there is in that of history. And therefore it is not that we may not know when prophecy is fulfilled. If the history and prediction tally with each other, I can have no question respecting the applicability of the one to the other. I think the study of prophecy a very interesting and profitable study; and we may get a clear view of the events of the future by it. What I object to is idle speculation respecting the little current events of the day, as though every incident had a specific prediction foretelling it. As a general thing, prophecy does not descend to trivial incidents; and even great events need to be consummated, before we can be absolutely sure that they are the events predicted.

"Well what do you think of the Turkish empire ? Is not the river Euphrates most dried up ?"

I think Mohammedanism in that empire, is becoming decrepid; but do not know that the empire itself is less independent than it was before the war. 1 do not however think the symbol of the Euphrates river has any connection with the Turkish empire. The mystic river must sustain a relation to the mystic Babylon, analogous to that sustained by the literal river to the literal city, which was one of sustenance and defer se. All admit that Babylon symbolizes the Papacy; and that waters symbolize people. That being the case, the river Euphrates must symbolize the people who sustain the Papal hierarchy and contribute to its defense, who are to be found not in Turkey, but in the nations of southern Europe. The drying up of that river, then, is the diversion of the sympathy and support of those nations from Rome, which I think has been going on since the Refor-

"Well, I think the Papacy cannot long continue. It now totters to its fall."

It must however continue till Christ's coming : for Paul testified that that man of sin is to be destroyed by the brightness of his coming.

" That is figurative language."

Will you oblige me by specifying in what the figure consists which constitutes it figurative ?

" It is in the word coming, which means a revival of religion ; for which we pray when we pray for Christ's coming."

an accommodated sense when they pray; but it is point of some moment whether they have any Scriptural sanction for such use of the term. "O yes they have, the Bible is full of it."

I apprehend that a careful scanning of all the passages which are supposed to give sanction to such a use of language, would show that your supnosition is much less defensible than you imagine. let us take a parallel Scripture. "I beheld, and the same Horn made war with the saints, and prevailed against them, until the Ancient of days came, and the time came that the saints possessed

"O now you have gone off away into prophecy that we don't know anything about. That has nothing to do with the case."

1 thought as all Protestant Divines make the little horn and the man of sin to be identical and to both apply to the Papacy that you would recognize the relevancy of comparing the predicted end of each, to aid in determining the meaning of the language by which the end of either is foretold?

O, we know that the Horn is the Papacy; but we don't know what the horn does, for the horn has never told us."

The peculiar intelligibility of this remark, and the tone of impatience with which it was spoken, were an admonition that the subject was no longer agreeable; that nothing would be gained by continuing its discussion; and so the subject was turned into a commentary on the reports of the late anniversary meetings; which paved the way for a frank and cordial "Good morning."

#### A Sad Accident, Mr. Joseph R. Curtis, aged 26 years and 8

months, youngest son of Bro. Low Curtis, of Rich-July 3d by the accidental discharge of his gun. Joseph resided with his parents, and was a kind his decease he arose before any of the other members of the family, took his double-barreled gun and frequently did before breakfast. The report of a gun was heard by the family about sunrise; he did not come at breakfast time; but as they were constantly expecting him, but little fear was indulged about him. Bro. Curtis left home for an adjacent town, and did not return until about four o'clock P. M. During his absence Sister Curtis became much alarmed for the son, and commenced with the daughters, a diligent search for him. Bro. C came at length, and finding his son had not returned, raised his neighbors in large numbers, who, with the family, continued to search until about 7 o'clock, when he was found lying dead in the woods, with his gun near by, with one barrel discharged; the contents of which had lodged in his breast, causing, it is supposed, instant death. The situation and circumstances of the case are such as to lead to the conclusion that he had the gun on his shoulder; with muzzle forward, and came to the fence, by which he was found, and intending to get over, threw the gun from his shoulder across the fence, bringing the muzzle directly before him, and the lock in contact with the fence, crushing the cap and discharging the gun. This should be a warning to all who use fire-arms to be more careful with them.

Joseph was an intelligent, good natured, affectionate young man, of steady habits and good prospects, with many friends. But he is suddenly cut off in the midst of all without a moment's reflection. What a call to others to be in readiness for every dispensation of God's providence.

By this fatal stroke Bro. and sister Curtis, with one surviving son and several daughters, are suddenly called to mourn the loss of a dutiful son and faithful brother. Their grief is great indeed, and they have the sympathies of many ; yet none but God can give them consolation in this hour of bitter trial. May they be abundantly sustained by the Lord, and the unconverted members of that afflicted family give themselves to God and his service, that they may find his grace to assist them here, and his salvation in the soon coming kingdom. The funeral was attended by many hundreds, making the largest audience that has ever gathered at that place, to whom was preached a valuable and impressive discourse from Isa. 61:43, by Eld. H. Stinson, which was listened to with much attention. Our prayer is that this calamity may lead some of the unconverted to Christ for salva-1. C. WELLCIME. Hallowell, July 8,1857. 15 and Bar baided

Our religion rests on facts :- especially on the great fact of a Personal Redeemer and Mediator an external Christ, who "died for our sins." We to be our ambition-in the church, that is to say, those who trust in Him.

It is not unlikely that men use the term in such and in relation to religious truth—to be great thinkers, -inventors and masters of the original and the new. We are pupils, learners, the readers and students of a Book which speaks with authority. Our object ought to be to have our thoughts just what God's thoughts are, as he has set them forth in his own Word. a risks ad I

### EXPOSITORY.

#### THE PROPHECY OF HAGGAL.

to encious the PROPHECY III ade to sheering add

"In the four and twentieth day of the ninth month, in the second year of Darius, came the word of Yahveh by Haggai the prophet, saying, (2:10.) "Thus saith Yahveh of hosts : Ask the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?

"And the priests answered and said,"

"No! (2:11, 12.)

"Then said Haggai,

"If one that is unclean by a dead body touch any of these, shall it be unclean?

And the priests answered and said,

"It shall be unclean."-2:13.

This prophecy is dated just three months from the day when the work on the temple was recomnenced (1:15;) and as the foundation is laid on this day, (vs. 18,) the work during those three months must have been preparatory-going to the monutain and getting wood for it,&c. As they have now begun the work in earnest, the Lord asks the priests to answer two questions,-illustrative of mond Me., was instantly killed on Friday morning the condition of the people. It was the office of July 3d by the accidental discharge of his gun. the priests to "put a difference between holy and unholy, and between clean and unclean."-Lev. and industrious young man. On the morning of 10: 10. The Jews seem to have supposed that the holy ordinances made those holy who came in contact with them, -as the Papist supposes that started to spend a little time in hunting, which he baptism regenerates. And the design of these interrogations is to show by the priest's answers, that what is hely does not render that hely which it touches; but that the conduct of an unclean person would pollute even that which was holy. Thus the least defect would make anything sinful, while there was required a concurrence of all good qualities to make it perfect. This being established;

"Then answered Haggai, and said

"So is this people, And so is this nation before Me saith Yahveh;

And so is every work of your hands; And that which they offer there is unclean.

And now, I pray you
Consider from this day and upward,
From before a stone was laid upon a stone in the
temple of Yahveh,
Since those days were,
When one came to a heap of twenty measures,

there were but ten;
When one came to the press-fat for to draw out fifty vessels out of the press, there were but

I smote you with blasting, and with mildew and with bail,
In all the labor of your hands: Yet ye turned not to Me, saith Yahveh."-2:14-

By the use of similes, the people, and their works, are compared to pollutions under the law. They were made unclean by their contempt of God's worship, as shown in their backwardness to resume the work of the temple; hence all their offerings were unclean; and therefore the labors of their ands were not blessed; unfruitful seasons had followed, and they had been disappointed in the yield of their fields-finding only twenty measures of corn or wine, where they would expect ordinarily to receive fifty: there being more chaff than wheat, and but little juice in the grape.

This being their experience during the whole period of the suspension of the work on the temple, Vahveh proceeds :

"Consider now, from this day and upward, From the four and twentieth day of the ninth

Even from the day when Yahveh's temple was laid,

Consider it.
Is the seed yet in the barn?

Yea, as yet the vine, and the fig-tree, and the pom-egranate, and the clove-tree, hath not brought forth: From this day will I bless you."-2: 18, 19.

Thus, from this epoch, they would find that God was pursuing a different course with them-giving blessings instead of blastings and mildew. And though it was now winter-it being not far from the first of our February-when there could be no indications of a prosperous harvest, or anything by which man could form a judgment respectare bound down to the testimony of Scripture con- ing it, yet God called on them to note that as an cerning Him. It is not our province, nor ought evidence of His ability and faithfulness to bless Advent Conference and Missionary Conven- | effectually have died! Tell me that it was a proph tion in Canada West.

The Advent Conference in C. W. met in the new chapel in Westminster, near London, June 6th, prophet would have effected just as much by 1857, and was organized by the appointment of dying! Tell me, that it was a benefactor, only chapel in Westminster, near London, June 6th, Elder J. Litch as President, and Hon. S. Morril as a human benefactor, and I must tell you, that any

The chair gave a brief history of the Advent cause in the province, together with its present condition and wants, and its future prospects.

Elder D. Campbell then introduced the follow ing preamble and resolution :

the friends of the cause in different sections of the country should organize Missionary associations for the purpose of more effectually carrying forward the cause in their own section of the work and as the interests of the cause in this province demand missionary labor in order to its advancement, therefore

Resolved, That this Conference recommend that a Convention be held for the purpose of organizing such an association, and that the Conference do now adjourn to the call of the chair to give opportunity for the holding of such a Conven tion. The resolution being adopted, the Conference was declared adjourned. Hada small

Convention. At 3 o'clock P. M., a Convention as recommended by the Conference, met and organized by the appointment of Hon. S. Morrill, President, Bro. John Pearce, Vice President, Elder J. Litch, Secretary, and Elder D. Campbell, and Brn. W. Pick le and John Lawrence, Business committee.

The committee reported a constitution, which, after a discussion, was adopted as the basis of the organization. The first article states the name and objects of the association, as follows : -

The Messianian\* Board of Missions in Canada West, the objects of which are to promulgate the doctrine of the speedy personal reign of Christ, preaching I get, aside from the Bible. over a redeemed world, &c.

The committee also reported a declaration of the leading doctrines which the ministers under the direction of the Board will teach, designed to be published in tract form for free and extensive distribution, which after discussion, was adopted.

On motion, it was voted that the officers of the Convention constitute a temporary board of officers under the constitution, with authority to increase their number, and organize themselves fully. Also that they be authorized to call a meeting of delegates at such time and place as the exigencies of the cause demand. The Convention then closed with prayer, and adjourned sine die.

J. Lirch, Sec'y of Conference.

The Board was organized by adding John Lamb kin, not present, to their number. Hon. S. Morril, Pres., J. Pearce, V. Pres., J. Litch, corresponding Sec'y., W. Pickle, Rec. Sec'y., John Lambkin, Tre'r., and D. Campbell, and John Lawrence, Directors.

\* Messianian, from Messiah, Hebrew, is of the same import as Christian, from Christ, Greek, and signifies a follower of the Anointed. We select it because Messiah savours more strongly of the royal character than Christ in the public mind, which idea we wish to make prominent.

### CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from

Jesus Died.

important words ! It was not a man, merely that from the faith, and was worse than an infidel. died. It was not a hero, merely, that died. It Next, the door was shut, and no more could be was not a prophet, merely, that died. It was not a benefactor, merely, that died. No, verily. It and they were in the kingdom of heaven. And was the Son of God. It was the the Holy One of again I must believe in the doctrine of the uncon-God. It was "the Lord from heaven." It was scious state of the dead, or I would be lost forever; the only Saviour of men. Let a mistake be committed here, in the fact of who "Jesus" was that died, and the consequences must be fearful. the defect occasioned by denying the proper Songood man, only a good man that died, and I must so, firm unto the end. that said of mood J. H. W. tell you, that any other good man would just as

et, and only a prophet, that died, and I must tell you, that John, or David, or Isaiah, or any other other benefactor, would have wrought just as important consequences by the same sacrifice ! No, no, this will never do. NEVER! This blots out the divinity of the Redeemer. This makes all the great preparations of the Almighty for the event of Jesus' death to appear frivolous, childish, and Whereas, The General Conference of Advent be-lievers, lately held in Boston, have advised that the sun, on the occasion of the death of Jesus. should have covered its face in sackcloth darkness and robed nature in midnight gloom-why the earth should have quaked with such fearful quakings-why the rocks should have rent with such fearful rendings-why the holy veil of the Temple of God should have been sundered from top to bottom without physical interference. No, no, this will never do. NEVER. The blood of tens of thousands of slain beasts, on Jewish altars, cries. prophetically, never ! The sublime visions of holy seers, from Enoch to John, cry never! The whole economy of Jehovah, from the defection in Eden to the cross of Calvary, cries never ! Millions of the attending angels of the Lord God of hosts cry never! My necessities, as a poor lost sinner, cry never! NEVER! EDWIN BURNHAM.

#### Letter from J. H. West.

My DEAR BRO :- 1 prize the Herald very highly, and think it is the best paper I ever read, and am a great reader. 25 years since I was a subscriber to the New York Observer (and paid for it,) which I then thought a good paper; but I consider the Herald far above it in every respect, and I feel as though I could not do without it; and if it is possible, I wish it continued, as it is all the

I have been a professed Adventist for about 15 years. I was first led to examine the subject through he exertions of Brother H. Buckley, while he was lecturing at Saratoga Springs. He was so anxious about having me understand the subject, that ne would sit and write to me on the slate, (as I was deaf,) nearly all night, time and again, to combat my old notions in regard to the Millennium, and kindred subjects. I had for many years been familiar with the Scriptures, and it was no easy task to shake my former notions, but after a time, I was forced to give them up; since which time, I have been looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; believing that that same Jesus who was taken from the disciples up into neaven, shall so come in like manner as He was een to go into heaven.

Since that time I have been a constant reader of the Herald, (with the exception of nine months) and I now look for it, every Saturday, as regularly as for my daily food, so that it seems as though it was a part of my very being, and that I could not do without it.

I have always regarded the Herald, as in the right, on the different subjects which have been discussed in the Advent body—1 mean as regards the different messages, or notions, held and advocated by the Harbinger, and other kindred papers In tact my views remain the same as I learned them from the writings of Brother Miller, the Herald, &c., not forgetting the Bible.

I could tell you many queer stories in regard to the exertions made by G. W. Peavy, and others some years since in trying to make me adopt their peculiar notions.

My house at Saratoga was almost the only place there where travelling Adventists could stay, and the consequence was, we generally had some one staying with us, and I went far beyond my means lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald. combating their wild schemes. At first, I must not work ; but my plea was, he that would not Jesus died! What solemn, what awful, what work and provide for his own house, had departed done in saving souls. The next, Christ had come. and feet washing, &c., all of which I cast away as of nothing worth. I actually said to Peavy, Get behind me Satan, thou savorest not the things No zeal of opinion, no earnestness to upheld a fa- that be of God, but those that be of men ; and I vorite theory, no "wonderful works" can supply thank the Lord, that he gave me grace to withstand them, and to hold fast the profession of my ship of our holy Lord. Tell me, that it was a faith ; and I pray that I may still continue to do

Clarksville, N. Y., May 24th, 1857

Letter from George Stone,

DEAR BRO. HIMES .- I receive the Herald weekly I consider it the best religious paper I have the privilege of reading, because it is confined exclusively to the great object of spreading the great truths of the Bible in this morally dark world.

When you lectured here at the Baptist Church. I did not know that you was in the place, until just as the cars which you left in were about to start, and I was a mile from the depot. I never experienced a greater disappointment than I did at that time, in not having the privilege of hearing you preach. I have not heard a minister preach, since I have been in this place, (and I have heard ten or twelve) that seemed to cherish views like ours, until Mr. Agard, presiding Elder of the Methodist Church from Chicago, preached at the Presbyterian Church in this place this afternoon. His text was from Titus 2:11, 12, 13, " For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." He spake of the second Advent of Christ as a most glorious event; at which time the first resurrection would take place, the earth be remodeled and made the home of the saints, &c.

I cannot express by words how much I miss the religious privileges I once enjoyed in Salem, the place of my once happy home. I remember with deepest interest, and daily think of the dear breth ren 1 once had the pleasure of being associated with in the Advent Church in Salem, now that I am deprived of their society. O how happy I should be to meet with them and join with them in worshipping God. But this may never be my privilege. I now attend the Baptist Church, where you lectured. Bro. F. Smith, with whom you stopped has removed to Michigan. There are no persons in this place who sympathise with us in our faith. The Baptist Minister where I attend, has invited me several times to join the Church. I told him my views, and thought I could not consistently join the Church. 1 told him 1 did not believe in close communion. He gives the invitation on communion Sabbath for all who are members of sister churches to remain and commune; but as I was not a member of such a church, I could not accept the invitation; so I remained as a spectator, till after attending the meeting just one year. Then the minister came down to my pew and said he did not wish to exclude me from the Lord's table, and wished me to take a seat with the communicants. I did so, and tears of joy ran down my face at the opportunity I enjoyed. It was just one year that day since I communed for the last time with the Advent Church in Salem.

There is a large and interesting Sabbath School connected with this church and a Bible class composed of men and women. I have been requested by the pastor, and also by the brethren and sisters of the class, to teach them, and I have done so a part of the time. Yours in Christ, G.S.

### Extracts from Letters.

Bro. D. Guild writes from Hubbardston, Mass.

June 20th, 1857 :-

"I had a deep feeling for the welfare of the Herald when it was first published, and that feeling still exists, with increased anxiety, since I learned the present state of the Office. There have been many propositions made by those interested in its welfare; but all seem to have failed up to the present time, to relieve it. There is, I believe, a large sufficiency to relieve you, and the Office, of this burthen, in the possession of the true-hearted profess to follow the Redeemer-to take the Bible believing Advent brethren at large. And that too, without embarrassing them at all. Especially if all would do according and the large and the large at large and the large and the large at lar them. I hope the Advent brethren will not forget the Apostle's admonition, when he says, ' Bear ye one another's burthens, and so fulfill the law of Christ.' Is my brother to be called of God to leave his home, his family, cross the ocean, or travel the western wilds of our country, through storm and cold, even to the destroying of his health and constitution, to preach the word of life; and I, to sit by my fire-side and enjoy the family circle, live on the dainties of a full loaded board, filling up my coffer, day by day, and not lift my finger to ease his burdens, and expect that plaudit, 'Well done good and faithful servant ?' I cannot think this will be the case with any true Advent believer, when he understands the case. Yours in that blessed hope."

Bro. S. Norcross writes from First Fork, Pa., May 12th, 1857 :-

"My esteem is in no way abated for the Herald. I am fully confirmed in the sentiments it contains, from brothers and sisters of like precious faith,

while I feel encouraged with and strengthened in the belief that our blessed Lord is preparing to come forth in his glory to relieve his weary bride, to restore all things to their primitive beauty and oveliness, according to his promise, and take to himself his great power and reign on the throne of David forever, and that this, the only hope worth living for, will soon be fully realized. When I on the 8th inst., committed the mortal remains of Mother Mahon to the grave, it did seem as if I could see the gleamings of his glory just breaking the eastern sky, to call up all his members to meet him in the air. 'He which testifies these things saith, Surely I come quickly, Amen. Even so come, Lord Jesus."

Bro. A. Keyes writes from W. Windsor, Mass., April 27th, 1857

"I am not forgetful of my indebtedness for the Advent Herald. I think a publisher ought to have pay for his paper, and that the Advent Herald should be amply supported. I hardly know how to do without it, as it is about all the Advent preaching that I have, I consider the Advent Herald the best religious paper that is published. The poor have the gospel preached to them. There are many poor brethren and sisters among us, who get about all the gospel that they have from the Advent Herald, which they receive weekly like a refreshing shower. But what they owe for this blessing, they can't pay now, but they don't know how to do without it, and they hope that they will have meaus to pay for it before long, and continue to hope, unwilling to give it up, striving to serve God with all their hearts, and to have their lamps trimmed and burning, ready for the coming of their dear Saviour. The Advent Herald comes; they receive thankfully and sit down to read it with joy, and they read, pray and rejoice over one piece after another, by and by they come across a piece from some correspondent that says they cannot be Christians that don't pay for the Herald, and their rejoicing is now turned to mourning, and they feel broken-hearted and discouraged, and perhaps some backslide by the means, and some are offended and stop the Herald; for the want of grace they cannot bear afflictions like good soldiers. I would ask brethren and sisters that have abundance of this world's goods for themselves and might give some to the poor, a few questions. Where is that beavenly-mindedness, that holy zeal, that liberal-heartedness, that fervent piety, and that holy joy, that longing for Christ, and waiting for redemption? I fear that some have locked it up. If so, unlock that box, and relieve the Herald that it may fulfil its object. It will do you good." bank and that will bak

Bro. Morris Fuller writes from North River, N. Y., May 25th, 1857 :-

"I feel thankful that the Advent Herald was left in my way, that I might become acquainted with the nature of the paper and the truth it sets forth. I would not be willing to part with it for twice the the price, and I hope the friends of the Advent cause will try to sustain it. For my part I will do all that I can, but poverty and the care of a large family, prevent my doing much ; but my prayers shall be daily offered to God in its behalf, and also that the cause may prosper throughout the world, that many may be gathered into the fold and be found ready for the coming of the Lord. 1 feel that the time is near when Jesus will appear to those who are looking for him, without sin unto salvation. I wish to recommend the Herald to all, I think it is the best religious paper I have ever read ; but the most of my neighbors don't agree with me on that subject. Many that lerite paper. Still they know nothing of the doc trine it advocates, no more than an infant. But let others do as they may, I am resolved to sustain it as long as I can, looking to God for strength to carry out my resolutions. Yours truly."

Bro. John Gilbreth writes from Stanbridge East, C. E., May 4th, 1857:—

"I feel more than ever interested in the prosperity of the Herald ; for I believe it is one great means of disseminating light and truth and cheering and comforting many a lonely pilgrim as we are passing along through this vale of tears,

· Lonely and weary by sorrow oppressed.' And if the Herald is not sustained, one great stream of comfort to the scattered flock will be dried up. It seems that your Office is one grand centre around which cluster, and from which emanate the thoughts, hopes, joys, prospects and sorrows of those that are waiting for redemption. Oh, it does me good to read those communications

continent to the other; and 'et mountains rise and trials will end, the victory be won, the possession oceans roll between, we are by means of the Her- of the new earth be mine to enjoy forever with all ald brought as it were near to each other. Here the redeemed. O! glorious hope! How cheering are a large number in Stanbridge, Dunham and to the child of God! Farnham, that are 'growing in grace and in the knowledge and love of God' and waiting for redemption when Jesus shall appear.

We are favored with the labors of brethren thankful. Go on, dear brother, and may God when the Chief Shepherd shall appear, may you with all the blood-washed throng receive a crown of Glory that shall never fade away. I remain as ever, your brother in hope."

Sister A. Moore writes from Loudon Ridge, N. H., June 22nd, 1857.

" DEAR BRO. HIMES :- I am glad to inform you that the packet of books I sent for, come to hand in due season; and, by the blessing of God, and, with the efficient efforts of our esteemed Bro. O. G. Smith, who was with us on the Sabbath, we succeeded in establishing a Sabbath School. For one, I feel deeply thankful for success thus far, and humbly hope that our dear Brn. in general will move forward in this department of God's service, with becoming zeal. Israel's God is yet ours. He only waits to see us earnestly, actively engaged when he will delight to bless. Methinks the moving of the ' fiery pillar' is sufficiently discernible to call forth the glad response, from every humble heart 'We'll go on, We'll go on "

Bro. G. Bursell writes from Burr Oak, lowa April 13th, 1857:

" DEAR BRO. HIMES :- The Advent Herald is a paper which I take great pleasure in reading. And we ought to be prompt in paying for what we read. It is still a welcome visitor to me in this far western country.

" I am happy to hear that your health is improving. May God bless you with wonted health and not to say brethren, that will not pay for the pa-Christian fortitude

"I have read Bliss on the Apocalypse, with great interest. I think every Christian reader ought to have it to astist him in his researches in the deep things of God's everlasting kingdom. But I think he is wrong in Rev. 11:1, 2. I think when the man of sin is fully revealed, as in A. D. 533 or 8, the temple and altar were then made apparent, and a line of demarcation drawn which left the man of sin in possession of the nominal temple and altar. And the court without the temple was to be left out, and then the man of sin was to tread on the holy city, or true church, embodied in the Gentile world, worshiping in the outer court, or in the wilderness, forty-two months. For it appears clear to me that there is forty-two months to elapse after the temple is measured. Yours truly, an inquirer after truth, hoping to meet you soon in the kingdom of God."

Bro. R. Miller writes from Fair Haven, Vt., June 18th, 1857 :-

"I send you enclosed one dollar, to aid you in your finances. You state in the last Herald that fifty cents from each of your paying subscribers, would give you the desired means, and relieve you in your present embarrassment. I do most sincerely hope that an immediate response to this call will be made that will gladen your heart, and that we may feel the truth of the saying, 'It is more blessed to give than to receive.' I hope no brother that takes other papers than the Herald will refuse, or turn a deaf ear to this call for help. If a brother is in want, and suffering for aid that we can render, and we shut up our bowels of comssion, how dwelleth the love of God in us! Yours in love."

Bro. C. Dow writes from Inverness N. Y. June

"Bro. HIMES :- We have reason to be thankful for the mercies that we receive in these last days of Gospel privileges. The Lord has wrought a mighty change in our minds and in the world, especially in American churches. I can remember the time when the conversion of the world was the doctrine taught by religious teachers of different denominations and generally believed. Butit is not so now. Why, I ask! Because God has raised up men whose terrors make us not afraid to preach the coming of Christ at hand, and explain the prophecies to our understanding, and the signs of the times in such clear light that the student of the Bible can see the error of the former, and the truth of the latter.

Blessed be the name of the Lord for the change in my own mind, and for what I now enjoy in look-

scattered although we are from one end of this ing up, believing the time is at hand when our

Bro. M. S. Perkins writes from Sycamore Ill., May, 1857:

"I live quite isolated from any Advent brethren Sornberger, West and Dow, and last fall and win- and have had since Father Chapman was here, no ter Bro. Reynolds labored with us. We have an opportunity of listening to the preaching of those able and devoted ministry, for which we are truly solemn and weighty truths which lie deeply embedded in the sanctuary of my heart, and make up bless and sustain you in your labors of love ; and the elements of my spiritual food and life, and the very tissue of my hope; and consequently I have determined to send, soon as convenient, for several of those valuable books and some of each of the entire list of tracts, hoping I may do a little good by distribution where they will be read, and good result therefrom. I think much might be done in this way, to advance the cause of truth, and to awaken the thoughtless to a sense of their condition, before it shall be forever too late! It would be a worthy object for brethren to spend much time in distributing those little silent messengers, which if read would recommend and enforce those truths which they vindicate, to the hearts and consciences of many that otherwise may never be reached by those momentous truths, and be saved as brands from the burning.

"We have much to contend against here. Satan is in the field marshalling his hosts for the day of slaughter; and many are saying, where is the promise of his coming, and affirming that it took place at the destruction of Jerusalem-and are weekly holding forth to their deluded hearers the syren song of peace and safety; and none can

Bro. B. F. Brownell writes from Esperance, Scoharie Co., N. Y. June, 1857:

"Bro. Himes: -We approve of your course in cutting off delinquents. You will save your paper and a great amount of perplexity to yourself and your readers. It is painful to think or read of men per when you are in need of your dues. I think that all who love the advent cause truly will come to your aid at this crisis. We could not well get along without the Herald. We were glad when you said, it must and would be sustained. I think that you have friends yet, that will not suffer it to stop in this time of need. We mean to do what we can; if not now, we will soon do more. Where there is a will, we can find the means. Let us commit the cause to God. All things shall work for our good. Yours truly."

Bro. Wm. Trowbridge writes from Sheboygan Falls, Wis., June 27th, 1857:

"I have arrived at the common age of man: the grasshopper becoming almost a burden. But my desires have not yet failed. I long for the time to come, when we shall have a second visit from the Lord Jesus Christ. 1 am sick of sin, and long for the time to come when an end shall be made of it; when he whose right it is to reign shall come and take to himself his great power and reign. If time is continued till next fall can we not procure the labours of Bro. Chapman ! I feel that if he could come and labor with us we should have a revival of religion, and sinners would be converted to God. I speak of the fall because our people are all farmers, and could not leave their business to attend a protracted meeting before that time. Will Bro. Chapman address a line to me? Yours affection-

Sister E. F. Gould writes from Claremont, N. H., April 24, 1857 :

"I have tried to do the best I could to get monbut my health is poor and I fear I shall have to have it discontinued, it seems hard for me to part with it, I cannot think of it without weeping. I feel grieved when I see how many delinquent subscribers you have. I fear that some of them do not deny themselves as much as they ought for the sake of paying their honest debts. O that those professors of religion that deck themselves with jewels and costly array, would deny themselves of those things which are forbidden in the word of God, and help the poor and needy ! Christ says, ' The poor have the gospel preached to them,' but they cannot in many places in these days, unless an Advent preacher comes along and breaks to them the 'bread of life' in some private house. 1 prine the Herald more highly than I should if I had the privilege of hearing preaching oftener. 1 think much of Dr. Cumming's writings. What has been in the Herald has been well worth all hthat I ave paid for the paper."

A BROTHER, who is well booked up on past

events, makes the following statement, which is not very far from the truth. Even at this time, interested persons are at work to cut off our circulation. But by the will of God, we may yet

"In every new theory since 1844, one prominent feature has been an attack upon the Herald, many that never have been even occasional readers of its well-conducted pages have been ready to join in a tirade against it. It is not anything strange that the Office should become embarrassed :- but there are tried friends of the Herald left yet, that will stand by it in adverse as well as prosperous times. May the Lord add to the number of those that will stand by it, until He whose right it is to reign shall come."

A brother writes from Ravenna, Ohio, June 18, 1857:—

"I enclose ten dollars for the payment of the Herald. You stated that my indebtedness was \$9.50. I wish you to receive the 50 cents for interest, and forgive me for my negligence, as it has been owing in part to sickness for the last 3 years, as I have been unable to labour or get about a part of the time. Yours in faith of a soon coming

Bro. Z. W. Hoyt writes from Griggsville, Ill,, June 20th, 1857:

Dear Brother Himes :- The plan you have proposed for the support of the Herald, and consequently for the good cause it advocates, I think no one will object to. It is conciliatory and Chris-

"It is true that periodicals are greatly multiplied in our country, but is there not virtue and pure sentiment enough to sustain such a periodical as the Herald? I said once that the extracts from the old country papers were, in my estimation, worth the price of the Herald. I now say that I esteem the writings of Dr. Cumming, as we have them in the Herald thus as valuable ; saying nothing of its original matter, which may be said to be, perhaps, second to none in the country. Yours in the Lord."

Bro. J. McClellan writes from Pelham, N. H., May 15th, 1857:

"BRO. HIMES :- I send you a few lines to inform you that the cause with us is on the advance. There have been some conversions : two have put on Christ by baptism, and one more has requested it. Bro. H. Stevens is still preaching for us every two weeks. We have prayer and conference meetings and the Lord's supper every We are much scattered, so that it is not convenient for us to get together oftener. We feel encouraged, and are determined to hold fast the hope of the gospel to the end. Yours, in hope of immortality at the coming of Jesus."

> Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Croup, Whooping Cough, Influenza.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1866 tedious Influenza, which confined me in doors six week any medicines without relief; finally tried your Pectors vice of our chergyman. The first siese relieved the sor y throat and lungs; less than one half the bottle made a telly well. Your medicines are the cheapest as well as can buy, and we esteem you, doctor and your remedies or man's friend."

West Manchester, Pa, Feb, 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures i
this section. It has relieved several from alarming symptoms o
consumption, and is now curing a man who has labored under a
affection of the lungs for the last forty years

Henry L. Parks, Merchant.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving case and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption C. . 19 10 the

Probably no one remedy has ever been known which has dured to many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no ald we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard.

Orlando Shelby, of Shelbyville.

from her cough, and cans Orlando Shelby, or Sheibyyane, and regard.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila, Ledger.

Dr. Ayer's Cathartic Pills. The sciences of Chemistry and Medicine have been taxed their

Prepared by Dr. J. C. Ayer, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cts. per box. Five boxes for \$1.

> DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Feverand Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams. 45 Kneeland street, Boston. C.F. Berry, Eim street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthouy Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 33d and Chestnutsts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure billious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Lurch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

ORIENTAL CINTERINT, good for inflammation in the eyes, eysipelas umors, cancers in the first stage, nursing females, inverted togals, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

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Ю	ALBANY, N.Y W. Nicholls, 185Lydius-street. BRIDGEPORT, CT
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28	Bascoe, Hancock county, Ill Wm. S. Moore.
8	BRISTOL, VT
a	BALTIMORE, MD
н	CABOT, (Lower Branch,) Vt
щ	CORDOVA, Rock Island Co., Ill C. N. Whitford.
e	DE KALE CENTRE, ILL
•	Cincinnati, O Joseph Wilson
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~	DURHAM, C. E J. M. Orrock
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n	LOCKPORT, N. Y R. W. Beck.
п	JOHNSON'S CREEK, N. Y
t	LOWELL, Mass J. C. Downing.
	Morryy Teland county Ill Elder John Commings in
d h	MORRISVILLE, PA
	MORRISVILLE, PA
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M	PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street. PORTLAND, Me
d	PORTLAND, Me Alex Edmonds.
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70	ST. ALBANS, Hancock co . Ill Elder Larkin Scott.
5	St. Albans, Hancock co. III
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of	WATERLOO Shefford, C. E R. Hutchinson, M. D .
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### THE ADVENT HERALD

AT NO. 46; KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," etween Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

BRES -1 dollar for six months, or 2 dollars per year, in advance \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and

to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cente.
To those who receive of agents, free of postage, it is \$1.25
for twenty-six numbers or \$2.50 per year.

CAMADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i.e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

EXCLES SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. Sesterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, hear

any part of Massachusetts, and United States. If not pre-paid, the State, and one cent out of it.

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### ADVENT HERALD.

BOSTON, JULY 18, 1857.

#### Appointments.

Elder Himes will preach in

In Albany, N. Y. Sabbath, July 19, all day, in the usual place of worship.

Will visit Bro. Ross, Hebron, N. Y. 20th, coming by evening train. Will he meet me at the depot? Please write me at Albany, N. Y. care of Wm. Nichols.

#### To Correspondents.

J. Litch-Glad to hear of your success in Canada West. I will aid in that field in autumn, if my health permit. .

A NEW EDITION of the Pocket Harp will be got out in about a mouth. It will be much reduced in size, and made convenient for the pocket, by using a thin paper. It will contain all the Hymns,

Young Men for the Ministry. -There are three already, who will, with some assistance, enter upon the work. We must have aid for some, to meet their expenses of board, &c. We call for help in this apartment. A fund should be raised for this object. Those interested will send to this Office what they can give for the object, and it will be faithfully appropriated.

Portsmouth, N. H., July 1, 1857.

Dear Bro. Robinson:—If you cannot come to us, will you inform us immediately where a business communication can reach you ? In haste,

The above was delayed by being directed to Bro. B. who was out of the state, and by being forwarded to him.

Iowa Falls, Hardin County, Iowa, June 29th, 1857 Should any good, faithful Advent preacher, sustaining the views promulgated in the Herald, chance this way, he will be welcomed at Iowa

GOOD EXAMPLE .- A brother in Western N. York writes :- " I feel willing to help to sustain the Herald; so I thought I would pay for five papers for six months, and have them sent to the same office with mine to five different persons."

This brother sent the cash with the names. Who will follow his example?

Bro. C. P. Whitten, of Lowell, has kindly sent us a remedy for fever and ague entitled ; " The Golden Salve, manufactured by C. P. Whitten, 35 and 37. East Merrimack st., Lowell Mass, 25 cts. per box."

In addition to that for our use, he sent some for sale, which can be had at this office.

### Massachusetts Conference of Churches.

The Massachusetts Conference of Churches will convene at 2 o'clock P. M. on Tuesday, July 28th, at Haverhill, Mass.

The various churches composing this Convention are requested to send in a written report of their present condition. It will be remembered that each church is entitled to be represented by three delegates, including the Pastor.

The Conference of ministers will meet at the same time and place, and hold its sessions, at connient seasons, during the week.

JOHN PEARSON, JR., Sec'y. We hope there will be a full representation from all the churches; as also from all the little interests, in every place, where there are those who need sympathy and help. Come up to the

feast, all who can.

MARKETS. The editor of an exchange paper publishes a punning "market report," in which he states that tin plates are flat, lead heavy, iron dull, rakes not much inquired after, champagne brisk, rhubarb and senna are drugs, starch is stiffening, eggs lively, butter and lard rather strong, and paper is stationary. There is no life in dead hogs, but considerable animation in old cheese.

### Sunday School Books.

Publications of the American Sunday School Union.

The American Sunday-School Union is prepared to furnish Libraries of the following descriptions, " Parables

suited for Sunday-Schools, public and private schools, families, manufactories, steamboats, &c.

No. 1:-813 volumes, being a full set of the socity's publications, exclusive of Maps and Ques tion-Books, &c. each book numbered on the back, with 100 catalogues of the same, without a case, \$145; including Maps of the Ancient World and Palestine, \$147.50; and the whole in a neat case, \$155.00.

No. 2.—The Child's Cabinet Library, containing seventy-five books, bound in fifty volumes,32mo size, from the fourth and fifth series; morocco backs, lettered and numbered, only \$2.50 for the Library, being at the rate of 5 cents per volume.

No. 3. The Village and Family Library, consisting of three parts, each comprising 24 volumes of 192 pages; each, \$3, or the whole 72 volumes for \$9. These works are of a most useful and instructive class, well calculated for family, village, parish or school libraries.

No. 4 .- The Sunday-School and Family Library, No. 1, consists of 100 select volumes, from 72 to 252 pages, 18mo, substantially bound, with muslin backs and marbled paper sides; each volume regularly numbered and ready for use, with 24 catalogues of the same. Only \$10 for the Library, at the rate of ten cents per volume.

No. 5 .- The Sunday-School and Family Library, No. 2, which contains 100 select volumes, from 72 to 270 pages, substantially bound, with muslin backs; each volume regularly numbered and ready for use, with 24 catalogues of the same. Only \$10.

No. 6 .- The Sunday-School and Family Library, No. 3, contains 100 select volumes, from 72 to 288 pages, 18mo, substantially bound, with muslin backs; each volume regularly numbered and ready for use, with 24 catalogues of the same. On-

No. 7 .- The Juvenile Library, No. 1, containing 100 books, bound in 75 volumes, from 52 to 162 pages, 18mo, with muslin backs and marble paper sides; each volume regularly numbered, with 12 catalogues of the same. ONLY FIVE DOLLARS.

No. 8 .- The Juvenile Library, No. 2, containing 125 books, bound in 75 volumes, 18mo, with muslin backs and marbled paper sides. Only \$5. For sale at this office.

Any persons having Nos. 24, 25 and 26 of the Herald, which they do not file, will oblige us by sending them to this office, as we are out of these

### PUBLICATIONS FOR SALE,

Ar the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 461-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

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\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

### Appointments, &c. All land

Thave appointments to preach as follows:—At West Boscawen, in the Christian meeting-house, (removed from the Pond school house) the 2d Sabbath in July; at East Weare, in the Free meeting-house, the 3d Sabbath; at Canterbury, in the town-house, the 4th Sabbath.

T. M. PREBLE.

A Camp-meeting will be held at Wilbraham, Mass., commencing Aug. 31st. Get tickets for North Wilbraham, the campground being near the N. Wilbraham depot. Provision will be made for man and beast.

### BUSINESS DEPARTMENT.

The Herald Office,

I have now ascertained about what can be real-I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God. to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanetric such appeals of the cause will soon be placed on a permanetric such appeals for help. In this is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God. to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanetric specific that the cause will soon be placed on a permanetric specific to the friends and supporters of the cause will soon be placed on a permanetric specific that the cause will soon be placed on a permanetric specific that the supporters of the cause will soon be placed on a permanetric specific that the supporters of the cause will soon be placed on a permanetric specific that the supporters of the cause will soon be placed on a permanetric specific that the supporters of the cause will soon be placed on a permanetric specific that the supporters of the cause will soon be placed on a permanetric specific that the supporters of the cause will soon be placed on a permanetric specific that the supporters of the cause will soon be placed on a permanetric specific that the supporters of the cause will soon be placed on a permanetric specific that the supporters of the cause will soon be placed on a permanetric specific that the supporter specific that the supporter specific that the supporte Recours, who is well booked up on your

nent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt. and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and prompt-ness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and

whatever is sent will be duly credited in the Herald.

TO AID THE "HERALD" OFFICE.

Previous total, Maria Scott, L. P. Martin, A. Winch, D. E. Atwood, W. de, E. Ide, S. Sharer, J. Baugh, J. C. Ramsey, A. Hill, E. Matthews, S. Chapman—each \$1.
L. Robbins, C. Greene, E. & G. Dudley, M. Elsworth, A. riend, Mrs. M. W. Post—each \$2.
Friends in Bristol, \$3.
M. Bosworth, \$5.

M Bosworth, \$5. L Robbins, S Holmes, E H Sherman, S S Garvin, H Har-ley, each 50 cents. Size and toldeness at \$128.37 Present total,

#### BUSINESS NOTES.

John Pressy—Sent bundle July 7th by express.

S.H. Withington—Sent books July 7th, by mail.

Wm.E. Mose—Sent 2 bundles by mail July 7th.

A. Pettengill—Sent bundle """

Geo Brigham — The stamps were ree'd and cr. on 6 to

141. We now receive \$1 from yourself and \$13 from 6 P.

H Baldwin—Letter and note rec'd and or, on acc't. All right and shall be glad to hear from you as you suggest.

T M Preble — Brn. Taylor and Smith's yapers are sent regularly. Send back nos. you name. Have rec'd your notice of tract, but brn. H. and B. both being absent know not how to fat the wind heart of the property of t

F Davis—Wm E Weeks' paper is sent to Gilford, N H. You say his P O address is Meredith Bridge,—a mistake,

You say his F o duries is we suppose.

A Winch—You now pay to Jan. 1, 1861.

I H S—Have cr. E P on G to 150, accordingly, and F D was already cr. to 130.

S Thayer, 12 cts—Have none of June No. You were paid only to No 116—to March last. We now cr. you to

S Thayer, 12 cts—Have none of June No. 1 ou were paid only to No 116—to March last. We now cr. you to Jan. next.

A Bell—Your paper is sent to Lane, Ogle Co., Ill. We rec'd the money you refer to, and it paid to July 1, '57.—Hope to hear from you again.

H Stinson—Ree'd one dollar, to which we add another, paying to 867, which please accept.

Capt. N Champlin, Sutton, N H—Ree'd from you 3 Heralds, with a note enclosed requesting the Guide for June to be sent. We are out of the June No. of G., and are at a loss what to understand by the returned Heralds, as you are paid to Jan. next. Please explain.

G Vose—By mistake your Guide has not been sent, and as we cannot send back nos., we cr. you to Jan., 1859, you being already paid to July 1858.

Joshua Buffum, \$1—Sent tracts 13th. There is one dollar due on your acc't to July, 1857.

Rev. L. Wright—Your paper is paid to Jan. next.

Mrs. E. L. Curtis—Will send you back nos. if you will inform us what ones are missing. Having a new clerk, we hope that papers sent singly will reach their destination regularly.

#### RECEIPTS, UP TO JULY 14TH, 1857.

The No. appended to each name is that of the Henald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1887.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, with in a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-affice address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county to which and if out of New England their county, while some fall to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their rown and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sizes, their names? Let all such remember that what we want, is the full name and post-office address of the one; to whom the paper is ent.

As a general thing, it is better for each person to write respect-

the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

postage, merely to accommodate the one who sends.

3 J A Pike 880, G Brigham 867, O A Scott 859, Gee Wilkins 867, E H Sherman 867, B T Libbey 872, J Aldrich 874, D Davis 867, D Sanborn 867, W B Weeks 867, S E Corey 789, \$2 due, B Harlow 867, J Bates 867, M Beckley 867, C Booz 841, A A Coburn 867, R Jackman 855, W Ide 867, A H Brown 867, H Y Weets 867 and 2 Gs to 126, R C Bullard 841, B Garrett 867, D Didy 867 (if n. s.), J C Ramsey 875, A Wares 815, \$1 due, P Howard 867, J F Brewster 867, W Pink 867, C Browning 867, A Hill 867, T Adamson 867, W M Merrill 867, Rev H Stinson 867, Mrs M W Poet 867, G Bates 841, C H Robinson 872, and C F R to 138 on G, C C Gage 848, W S Howden 878, B Matthews 841, G H Marcher 841, G Vose 841, Jas Crooker 887, J C McKinney 919, (changed to Indianapolis), Mrs E L Cartis 867, N Batchelder 841, W Page 872, J A Winchester 867—each \$1.





J. V. HIMES, Proprietor.

OFFICE. No. 46 1-2 Kneeland-street.

WHOLE NO. 845.

### BOSTON, SATURDAY, JULY 25, 1857.

VOLUME XVIII. NO. 30.

THE HEAVENLY SOWING.

Sower divine! Sow the good seed in me, Seed for eternity. Tis a rough barren soil, Yet by thy care and toil, Make it a fruitful field An hundred fold to yield. Sower divine, Plough up this heart of mine!

Sower divine ! Quit not this wretched field Till thou hast made it yield; Sow thou by day and night, In darkness and in light. Stay not thy hand, but sow; Then shall the harvest grow. Sower divine, Sow deep this heart of mine!

Let not this barren clay
Lead thee to turn away;
Let not my fruitlessness
Provoke thee not to bless;
Let not this field be dry,
Refresh it from on high.

Sower divine, Water this heart of mine! H. Bonar.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last. We now descended into Wady-Er-Rahah, the "valley of rest." Here Israel pitched their tents before the mount in " the wilderness of Sinai" which adjoins " the wilderness of Sin.' The whole district is called Horeb in Scripture, which uniformly preserves the distinction between Sinai and Horeb, by using " on Sinai," and " in Horeb" shewing that the former is a mountain, the latter a region. With how many memories is this plain strewed! Once it was covered with the "goodly tents" of Israel; which probably spread themselves out into the neighboring valleys, especially Wady Sheikh; for by itself it could hardly have contained an encampment of two or three millions. Once the praises of Jehovah rose from voices without number, and the smoke of the sacrifice was wafted across these peaks. Here, perhaps, in the centre of this plain, stood the golden calf, with the naked multitude dancing and singing round it to their shame. Here it was that Moses broke in pieces the stone tablets of the law, -" it came to pass, as soon as he came nigh unto the camp, that he saw the calf (which he could not see from the hill), and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount"-just on that spot right in front of is, which the hill overhangs. But beyond these neral memories or traditions we need not ven-

Take a monk with you and he will go farther; for in the sixth century it became part of the monastic vocation to affix names and traditions to the localities of this region, for the benefit of the six thousand brethren that then occupied the desert, and of the thousands of pilgrims that in after ages flocked to this centre. You will be shewn the " Hill of Aaron," where he watchd the idolatrous dance of Israel round the calf which he had made ;-the pit of Korah,-the would of the golden calf,-the mark of the body of Moses on the mountain,—the hoof-print of the dromedary of "the camel-driver of Mecca," near the top of Jebel Musa,—the smitten rock, with its curious rents, in Wady Leja, bich Sasafeh overhangs; you will get tradilions without number,—Christian and Mahom- if I go beyond this, and make use of these rocks

hollow, or granite boulder. But these are the things which destroy the scene, disenchanting it of the grandeur which overshadows the wondrous whole, by the introduction of trifles, and tables, and uncertanties. The true grandeur of this region is made up of a few mighty events,-which, in their awful majesty, sit apart from every other, and are incapable of mingling with lesser things. They are great, and will not mix with the little. They are true, and will not sort with the fabulous. They are solemn, and certain, and real, and can have no fellowship with the trivial, the uncertain, the unreal. Nothing can be more unequally yoked together than the histories and the traditions of Mount Sinai. Yet superstition has woven them into one, and in so doing has robbed the mountain of half its greatness, making us feel as if we were in the scene of Homer's gods or Ossian's ghosts, rather than in the spot where the prophets and priests of the most high God had been, nay, where the living God himself had spoken, and where he had appeared in his glory. It needs here an effort to conjure up the real by itself, and to separate it wholly from the unreal; yet it is only when one can succeed in doing so, that the true grandeur of the scene is realised. What pains these monks have been at to divest Sinai of its majesty! They could hardly have done more in this way, had they gone out with their paint-brushes and besmeared the whole mountain with staring red, green, and blue. The monks of St John's, Malta, painted their silver shrines, at the approach of the French, to prevent them being stolen by the invader; and these desert monks have daubed their mountain-shrine all over with fond tales and legends, so as to hinder its true glory from being seen and appreciated. Yet thus, perhaps, God has hid the mountain of Moses as he hid his body, lest it might be worshipped. These fables and fooleries may have hindered a greater amount of superstition than they have fostered. It might have been worse for the world and worse for the church had the true cross really been found at the true Calvary, or had the broken tables of the law been actually discovered lying scattered at the base of Sasafeh. Superstition has sometimes been a destroyer of itself as well as injurer of the truth of God.

medan,-fastened upon every peak, or slit, or

We need something to check our veneration for sacred spots, -and to put us on our guard lest we mistake sentimentalism for faith. The Most High dwelleth not in temples made with hands, nor upon mountains consecrated by feet of holy men. Worship does not need Sinai to excite it. If the truth concerning God, as written in "the law and the prophets," will not call forth worship, and fear, and love, nothing else will. Nowhere are we more in danger of spurious religious feelings than amid the real scenes of Sinai or Jerusalem. In so far as my being in this solemn desert makes me better understand or relish even one single verse of Scripture, it has brought me rich blessings, well worth all the cost, and the toil, and the weariness; in so far as these scenes do for me what the harp of the minstrel did for the ruffled spirit of Elisha, -soothing or solemnising me, so that I may become more sensitive to the " true sayings of God," concerning sin and the sin-bearer, -concerning my desert wanderings here or my hope of the Paradise above, -so far all is right. But

greater amount of self-delusion, by teaching myself to confound the sensuous with the spiritual, the human with the divine. We may not need to be very exact in scrutinising the nature of that patriotism that is kindled on the plain of Marathon; but we do need to be somewhat more particular in ascertaining the genuineness of the piety that caught its warmth from the ruins of

We have often asked the question, " Was St Paul here?" We know that he went into Arabia (Gal. 1:17), and his allusions to Sinai and Agar are almost those of one who had looked upon these peaks (Gal. 4:25). It is not at all unlikely that he was here, and the fact is a striking one. Moses and Paul-the lawgiver and the expounder of the true meaning and use of lawmeet on the same mountain. They hold fellowreviver of the law, and at the same time the herald of Him who is " the end of the law for righteousness to every one that believeth."

We soon traversed the plain of Er-Rahah, and entered Wady-esh-Shueib-Jethro's valley-or, as it has been subsequently called from the convent which is planted in its centre, Wady-ed-Deir. Here Jethro fed his flocks, and here Moses abode with him forty years. From this he came forth, like another Melchisedec, to meet with Moses " at the mount of God." He was priest of God in "Midian" which appears to have been the name for some part of this region. By him was the worship of the true God kept alive in the desert, just as it was by Melchisedec in Jerusalem. Moses "did obeisance" to him, and Jethro blessed him in words which bear a remarkable resemblance to those of Melchisedec is blessed of the greater." Jethro "took a burntfeast, and to it he calls Aaron and the elders of words of authority, " the thing that thou doest is not good." And it was on Jethro's counsel that Moses acted in ordering the various things voice of his father-in-law, and did all that

take up another dwelling; and that just as the you."

and solitudes for the purpose of working myself glory, when about to depart from Jerusalem, up into a religious fervor, or melting my spirit was displayed to Israel in Ezekiel's awful picdown into tears, or moving my conscience into ture of it, so the glory, when about to leave Siterror,-1 have gained nothing, save perhaps a nai, gave forth its unutterable splendour and majesty.

To be continued.

### The Book of Joshua.

BY REV. JOHN CUMMING, D. D.

THE GREAT MIRACLE.

First, you will recollect that Joshua, after using all the natural means that God left, as far as it was fair and just, sent spies to search out the nature of the place or city called Jericho, which was first to be overthrown; and enjoined them to come back, as recorded in the first chapter, and deliver to him a report of what they saw what they met with, what obstacles were to be surmounted in the siege, and what reasonable prospects there appeared to them for entertainship across a void of fifteen hundred years, the ing the hopes of success. These spies came back only intermediate link being Elijah, the awful to Joshua, who rose early in the morning, and removed with all the people to Jordan, he and all the children of Israel lodged there; in order that, unexhausted by a long and arduous march, they might be equal to whatever contingencies might overtake them on the morrow. For you must always notice that even amidst the miracles that shine so refulgent in the Scripture, there is always an immense amount of ordinary available means employed where it is proper to employ them; and in short, irresistible evidence of the total contrast between the miracles so interspersed with reason, with good sense, in the Bible, and the alleged miracles which are to be found in the Bolandists, and other lives of the saints of a corrupt and apostate communion.

God then commanded the people that when they should see the ark of the covenant, the great symbol and memorial of a present God, when blessing Abraham; and it is "the less that and the Levites bearing it, they should remove from their place and march after it; and in oroffering and sacrifices for God,"-he provides a der to show that deference and holy reverence which became them to entertain towards a sym-1srael-thus shewing himself greater than bol that was the nearest and most impressive Aaron. Nay, he proceeds to give counsel to symbol of Deity, they were to follow it at a Moses, and he begins that counsel with the specified distance of two thousand cubits by meas-

Then Joshua said to the people "Sanctify yourselves; for to-morrow the Lord will do wonpertaining to the government of Israel. The ders among you." I have often taken the opking in Jeshuran' was counselled by one portunity of explaining that the word "holy," greater than himself. "So Moses harkened to and "sanctify," the verb, and "holiness," the noun, in Scripture m he had said" (Ex. 18.24). import "separation," that is all. The Hebrew This region, then, had, long before Moses or word kadosh, the corresponding Greek word ag-Israel entered it, been the seat of true worship. ios, and the corresponding Latin word sacer, as God had here his priest and his king. And this I have often explained, mean in their original was the reason, doubtless, why Moses when flee- simply separation. And so strikingly do they ing from Egypt, betook himself to the land of mean this that they are applied to a bad purpose Midian. He knew that a people dwelt there as well as a good purpose : and mean separated who feared Jehovah, and that amid the rocks of to wickedness just as separated to holiness: in the desert he would find a friendship and a sym- the same manner as if we were to translate it, pathy which not only Egypt but his own people "Sanctified to an abandoned course;" or "Sanchad denied him. Sinai was even then known tified to a consistent and a righteous course."as " the mountain of God" and as being " in Joshua uses the word "sanctify" in the sense, Horeb" (Ex. 3:1). Whether "the glory" had "Separate yourselves from all your ordinary or had not then taken up its abode upon the courses; sequestrate your thoughts from profane mount we cannot say. There is nothing unlike- things; disentangle yourselves and your familly in the thought that this was its old abode; ies from all that might obstruct or prevent your not an abode to which it was just coming, but march; for to-morrow God will manifest his from which it was about to depart, in order to power in doing wonders or miracles among

about sixty feet probably in breadth in its ordin- the left, or towards the Dead Sea, rushed away of April, from the snows on Antilibanus, at the from the mountains, stood a solid wall, and did north end of Palestine, melting by the increas- not dare to rush down. We ask with the Psalming heat of the sun, the waters of the Jordan ist, therefore, "What ailed thee, O Jordan?" Antilibanus swelled its floods about this season experiment. and the river during this time had overflowed its first banks and even its second banks, and had attained a very considerable breadth, as well as a very great depth of water.

Professor Robinson could not discover that "Thou shalt call and I will answer Thee."-Job. the Jordan now overflows its banks: "I apprehend that even the ancient rise of the river has been greatly exaggerated. The sole accounts we have of the annual increase of its waters are found in the earlier Scriptural history of the Israelites; where, according to the English version, the Jordan is said to overflow all its banks, in the first month, or all the time of harvest .-But the original Hebrew expresses, in these passages, nothing more than that the Jordan 'was full (or filled) up to all its banks,' meaning the banks of its channel; it ran with full banks, or was brim-full. Thus understood the Biblical account corresponds entirely to what we find to

be the case at the present day." I state this from the historic notes, in order to obviate the constant tendency, which is indeed the characteristic of a great mass of the worldly men of the present age, to try, whenever they find a miracle in the Bible, to explain it away; as if everything about us were not miraculous, and the evidence and the signature of the presence and the active operation of the Deity .-But you are aware that the crossing of the Red Sea has been summarily explained by the Rationalists; that is, those that think there is nothing in the Bible beyond the writings of very talented men, pretty honest on the whole, very liable to be mistaken, and who have perpetrated many blunders, and mistaken a great many things for miracles which were really pious delusions. These men have written to show that the crossing of the Red Sea was a master-stroke of Moses, a clever tactician, not a miracle done by God Almighty at that moment. They say he seized the moment when there was a strong wind blowing, and a neap tide, and enabled the people to pass through in this way, and made them believe that it was really a miraculous cleaving of the sea. But the narrative itself contradicts that. Either the whole narrative is falsehood, or it was a miracle; because it says expressly that the waters stood up like walls upon each side. And this is recorded in the midst of a people who knew the facts of their history; and who never could have accepted as a fact a phenomenon that had not really and truly occurred. But when we come to the passage of the Jordan, they are yet more puzzled; because, in the first place, there was no tide in the Jordan; there was neither spring tide nor neap tide : and, therefore, their explanation will not satisfy here .ondly, the passage of the Jordan happened at a period when its flood was the widest and deepest. The ordinary depth of its flood at that passage is some seven, eight, or nine feet; and during a great flood its depth must have been no tide, and scarcely the possibility of a wind so strong that it would blow the Jordan upward to Antilibanus; and still more impossible that there should be such a wind that it could be able to blow down all the waters into the Dead Sea, and none should flow from the mountains and springs: and since, then, no wind can cut across a river, and make a channel or path through it, there is no explanation of it except to say that the whole story is a falsehood, and of course the whole Bi-

I may mention here that the Jordan, which was | flood in twain; and to show how completely it was | to be crossed, was at this part of its passage miraculous, the waters that were cleft off upon ary current. But at this season, which was the to the Dead Sea, and the channel was dry; and season of the barley harvest, and in the month the waters upon the right, that were coming down commonly overflowed their banks. The river, Why did this occur? The only answer is, that as you are aware, extends from Antilibanus, a the God that made the heaven and earth did it. high and rocky, and in some parts, fertile range Common sense, common honesty, demands our of mountains in the north part of Judea, runs acquiescence in a special miracle; and all atthrough the lake of Gennesaret, till it is lost tempts to explain it away only indicate the folfinally in the Dead Sea. The snows melting on ly, if not the fanaticism, of those that make the

Original.

### We come, We come.

When the trump of God shall sound To the earth's remotest bound, And the Judge, with mighty tread, Shakes the mansions of the dead, Startled crowds will haste to hide From the the glorious crucified; But above the voice of fear, Saints the voice of God will hear—" Come, ye blessed of the Lord, Enter on your full reward."

From the home of wealthy men, From the cottage in the glen, From the vessel on the deep, From the mountain's craggy steep, From the sunny southern shore, From where northern tempests roar, From the far off western wild Where the honest laborer toiled, From all lands—are gathered some Who respond, "We come, we come!"

From the desert's sandy plain Where for ages dead have lain, From old ocean's briny wave Often made the Christian's grave, From beneath the grassy sod,— Men will hear the voice of God. Then will in a moment rise, See their Saviour in the skies, And with tongues no longer dumb Shout aloud, "We come, we come!"

Mourning pilgrims dry their tears, Breaking hearts dismiss their fears, Beggars throw their rags away, Princes leave their thrones that day, Sufferers quit the couch of pain, Slaves their liberty regain, Artisans their shops forsake, Join the holy dead, and make The elect—a countless sum—
Who exclaim, "We come, we come!"

Those " in Christ" are happy now, Glory decks the victor's brow; The mys'erious change is past, Tis their greatest and their last, Angel bands conduct them where Christ is waiting in the air, And as they with rapture see That they are from death set free And are now invited home, All respond, "We come, we come!"

J. M. Orrock.

### The Gospel Preached by the Poor-

Spurgeon, in a late sermon, on Matthew 6:4, The poor have the gospel preached to them, has some good thoughts. He says :

Wyckliffe's translation of this same passage is, " Poor men are taking to the preaching of the Gospel." " Ah !" say some, " they had better remain at home, minding their plows or their blacksmith's hammer; they had better have kept on with their tinkering and tailoring, and not have turned preachers." But it is one of the honors of the Gospel that poor men have very much increased indeed. Then, there being taken to the preaching of it. There was a tinker once, and let the wordly-wise blush when they hear of it-there was a tinker once, a tinker of whom a great divine said he would give all his learning if he could preach like him. There was a tinker once, who never so much as brushed his back against the walls of a college, who wrote a Pilgrim's Progress. Did ever a Doctor of Divinity write such a book? There was a potboy once-a boy who carried on his back the pewter pots for his mother, who kept the Old ble will fare like it, for all stands or falls to-Bell. That man drove men mad, as the world gether; or that, what common sense would even had it, but led them to Christ, as we have it, acquiesce in, what thorough investigation demonstrates, God interposed, cleft the rolling sank into his grave, with the good will of a mul-

titude round about, with an imperishable name | written in the world's records, as well as in the records of the church. Did you ever hear of any mighty man, whose name stood in more esteem among God's people than the name of George Whitefield? And yet these were poor men, who, as Wyckliffe said, were taking to the preaching of the Gospel. If you will read the life of Wyckliffe, you will find him saying there, that he believed that the Reformation of England was more prompted by the labors of the poor men, whom he sent out from Lutterworth, than by his own. He gathered around him a number of poor people whom he instructed in the faith, and then he sent them two and two into every village, as Jesus did. They went into the market-place, and they gathered the people around; they opened the book and read a chapter, and then they left them a manuscript of it, which for months and years after the people would assemble to read, and would remember the Gospelers that had come to tell them the Gospel of Christ. These men went from market-place to market-place, from town to town, and from village to village, and though their names are unknown to fame, they were the real

You may talk of Cranmer and Latimer and Ridley; they did much, but the real reformers of the English nation were people whose names have perished from the annals of time, but are written in the records of eternity. God has blessed the poor man in preaching the truth. Far be it from me to depreciate learning and wisdom. We should not have had the Bible translated without learning, and the more learning a man can have, if he be a sanctified man, the better; he has so many more talents to lay out in his Master's service; but it is not absolutely necessary for the preaching of the Word. Rough, untamed, untaught, energy, has done much in the church. A Boanerges has stood up in a village; he could not put three words together in grammatical English; but where the drowsy parson had for many a year lulled all his people into an unhallowed rest, this man started up like the herdsman Amos, and brought about a great awakening. He began to preach in some cottage; people thronged around him, then a house was built, and his name is handed down to us as the Rev. So-and-so, but then he was known as Tom the ploughman, or John the tinker. God has made use of men whose origin was the most obscure, who seemed to have little, except the gifts of nature, which could be made use of in God's service, and we hold that this is no disgrace, but, on the contrary, an honor, that poor men are taking to preaching the Gospel.

### The Wondrous Relationship.

"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister, and mother."-Mark 3:35.

As if no solitary earthly type were enough to image forth the love of Jesus, He assembles into one verse a group of the tenderest relationships. Human affection has to focus its loveliest hues, but all is too little to afford an exponent of the depth and intensity of his. " As one whom his mother comforteth; " sister, my spouse." He is " Son," " Brother," " Friend,"-all in one; " who sticketh closer than a brother."

And can we wonder at such language? Is it merely figurative, expressive of more than the reality? He gave himself for us; after that pledge of his affection, we must cease to marvel at any expression of the interest He feels in us. Anything He can say or do is infinitely less than what he has done.

Believer, art thou solitary and desolate? Has bereavement severed earthly ties? Has the grave made forced estrangements-sundered the closest links of earthly affection? In Jesus thou hast filial and fraternal love combined; He is the Friend of friends, whose presence and friendship compensates for all losses, and supplies all blanks : " He setteth the solitary in families." If thou art orphaned, friendless, comfortless here, remember there is in the elder Brother on the throne, a love deep as the unfathomed ocean, boundless as eternity!

And who are those who can claim the bless-

edness spoken of under this wondrous imagery? On whom does he lavish this unutterable affection ? No outward profession will purchase it. No church, no priest, no ordinances, no denominational distinctions. It is on those who are possessed of holy characters. " He that doeth the will of my Father which is in heaven!" He who reflects the mind of Jesus; imbibes his Spirit; takes his Word as the regulator of his daily walk, and makes his glory the great end of his being; he who lives to God, and with God. and for God: the humble, lowly, Christ-like, heaven-seeking Christian ;-he it is who can claim as his own this wondrous heritage of love! If it be a worthy object of ambition to be loved by the good and great on earth, what must it he to have an eye of love ever beaming upon us from the throne, in comparison of which the attachment here of brother, sister, kinsman, friend -all combined-pales like the stars before the rising sun! Though we are often ashamed to call him "Brother," "he is not ashamed to call us brethren." He looks down on poor worms, and says, " The same is my mother, and sister, and brother !" " I will write upon them," he says in another place, " my new name." Just as we write our name on a book to tell that it belongs to us; so Jesus would write his own name on us, the wondrous volumes of his grace, that they may be read and pondered by principalities and powers.

Have we "known and believed this love of God?" Ah, how poor has been the requital? Who cannot subscribe to the words of one, whose name was in all the churches?

" Thy love has been as a shower; the return but a dew-drop, and that dew-drop stained with

" If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."-" The Words of Jesus."

### Colored Preacher's Illustration.

Among the specimens of sermonizing which have recently had a wide currency through the secular press, the following, from a colored preacher in Louisville, is noteworthy. A correspondent of the N. Y. Tribune vouches for its authenticity:

Judge A-, the individual mentioned is our present member of Congress, and parson Jones, the old negro preacher, (heaven rest his bones!) with his old gray mare and rickety cart, have long since returned to dust. The Judge was present at the delivery of one of his sermons, and was brought in by the speaker, by way of illustrating a certain position then and there taken by him.

" My dear friends and brethren," said he, " de soul ob brack man is as dear in de sight ob de Lord as de soul ob de white man. Now you all see Judge-, a sitten' dah, leanin' on his golden-headed cane; you all know de Judge, niggas, and a berry fine man he is too. Well, now, I'se gwine to make a little comparishment. Suppose de Judge, some fine mornin', puts his basket on his arm and goes to market to buy a piece of meat. He soon finds a nice fat piece of mutton, and goes off with it. Do you s'pose de Judge would stop to 'quire wedder dat mutton was ob a white sheep or ob a brack sheep? No nuffin ob de kind; if de mutton was nice an' fat, it would be all de same to de Judge; he would not stop to ax wedder de sheep had white wool or brack wool. Well, jis so it is, my frens, wid our heabenly Master; he does not stop to ax wedder a soul 'long to a white man or a brack man, wedder his head was kivered wid straight har' or kivered wid wool; the only question he would ax will be : ' Is dis a good soul ?' an' if so, de Massa will say, 'Enter in into the joy ob de Lord, an' sit on the same bench wid de white man; ye's all on a perfect 'quality.'"

### The Formalist.

The formalist is a man who thinks religion that particular commodity which men need in order to navigate safely the sea of life, and especially in entering the port through which they pass into an eternal state. Not being skilled in and act counts so much towards making up the kingdom of God. needed quantity, and the more of these he has, within. If we embrace in this class all in Christian lands who have any of this superstitious formalism, we shall take in thousands in the various religious denominations, and thousands more who hang loosely upon the skirts of their congregations. Many look upon religion in the lump as the commodity which they need, but are somewhat indifferent as to the market where they obtain it, provided only that it is cheap. Men of business, and especially men of taste and of science, are often found in this class. They acknowledge a God. Their studies have familiarized them with the proofs of his existence and his natural attributes. They do not deny the Bible; but its great principles they have allay their feelings of obligation by the forms which education or present convenience may dictate. This is one way in which man's religious nature will speak out, even though he may be unconcious of it. Those who have thrown off all pracfical restraint of religion, even avowed infidels, have been found to exemplify this class. Times come which try their souls, and rally with them he power supposed to be extinct. Many of them could never bear the remains of a friend the tomb, or meet death themselves, without stirring up emotions which would refuse to disense with the forms of religion .- Pearson on infidelity.

### The Fastidious Lawyer.

1 had in my Congregation ater, who, though respectful and attentive to Ihristian institutions, was greatly annoyed by that he called making an ado about religion .-He wanted Christians to keep their religious feelngs to themselves, and not trouble other peowith them. He had a female relative in the place, who felt as he did on this subject. Though he had been brought up by pious parents, she arefully avoided every thing which was calcuated to bring the subject of religion home to her

At a time of general awakening in our place his young lady became exceedingly distressed bout herself, and after a severe struggle, she fielded up the controversy, and became full of y and peace in believing. While I was visitg at the house where the young lady resided, he man of whom I have been speaking came in, od finding his relative, who used to think and eel as he did, weeping with joy, while speaking her own sinfulness, and of the goodness of

general sense of the need of religion, of which joyful feelings of his young friend : and the comall men have more or less. In many things, parison led him to see the hardness and impeni-

A few evenings after this interview, the fasthe better, provided only they can be made to tidious lawyer was, with about forty others, in occupy space not needed for any thing else. my meeting of inquiry, anxious to know what he It confers and secures many advantages. It or Christian, Mohammedan or Pagan. Nay, all and found him greatly borne down under a sense power. But it is not worth sacrificing domestic religions but the Christian, are rounds of forms of his guilt, but was unable to lead him to the peace to possess it-it is not worth the life-long with no quickening spirit. They are like mag- Saviour. He continued in this state of mind, reproach, "You married me for my money." nificent temples without an enshrined deity; for many days, until we all became afraid that like the Jewish temple when the visible presence he would grieve the Holy Spirit away from him of God no longer rested above the mercy-seat. and return to his former stupidity. But God Their crowds of worshippers come, make their in his mercy had otherwise determined, and one offerings and prayers, and retire unblessed. evening when the congregation was assembled Though, like the prophets of Baal, they cry and for prayer, he came in, much exhausted by his ent themselves from morning to evening, no protracted anxiety of mind, and by his sleepless heaven-descended fire consumes their offering; nights, and throwing his arms around me, and no voice of response calls to them out of the resting his head on my breast, he told me, with thick darkness. They perform all their religi- a voice choked by emotion, that he had found ous acts without having kindled within their his Saviour. He could now sit down before a breasts the warm glow of any distinct, beautify- whole congregation, and talk about the sinful- the singing of the following stanza: ing hope; without having any clear light from ness of his own heart, and the goodness of God, without, fall upon an imparted eye of faith and the preciousness of Christ, without being

The difficulty which kept this man so long away from the throne of grace, was that pride of heart which was so much offended with the childlike conversation of his young relative, a few days before. He felt his need of Christ, and wanted to come to Him, but he wished to come in a dignified manner, as a lawyer. He wished to do as he had said, "Be a Christian without exposing himself." But the Almighty taught him, by a long experience, and a distressing one too, that if he would be accepted of God, he must come to him not as a fastidious lawyer, but as a poor vile sinner, who was not ashamed of the cross of Christ. How often sinnever studied so as to understand them; its ners in high places, when awakened to a sense pirit they have not imbibed, and they attempt of their guilt and danger, are kept from the mercy seat by an unwillingness to come like other sinners.

A distinguished Senator of the United States, in a conversation with a minister of the Gospel about the late Dr. Nelson, said he was once at a protracted meeting held in the forest in Kentucky, where the Doctor preached. There was sitting before him a young lady who was deeply affected through the whole discourse, and when the preacher invited those who were anxious about the salvation of their souls to come to seats which had been prepared for them, this young lady arose and went forward, 'and I.' said the Senator, 'had to remember who I was. and where I was, or I should have gone with her.' That distinguished man, I have reason to hope, subsequently forgot who he was and where he was, and went to Christ, not as a great statesman, or as an eloquent lawyer, but as a poor guilty, lost, sinner.

"God resisteth the proud, but giveth grace to

### Practical Good Sense.

The philosopher, in the spirit of true wisdom, by the triumphs of science and the activities of without money, rather than upon money with- of the Master's warning "Watch!" that her in greater strength than in the formation of these the world, that she has become, in all but name od, and the preciousness of Christ, he became life-long alliances where the parties bind them- a part of it, and now instead of being the leaduite uneasy, and was evidently mortified with selves "to take each other for better or worse," er, she is complained of as a sleepy incumbrance

judging this article, as he has not dealt in it he would not expose himself as she was doing, and perils of life. Those parents who are chiefly Zion to arise from the dust, and time for the professionally, he commits the matter mainly to He soon left the house quite disgusted with anxious to have their daughters marry a fortune, Watchmen to start from their yawnings and tell professional agents. He is nearly destitute of what he had seen and heard. But when alone who value money more than character, integriall true knowledge of objective religion, and in his office, he was led by the spirit of God to ty, enterprise, and correct habits, will, in most There is a little shaking, but there must be more; has no subjective feeling to guide him, except a compare his own state of mind with the humble cases, lament their short-sightedness, infatuation, and folly. There is happiness in a cottage where must be deeper agitation before the healing of virtue, intelligence, and kindness dwell. A therefore, and especially those of minor charactence of his own ungrateful heart, and to feel palace will not yield it in the absence of these. ter, he is more particular than those in whom is that there must be a great change wrought in It is not those families where there is the greatbegotten the lively hope of the gospel by the his soul, before he could be prepared to sit down est profusion of wealth who are most to be envied. living God. With him each religious thought with the humble followers of Jesus Christ in the In many a splendid mansion there are aching hearts, disappointed hopes, corroding cares, and scalding tears. Let us not be misunderstood. We are not depreciating or decrying wealth. Formalism is found everywhere. It is Jewish must do to be saved. I conversed with him, gives to its possessors influence, position, and the time be on the wing for unfolding the pent-

### Glorious Singing.

A correspondent of the Northwestern Advocate advocates heartily the proposed church music reform, and gives the following example of " execution :"

" Our amateur choir singers are too fond of executing difficult pieces, and confounding com mon people with the reverberating resonances of fugue tunes. The rector of St. Bardolph's takes off this style most laughably in describing

" True love is like that precious oil, Which, pour'd on Aaron's head, Ran down his beard, and o'er his robes Its costly moisture shed.'

"In the prodigious effort of this performance the ear splitting combination of the several voices hardly bore a resemblance to that oily current poured on Aaron's head, and which

' Ran down his beard, and o'er his head-Ran down his beard-

his robes

And o'er his robes Ran down his beard--ran down hs

o'er his robes His robes, his robes, ran down his beard-Ran down his-

-o'er his robes. Ran down his beard-

-h-i-s b-e-a-r-d-

Its costly moist-

Ran down his beard--ure-beard-his-beard-his-shed Ran down his beard-his-down His robes-its costly moist-his beard —ure shed—his cost—his robes—ure shed Its c-o-s-t-l-i-e mois-ture shed!'

"The late Bishop Seabury, being asked his opinion of this performance, replied that he had paid no attention to the music, but that his sympathies were so much excited for poor Aaron that he was afraid he would not have a hair left. Such performances may be artistic, but can never answer the purpose for which singing God's praise was designed."

### Wakening Up.

W. Leask thus writes the British Standard on the state of the independent church and ministry in England.

It is so, and I am glad of it. It could not be otherwise, after so many stirring blasts of rebuke in the secular press, not to mention the re-

"The earth" has " helped the woman" in this ce, and it might be useful to the woman in her sadly unspiritual state to take an occa It is related that an Athenian who was hesi-sional lesson from the shrewd plans and earnest tating whether to give his daughter in marriage practices of the earth. She ought not to need to a man of worth with a small fortune, or to a such a lesson. Her inspiration should come rich man who had no other recommendation, from another source, and her motives from howent to consult Themistocles on the subject. lier considerations than those which are created said, " I would bestow my daughter on a man literature; but she has slept so long in disregard out a man." Marriages for money seldom con- awakening cannot but afford joy to her true duce to social comfort and happiness, and often friends, though it be the very humbling result result in the utter destruction of domestic peace, of the cry of science and literature, "Get out in recrimination, coldness and estrangement. of the way!" Created to take the van, the And yet the love of money is seldom manifest Church has long been so fatally enamoured of conversation of his young friend. He final- and give the mutual pledge to stand by and aid to the progress of the age. It is really time to

us, in clear and manly voice, what of the night. and a gentle movement of the pool, but there the diseased multitude can take place. 'Among the leading bodies of Nonconformists a few very earnest men have recently arisen, who have intentionally violated conventional usages, and now the pleasant fact greets us that Exeter-hall "unconsecrated" though it be, is to echo the message of the Gospel from the lips of dignitaries of the Establishment! What if this be interpreted as a sign of a great revival? What if up sympathies of genuine Christians with one another, and with the sublime truth of their exalted and glorious Lord? What if the destruction of miserable sectarianism, long since recorded in Heaven's book of prophecy, shall be an accomplished fact in the present generation ?-And what-to reverse the law of logic, by putting the inferior question last-will Mr. Macaulay say now about the "bray of Exeter-hall?" Pity it is that so many large halls, in London and other towns, should be sacred to dust and cobwebs, on the first day of the week, contemporaneously with the complaint that there is not sufficient accommodation for the multitude .-Pity is it, too, that so many ministers should want suitable spheres of labour, when the multitude wants only a little bold innovation on ecclesiastical routine to attract it to the place of religious education. Let that innovation be the result of earnestness, combined with intelligence and men will listen to the voice of the herald. "When it shall please God to renew among us a race of earnest souls, drinking wisdom from the fount of inspiration, and refreshing their spirits with close communion with the skies they shall come forth with the resistless might of truth in the consciences and souls of men .-They shall impart a corresponding earnestness to the souls of their auditors, and religious revivals be no more counted a strange or doubtful thing." So writes Dr. Leifchild, in his book "On Preaching and Preachers," just published by Messrs. Ward and Co. Both the sentence and the sentiment are worthy of the eloquent old man, whose green old age is a testimony in favour of well-regulated life, and whose unflinching adherence to a positive evangelism, through a long life of honorable usefulness, is a rebuke to those vacillating souls that are carried about with every wind of doctrine and that are now seeking a resting-place on the shifting sands of a rationalized theology. But I am persuaded that my venerable friend will excuse me if I add that his admirable book would have had an additional charm to my mind had it contained a single longing desire for the realization of "that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ." The Gospel of the Kingdom, including, as of necessity it does, all revealed truth, will, when earnestly proclaimed, arouse the attention of the multitudes, so that they shall either " contradict and blaspheme," or "believe and be saved."-One thing is certain—the destruction of stupid apathy under a ministry that preaches that apostolic doctrine; and be its apostolicity-which I here assume-admitted or not, you will witness the result predicted whenever it is intelligently taught. All I desire at present, however is, that good men who are prayerfully striving to awaken the Church to its duty and destiny, would look this magnificent doctrine, or magnificent delusion, fairly in the face. If it be true, we cannot afford to lose its influence at such a time as this; and if it be false, the sooner its pretensions be annihilated the better. Of course I alone am responsible for articles to which my name is attached, and therefore 1 throw out these hints at the present moment. Dr. Ferguson, of Ryde, has just published

an claborate, and arousing sermon on Consecration to the Service of God. It is the "charge" delivered to Mr. Ketley, of Farnham, on the occasion of that gentleman's ordination; and in an article of this character, it deserves to be I told her that if ever he should be a Christian, each other amidst all the storms, and privations, wipe off the rebuke,—time for the daughter of commended to the notice of the friends of earnthe ministry. But all who wish to see a thorough examination of the whole subject of the pulpit and its vocation by a man of genius and independent thought, should read a goodly octavo, which has just made its appearance, under the title of " Christianity and Our Era," by the Rev. George Gilfillan, of Dundee.

It is not my province to criticise the book in this place; but it is a book that will not be ignored by silence on the part of religious reviewers; it will undoubtedly set many thinking, and it may help the awakening which good men in every section of the Christian Church so earnest-



### The Advent Herald.

BOSTON, JULY 25, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### III. PARABOLIC PRECEPTS.

Under this head may be classed those teachings of our Saviour, which were more explicit and direct than the parables previously enumerated. They comprise,

The Rooms at a Wedding, Luke 14:1-11. The Importunate Friend, " 11:5-8.
The Tower Builder, " 14:28-30. The Warrior King, " 14:31, 32. The Lost Sheep, "15:3-7,
The Lost Silver, "15:8-10.
The Good Shepherd, John 10:1-6

1. THE ROOMS AT A WEDDING.

When the Saviour " went into the house of one of the Chief Pharisees to eat bread on the Sabbathday," he put forth a parable unto those which Then follows the answer, as in the other cases, were bidden, when he marked how they chose out (Why not admit it in this case as well as in the metaphor, we now repeat. In every instance the chief rooms: saying unto them:

"When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him, and he that bade thee and him come and say to thee, give this man place, and thou begin with shame to take the lowest room. But, when thou art shall be the munitions of rocks" &c. Does not bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto ING FIRE"? Hebrews 12:29. And is he not an thee, Friend go up higher : then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be ex- 24:17. With the fire of his wrath he devours his alted."-Luke 14: 1-11.

This is denominated a " parable," but contains nothing obscure or enigmatical. It prescribes a course of procedure proper on a special occasion, which inculcates the practice of humility, that should influence conduct on all occasions.

### 2. THE IMPORTUNATE FRIEND,

have a friend, and shall go unto him at midnight, in it ! and say unto him, Friend, lend me three loaves For a friend of mine in his journey is come to me, and I have nothing to set before him? And he na give thee. say unto you, Though he will not rise and give portunity he will rise and give him as much as he needeth."-Luke 11:5-8.

This parable is spoken to illustrate the certainty of a favorable response to persevering supplication. The occasion of it, was when the form of the Lord's prayer was given, in response to the re- import as those in Psa. 15:1 and 24:3? Our brothquest of the disciples. (vs. 1.) "Lord teach us to er will see that something more than the juxtaviour himself had been in prayer, and when he ceased, the disciples wished for instruction how to perform that duty. When he had given them the Lord's prayer, he spoke the parable to encourage them in importunate supplication. The person who lends the bread to his importunate friend, to oblige him, but merely that he may escape his are of the same import, must be determined solely importunity. It shows, therefore what importunate supplications will accomplish. God however, and dissimilar interrogations. is ever ready to hear and answer those who come

ed to God. Therefore the Saviour added, (vs. 9- where an answer to direct interrogations. No per- everlasting burnings " in these interrogations. 13.)-" And I say unto you, Ask, and it shall be son can safely controvert this. The reason then, given you; seek and ye shall find; knock, and it why it does not follow in Isaiab, as in the Psalms, asketh, receiveth; and he that seeketh, find- a different import. That questions may be answereth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone ' or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts but indirectly by showing how it was not believed. ask him.'

The granting of requests, depends, of course, on asking with a proper frame of mind, in a proper manner, and for proper objects-spiritual blessings being particularly enumerated.

#### NOTES AND QUERIES.

ON ISAIAH 33: 14, AGAIN.

Brother B .- Please look at Isaiah 33, 14 again. I reason in this way : I turn to Psalm 15, and find a question asked. " Lord, who shall abide eth uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor taketh up a reproach against his neighbor, In whose eyes a vile person is contemned, but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." 1 then turn to Psalm 24, 3, and find a similar question asked.

"Who shall ascend into the hill of the Lord ? or who shall stand in his holy place"? Then follows the answer. "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

I then turn to Isaiah 33, 14, and find as I think, a question of the same form proposed. "Who among us shall dwell with the devouring fire! who shall dwell with everlasting burnings ?' the other cases?) " He that walketh righteously, of the metaphor, the figure is in what is affirmed and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, that shutteth his eyes from seeing evil; he shall dwell on high: his place of defence an inspired apostle say ; "Our God is a CONSUMeverlasting God? Is he not, then, an everlasting consuming fire? Did not the glory of God appear on the mount of old as " devouring fire"? Exod. enemies-it is said, " a fire goeth before him and burneth up his enemies." What is in some cases, in the Book, called his "glory" is in other cases. called "fire." And I take it, that his very glory overwhelms and prostrates his foes. Simply this. Who among us will be permitted to dwell in the presence of the overwhelming, burning, everlasting glory of God. Though possibly this may not be the "And he said unto them, Which of you shall meaning of the text, yet I see nothing very shocking EDWIN BURNHAM.

Ans .- We are glad to get this response to our answer to the enquiry of Bro. Bosworth in the Herfrom within shall answer and say, Trouble me ald of July 18th. Bro. Burnham has here given his not: the door is now shut, and my children are reason for his view of the passage in question; but of God, and not a fire, that appeared to the chil- Matt. 1:23, 5. he has not replied to ou against that view. This we would like to have him do. But him, because he is his friend, yet because of his im- in the meantime we will reply to him in the order in which he has presented his premises.

1st. There can be no question but that Psalms 15 and 24:3-5 and 1sa. 33:15, 16 are parallel scriptures ; but is that any evidence that the en quiries in the 14th verse of Isa. 33, are of the same pray, as John also taught his disciples." The Sa- position of the texts is necessary. He is doubtless well aware that a question may be answered as explicitly by affirming its opposite as by answering it dwell with that devouring fire of his wrath, is not earth be glad; let the sea roar and the fulness directly. In the Psalms referred to, the questions are answered directly; for each answer closes with a declaration that is precisely parallel with and pertinent to the interrogations that precede does not do so from any sense of obligation, or wish them. Whether the interrogations in 1sa. 33:15, by their language and context, and not by other

Whether what follows the interrogations is a to him aright; and if importunity will accomplish direct answer to them, must be determined by a abide with him.

estness-in the holiest of works-the work of its request where there is no inclination to give, comparison of their language with that which folhow much more effectual will it be when address- lows, and not by the fact that what follows is elseshall be opened unto you. For every one that is because the interrogations in the two cases have ed by showing their opposite, is a well established principle of rhetoric. When the same prophet enquires, 53:1, "Who hath believed our report? and to whom is the arm of the Lord revealed?" he answers it, not by showing who hath believed it, unto your children : how much more shall your And when the Saviour is asked for the sign of his heavenly Father give the Holy Spirit to them that coming in Matt. 24:3, he first proceeds to show what would be no indication of the nearness of the end-viz. wars and rumors of wars. This will illustrate the case in question, and hence, to determine it, we have then to enquire respecting the import of "devouring fire" and "everlasting

2. The apostle does affirm that " our God is a consuming fire," and he is also an everlasting God; escape such a catastrophe, that the enquiries are but does that make him an " everlasting consum- made; for the Saviour has affirmed (Matt. 24:51,) ing fire"? What might not be proved by such a that "the hypocrites" shall have their portion

putting of words together ?

When God is called, in Heb. 12:29, "a consumin thy tabernacle? who shall dwell in thy holy ing fire," he is so denominated by a metaphor, to hill?" Then the answer is given. " He that walk- illustrate the agency which he will use for the punishment of the unregenerate. But he is not literally "fire." As he is not such literally, his it follows that to be used figuratively they must being thus denominated does not make the phrase 'a consuming fire," when used elsewhere, expressive of him; for if it did, wherever fire was used it independent of any such law, they can only be rewould be denominative, not of fire, but of God, and there would be no such thing as a literal fire! Nor, because he is thus denominated by a metaphor. does the fact of his being an everlasting God make him an everlasting fire ; for he is not an everlasting fire, but an everlasting God! Our brother will see that it would be as irrevelant to call God an everlasting fire, as it would be irreverent to denominate him a devouring God: and yet his use of if he will show that they are inapplicable to the words would call him the one as readily as the

3. In Ex. 24: 17, we read, "The sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.' Mark the language! It does not affirm that it was devouring fire, but that it appeared like it. Here the figure called the simile is employed, as the metaphor was in Heb. 12: 29. As we said before of of the subject, and the subject is always literally expressed. In Deut. 4: 24, "God" is the subject, and "consuming fire" is what is affirmed that He is,-which is in accordance with the laws of the metaphor. But in Isa. 33: 14, there is no affirmation that God is a "devouring fire," and "devouring fire" is the subject of enquiry, Who can dwell in it? and therefore it,-according to the same law that made that a metaphor in Deut. 4:24-must be here understood as literally expressed; for its being once affirmed by a metaphor that God is a "consuming fire," does not make that the name of God wherever it occurs, any more than His being denominated a "Rock," makes that a name of Him wherever it occurs.

In like manner we say of the simile, that it is an invariable law of that figure that whenever it our Lord and Saviour Jesus Christ.' occurs, the thing that is compared and the thing 11. that it is compared to, are both the literal things designated. When it is said the coming of Christ shall be like the lightning shining athwart the heavens, it is Christ's coming, and not something else, that is compared to the flash of lightning; and it is a flash of lightning athwart the heavens, and not something else, that Christ's coming is compared to. And so in this case, it is the glory dren of Israel like a fire; and it was fire, and not something else, that the glory of God appeared of glory shall come in. Who is this King of glory? like. Now the appearance of God's glory having a Yahveh strong and mighty, Yahveh mighty in batresemblance to a devouring fire, does not make a tle." Psa. 24:7, 8. devouring fire to be God! This was the error of the Persians; and so they worshiped the literal shall stand at the latter day upon the earth; and fire as God! But we distinguish between the fire, though after my skin, worms destroy this body, and the God whose glory appears like fire.

"With the fire of his wrath, God devours his of His approbation.

Him and burneth up his enemies:" but God is not judge the earth; He shall judge the world with the fire that goeth before him; nor is the fire that righteousness, and the people with His truth." Psa. goeth before him the God before whom it proceed- 96:10-13. eth. So that to dwell with the devouring fire that

5. The context of Isa. 33: 14, clearly shows what is referred to by " the devouring fire " and God is the speaker, and in vs. 11-13, he says, "The people shall be as the burnings of lime, as thorns cut up shall they be burned in the fire, Hear ye that are far off what I have done ; and ye that are near acknowledge my might."

And then he adds, (v. 14,) "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the deyouring fire? who among us shall dwell with everlasting burnings ?"

The context thus makes it clear that this agent f punishment is the same that is referred to in v. 12, where the people shall be burned as thorns. And the kind of people who shall dwell there, of which there can be no question are the "sinners" and "hypocrites," in Zion, who are referred toin the same text with these interrogatories,-as being afraid and surprised. And it is to awaken greater fear, to induce them to repent so as to where "there shall be weeping and gnashing of teeth,"-which will not be with God.

As devouring fire and everlasting burnings cannot be God, and can only be used of Him fignralively to illustrate his vengeance on his enemies, be used in accordance with some law of language that makes them figurative. But being here used garded as literally employed, and as the agents of God's punishment. But to dwell with the agents of his punishment, is not to dwell with Him ; for dwelling with them and with Him, are conditions of being as far apart as the poles.

Now if our brother will show that the laws of the metaphor and simile, as here laid down are incorrect, we shall be happy to be instructed; or present illustration, we will also listen and learn.

The "shockingness" of the illustration is in making that literally to be God, which is only used by a trope to illustrate His justice.

#### YAHVEH-ELOHIM.

(Continued from our last.)

" The day of Yahveh (The Coming One) is near upon all the heathen. . . . And saviours shall come upon mount Zion to judge the mount of Esau and the kingdom shall be Yahveh's." Obad. 21. " Keep this commandment. . . . until the appearing of Jesus Christ: which in His times he shall show, who is the only Potentate, the King of kings, and Lord of lords." 1 Tim. 6:14, 15.

"The Lamb shall overcome them: for He is Lord of lords and King of kings." Rev. 17:

Nathaniel said unto Jesus, 'Rabbi, Thou art the Son of God; Thou art the King of Israel.'-John 1:29.

" Every knee should bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father." Phil. 2:11.

" For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of

"Behold the days come, saith Yahveh, that I will raise unto David a righteous Branch, and a King shall reign and prosper. . . and this is the Name whereby he shall be called Yahveh our righteousness." Jer. 23:6.

"A virgin shall bring forth a Son, and shall call His name Emmanuel, which being interpreted is, God with us. . . . And be called his name Jesus.'

Lift up your heads, U ye gates

"I know that my Redeemer liveth, and that he yet in my flesh shall I see God." Job. 25:6.

"Say ye among the heathen that Yahveh reignenemies." But the fire of his wrath with which eth: the world also shall be established that it he devours them, is not Himself who directs the shall not be moved : He shall judge the people fire of His wrath thus to act. And therefore to righteously. Let the heavens rejoice, and let the to dwell with Him in the enjoyment of the smiles thereof; let the field be joyful and all that is therein: then shall all the trees of the wood rejoice be-4. Again, we read that "a fire goeth before fore Yahveh; for He cometh, for He cometh to

" When John had heard in prison the works of goeth before him, is not to dwell with him; for Christ, he sent two of his disciples, and said unhis enemies dwell with that, while his saints to Him, Art Thou He who should come ! or do we look for another." Matt. 11:2, 3.

turn unto Yahveh. . . for the kingdom is Yahveh's 44. and He is the governor among the nations." Psa.

"Yahveh is King forever and ever." Psa. 10:

"Who is the King of glory! Yahveh strong your heads, O ye gates; even lift them up ye everlasting doors, and the King of glory shall come in.

thy dominion endureth throughout all generations" Psa. 145:13.

"Yahveh my Elohim shall come, and all the saints with Thee. And Yahveh shall be King over all the earth : in that day there shall be one Yah- Matt. 13:40-43. veh, and His Name one." Zech. 14:5, 9.

"The second man is the Lord from heaven!" 1 Cor. 15:49.

"The Lord Himself shall descend from heaven with a shout." 1 Thess. 4:16.

saints." Jude 14.

" Look upon Zion, the city of our solemnities : thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. . . . There the glorious Yahveh (The Coming One) will ed the invitation of a gentleman to go and see be unto us a place of broad rivers and streams . . Jones. For Yahveh is our judge, Yahveh is our Lawgiver, Yahveh is our King : He will save us." Isa. 33:

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4-14-17.

" Behold he cometh with clouds; and every eye shall see him, and they also which pierced Him ; and all kindreds of the earth shall wail because of Him. Even so, Amen. 1 am Alpha and Omega, the Beginning and the Ending, saith the Lord,-Who Is and Who Was, and Who is to Come, the Almighty." Rev. 1:7, 8.

"Enoch, the seventh from Adam prophesied of these, saying, Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all," Jude 14, 15.

"He who testifieth these things saith, Surely I come quickly: Amen, even so, come Lord Jesus." Rev. 22:20.

" If I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also. Let not your heart be roubled, neither let it be afraid. Ye have heard hw 1 said unto you, I go away, I come again unto you." John 14:3, 27, 28.

This same Jesus which is taken up from you into beaven, shall so come in like manner as ye have een Him go into heaven." Act. 1:11.

"He shall send Jesus Christ, which before was preached unto you : whom the heaven must receive, until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." Acts 4: 19-21.

" He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come." 1 Cor. 4:4, 5.

" As often as ye eat this bread and drink this cup, ye do show the Lord's death until He come." 1 Cor. 11-26

"You who are troubled rest with us, when the mighty angels, in flaming fire taking vengeance on against him, and so he was discharged), but now them that know not God, and that obey not the Gospel of our Lord Jesus Christ: punished with everlasting destruction from the his present predicament. He then went, he said to presence of the Lord, and from the glory of His see his aunt in Stafford, hoping to live and redeem power; when He shall come to be glorified in His bis character where he was known, but she told saints,-and to be admired in all them that be. him to go where he was not known. lieve." 2 Th. 2:7-10.

But" That day shall not come, except there come a falling away first (the Apostacy) and that Man ford and let himself to work for the husband of his of Sin be revealed . . . whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Th. to help steal from them, and therefore they clear-2:3, 8.

shineth even unto the west; so also shall the com- loaded pistol, and thought him rather inquisitive ing of the Son of man be." "Then shall all the to ascertain who among them had possession of tribes of the earth mourn, and they shall see the their funds, and what amount they usually had Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they was dead, and that several times after leaving prisshall gather together his elect from the four winds on he had seen the time when he should have kilfrom one end of heaven to the other." 10 "Be ye led himself, had it not been for religious scruples.

When the Son of man shall come in His glory and all the holy angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all nations. . . . Then shall the King say unto them on His right hand, come ye and mighty, Yahveh mighty in battle. Lift up blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

"In the end of this world, the Son of man shall "Thy kingdom is an everlasting kingdom, and send forth His angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire. . . Then shall the righteous shine forth as the sun in the kingdom of their Father."

": Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his "The Lord cometh with ten thousand of his government and peace there shall be no end." Isa.

#### Jones the Murderer.

Being in Springfield two weeks since, we accept-

We had seen him once before his imprisonment at Weathersfield, when he came to Boston : but he denied all knowledge of us. We reminded him that he called at the Herald office at the time he came down to consult Bishop Eastburn respecting his ordination as a deacon in the Episcopal church. He said he never went to see Bishop Eastburn on any such business. We told him that when he called at the office he gave that as his business in Boston, "Oh" he said he did " recollect visiting bishop Eastburn, but he did not think it was for that purpose." Well, we said, at the time of that visit you called at the office. He then recollected calling and seeing Mr. Himes, but he never saw me. We remarked that Mr. H. was not at the office then and we were the only one he saw. He then did have a distant recollection of it, but said he had always been subject to turns of aberration of mind and could not recollect things distinctly .-We told him we were sorry to see him in that situation. He said he was sorry himself but thought himself better off there than before being put in .-We asked him what he supposed would be the result? He said he had not brought his mind to think of that yet. He meant soon to make an effort to realize it. He had examined his own heart, and could not find any disposition there to commit the crime of which he was charged, of which he had no recollection, and which if he did it, must have been during one of those turns of mental aberration to which he was subject. But he only hoped they would not imprison him for life, which he thought he could not endure. We asked him if he recollected being any where else at the time of the act. He said he did not, and had only a confused recollection of faces and things. We said to him that if he was liable to do such things while unconscious of it, that it would hardly be safe for him to be at large. He smiled at this and seemed a little non-plussed, but soon rallied and remarked that when he first found out by the papers what he was accused of, which was on the day of his imprisonment, he felt so bad as to be unable to sleen that night-which was the only sleepless night he had had. But he said that he did not wonder that he had become beside himself; for after leaving Weathersfield, every body turned against him .-Mr. Dean, he said, from whom he had before stolen, endeavored to get him back to state's prison, Lord Jesus shall be revealed from heaven with His (Mr. D. complained of him, but did not appear he saw that Mr. D. was seeking his good and that

The gentleman with me had resided in Stafford, and afterwards explained that Jones went to Stafaunt, but that an Irishman went to them and told them that Jones had been trying to persuade him, ed him out. He then went to the Shakers to live " As the lightning cometh out of the east, and on them, but they found he went armed with a on hand, and so they told him to walk.

Jones proceeded to remark that he wished he also ready : for in such an hour as ye think not, We remarked to him that with his view of the

"All the ends of the world shall remember and the son of man cometh." Matt. 24:27, 30, 31, Istate of the dead he would not fear eternal nunishment. ne said he had believed that, but had his fears that there was something about a man that would not become entirely unconscious, and he was afraid to risk it.

He had a very innocent look, appeared very cheerful, and expressed himself as contented in his position. But a few days later he watched his opportunity, while some repairs were being made about the prison, and having picked the lock of his own cell, escaped into the street; but a big dog took after him, and he ran up a tree and was recaptured. He is evidently a hardened repro-

#### Effects of the Comet of 1712.

The return of a great comet had been predicted to appear in 1712, which caused great alarm in England. The following amusing account is taken from an old paper of the period:

" In the year 1712 Mr. Whiston having calculated the return of a comet which was to make its appearance on Wednesday, the 14th of October, at five minutes after five o'clock in the morning, gave notice to the public accordingly, with addition of the terrifying information that a total dissolution of the world by fire was to take place on the Friday following. The reputation Mr. Whiston had long maintained in England, both as a divine and philosonher, left little or no doubt with the populace of the truth of his prediction. Several ludicrous events took place.-A number of persons in and about London seized all the barges and boats they could lay their hands on in the Thames, very rationally concluding that when the conflagration took place there would be the most safety on the water. A gentleman who had neglected family prayer for better than five years, informed his wife of his determination to resume that laudable practice the same evening; but his wife having engaged a ball at her house, persuaded her husband to put it off till she saw whether the comet appeared or not. The captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered.

"The next morning, however, the comet appeared according to the predictions, and before noon the belief was universal that the Day of Judgment was at hand. About this time 323 clergymen were ferried over to Lambeth, it was said, to petition that a short prayer might be penned and ordered, there being none in the church service on that occasion. Three maids of honor burned their collection of novels and plays, and sent to the bookseller's to buy each of them a Bible and Bishop Taylor's 'Holy Living and Dying.' The run upon the Bank was so prodigious, that all hands were employed from morning to night in discounting notes and handing out specie. On Thursday considerable more than 7,000 kept mistresses were legally married in the face of several congregations. And to crown the whole farce, Sir Gilbert Heathcote, head Director of the Bank, issued orders to all the fire officers in London, requiring them ' to keep a good lookout, and have a particular eye on the Bank of England.' "

Spurgeon a Millenarian.-In Mr. S.'s Sermon on Calvary he says :- Methinks it would have been almost impossible for any of us to have seen Christ when he was here below without loving him, if we once had grace in our hearts. Alas! we may look at him for ages without loving him, unless grace be within. One of the wishes of my soul is to see the Man Christ Jesus once more on earth. I do look for his pre-millennial advent, and expect he will come here again; and O! if we might clasp his feet, if we might kiss his bleeding hands, if we might see the pleasant luster of his eyes, which Jutshine the glories of the stars, then, love him ! why we should none of us be saying, " I want to love him," but we should love him at once, for we could not help it. O! if we are in fellowship with him, we shall never say "1 cannot love him,"

but we shall say,
"His worth if all the nations knew, Sure the whole earth would love him too."

DRUNK ON THE CHURCH STEPS .- Going to church early on last Sabbath P. M., we found a well-dressed man, with a silver headed cane, drunk on the church steps. The indecency of his remaining there induced an effort to awake him, so that if able, he might retire to some less public place. The maudlin look he gave on opening his eyes, and his inability to remove himself, made it necessary to go for the police, who took him to the lockup, where he showed fight.

Снор Logic. - We read in the Bible that Judas went and hanged himself;" also, " go. thou and do likewise;" and, "What thou doest do quickly." But it does not therefore follow that we are all to hang ourselves as soon as may be.

#### Sunday School Books.

Publications of the American Sunday School Union. 1856 and 1857.

Alice Clifford and her Day-Dreams. 208 pp.,

Nellie Grey; or, The Ups and Down of Every-day Life. 216 pp., 37 cents. Maria Cheeseman; or, The Candy-Girl. 158 pp.,

Annie Sherwood; or Scenes at School. 160 pp.,

Jane Hudson; or the Secret of Getting on in the

World. 160 pp., 26 cents. Fanny Mansfield; or the Adopted Sister. 190 pp., 30 cents.

The Hive and its Wonders. 126 pp., 22 cents. Clara Douglas; or The Unrequited Love of a

Mother. 115 pp., 22 cents. Grace Raymond; or, The Evil and Cure of a Passionate Temper. 104 pp., 20 cents.

Fanny and her Mother; or, Easy Reading-Les-ons. 202 pp., 40 cents.

Alice and Bessie; or, Growth in Grace.

Kitty Brown and her City Cousins 136 pp.,

The Broken Hyacinth; or, Ellen and Sophia. 106 pp., 20 cents.

Maggy Spencer. 144 pp., 24 cents. al stout like Ruth Elmer. A Tale for School-girls. 126 pp.,

The Nest in the Honeysuckles, and other Stories. 192 pp., 33 cents.

The Week. Comprising the "Last Day of the Week;" the "First Day of the Week," and the "Week completed." 40 cents.

Laura's Impulses. 108 pp., 20 cents. Flowers by the Wayside. 198 pp., 20 cents. Annie Foster A Story for School-girls. 22

The Bird Book. 144 pp., 24 cents. molnow at For sale at this office. - amon rolly and guigas

The Devil always loves to have people make excuses to keep from acts of devotion.

### EXPOSITORY.

#### THE PROPHECY OF HAGGAI. Concluded.

PROPHECY IV.

" And again the word of Yahveh came unto Haggai, in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah,

I will shake the heavens and the earth.

And I will overthrow the thrones of kingdoms, And I will destroy the strength of the kingdoms of the heathens

And I will overthrow the chariots, and those that ride in them, And the horses and their riders shall come down,

Every one by the sword of his brother.

In that day, saith Yahveh of hosts,

Will I take thee, O Zerubbabel, my servant, the
son of Shealtiel, saith Yahveh,

And will make thee as a signet;

For I have chosen thee, saith Yahveh of hosts."---

This prophecy was on the same day as the preceding one. That was directed to the priests, and had respect to moral purity. This one is addressed to their civil ruler, and has respect to their perpetuity as a people, even during the scenes of the final consummation. The "shaking" brought to view, is the same that is predicted vs. 6, 7; and, consequently, the overthrow of the thrones of kingdoms, and the destruction of the strength of the kingdoms of the heathen, must have reference to the termination of all earthly rule, -as symbolized in Daniel 2nd, and 7th, by the dashing to pieces of the great image, the blowing away of its constituent materials, and the giving the beast to the burning flame. Then will the "kingdoms of this world become those of our Lord and of his

and He shall reign forever and ever."-

Rev. 11: 15.

"In that day," must refer to the day of that consummation. And then, Zerubbabel, as the governor, and consequently the representative of the people, was to be as a signet on the Lord's hand. By this simile, the Lord graciously signified that He would preserve those who trusted in Him-a signet being a valued and choice ornament. Thus God said, (Jer. 22: 24.) "Though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would 1 pluck thee thence; and I will give thee into the hand of them that seek thy life"—because of their sin. And in the song of Solomon we read, "Who is this that cometh up from the wilderness, leaning upon her beloved ! . . . Set Me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death."- Eccl. 8:6. Thus to set Zerubbabel as a signet, was a substitution for the Lord's having chosen him, so that he should survive all the overthrow of kingdoms, and dwell forever in his Maker's presence.

### CORRESPONDENCE.



ondents are alone responsible for the correctness of Correspondents are alone responsible for the correctives of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Bendd.

#### LOOKING FORWARD.

This is the attitude of all classes of mankind ever looking from the present into the unknown future, and fixing their ardent desires on something which they hope that future has in store for them. Let ever so much prosperity attend them, they are never satisfied, but by their restless manner and disquiet spirit are ever saying it is not enough, I long for more. This looking forward to some bright prospect in the future constitutes a great deal of the happiness of the world; although the half that is anticipated may never be realized, still there is much enjoyment in hoping for looked for good, even if it never comes. Varied are the objects on which different individuals fix their anticipations. One is longing for wealth-seeking to increase his treasures-to add field to fieldhouse to house until he can cast his eye over his extended possessions, and say, " Lo! all these hath mine hand gotten." Another is striving to have a name among the great and noble of earth-to be applauded by admiring crowds. Another is longing to roam in distant climes and behold the wonders of nature and art; while others are longing for a quiet home; and so on through the

- But there is another class who differ from all these; not in that the future holds out no allurements for them; nay they pre-eminently look forward; but their vision extends beyond the scenes of time-their most earnest expectations and ardent desires reach to those objects far removed from the region of change and disappointment; and their enjoyment of these, will be measured only by eternity's duration. Here is a grand difference between the anticipations of the man of the world, and those of the Christian ; those of the one are bounded by the horizon of time, those of the other by the never ending cycles of boundless eternity. O what ennobling desires, what cheering hopes, and blessed anticipations it is the privilege of the Christian to cherish; how they buoy him up amid the trials of his earthly pilgrimage; how they inspire him with courage to breast the storms of life; and what cheerfulness do they impart to him while passing through the scenes of sorrow and perplexity which it is the common lot of humanity to experience. O happy he who can look with glad expectations, from the present disordered and unnatural state of things to that future when all will be restored to peace, joy and harmony, to be perpetuated forever when sin and all its fearful consequences shall be removed, and earth now groaning under the curse, shall again appear in its Eden beauty, and once more be the blessed abode of holiness and purity. Such a state of things, Christian, thou art warranted to look for; such is the glory that thou mayest anticipate; and is it not enough to make thy heart leap for joy ! to make thy spirit rise triumphant over every scene of gloom through which thou mayest be called to pass? Though he whose hopes are bounded by the narrow limits of time, may despond in the hour of trial, sink under affliction faint in adversity, surely one with expectations like thine should feel comforted, yea, even rejoice mid all. What though thou findest little to cheer ly-forevermore-and gives them eternal redempthee in thy pilgrimage through this vale of tears? tion. so little that earth seems at times a dark, dark dwelling place? it is but a little while before thy change shall come, and thy pilgrim garb be exchanged for the robes of the Redeemer. Dost thou wander a homeless one, and as thine eyes glance at some splendid edifice in the populous city, does the desire that thou might be the possessor of such an one enter thy breast! Look forward to pitality and kindness, and they are remembered by that mansion which thy Saviour has gone to prepare for thee; by faith behold thyself an inhabitant of that city far exceeding in grandeur and magnificence all that man has ever achieved ; endeavor to realize that soon thy wanderings will cease, and thy weary foot find rest within its gates of pearl and walls of jasper; yes soon shall thy blessed habitation be the New Jerusalem, whose very streets shall be of gold and within whose precincts nothing that is unholy or unclean can ever enter. Art thou far from those thou lovest ? isolated from those cherishing the same blessed hope! rain, at the residence of Bro. Simeon Clark and

is the place of thy sojourn among those of whom thou hast occasion to say with one of old, " My soul is vexed with their filthy conversation from day to day ?" sighest thou for congenial spirits ? for the society of those whose heart can go out in sweet sympathy with thine own? it is thy priviledge to look forward to a time when thou shalt hold converse with the whole family of the redeemed-when thou shalt enjoy a never ending personal union not only with that countless throng, but with the dear Saviour who redeemed them all and brought them to glory. Art thou reproached and despised-thy name cast out as evil? what matters that, while thou knowest that when the book of life shall be opened, and the roll of the redeemed shall be called, thy name shall be among them. What though no earthly coronet adorn thy brow ? an unfading crown of glory awaits thee. What though long cherished possessions be lost? thy future inheritance is sure and eternal. Is thy frame racked with pain and emaciated by disease thou art promised an uncorruptible body, even one like to Christ's most glorious body. O what visions bright! may the weary care-worn perplexed child of earth, hope indeed for bliss like this yes all this is in reserve for the follower of Christ. O my soul is enraptured and lifted above the objects of time, while I contemplate these glories which lie beyond; and I can afford to be a wanderer here with such a blesssed home in prospect : I can bear to be lonely awhile in anticipation of the enjoyment of the society of Jesus and all the good : I can be resigned to poverty when I have untold riches in store; 1 can part with reputation, and quell the earnest desire for fame, if the blest assurance be mine that my name will be honored by the King of Kings. I can cheerfully toil and labor here a few days, when such an everlasting glorious rest is before me. Yet I long for the time to come when delivered from this body of sin and death, and freed from all temptations to sin, I shall see the earth robed in beauty, and greet the blood-washed throng.

When 'neath life's unfading bowers, Together we shall roam, And find in Paradise restored,

Our everlasting home. And then I long for sweet and entire submission to the Divine will : I want to do and suffer all the will of my Master, that I may not be disappointed of the blessedness for which I look. O ye waiting, hoping, looking ones; gird on your armor anew go forth more courageously to breast the angry waves of life's tempestuous sea; go on from conquest to conquest until victory is gained over every opposing foe : ever locking forward for rest and re ward. Our time is short; soon the last battle will have been fought, the last struggle be over, the victory be won, the haven gained and the things for which we look, become blessed and present S. A. GORTEN.

Manchester, Mass., June, 1857.

### The Lord Protects His People.

He protects them because He loves them. He protects them because they love Him. He protects them because He has promised to. He protects them because they trust in Him. He protects them because they are His. He protects them because He is theirs. He protects them because He will save them. He protects them because they will to be saved. He protects them because Christ died for them He protects them because they believe in Christ. He protects them because they cry unto Him. He protects them because they cannot protect nemselves.

He protects them for His own glory He protects them tor the honor of His Son. He protects them that the world and Satan may not triumph in their downfall.

He protects them now-every hour-continual-

Recent Journey in Canada East.

At Derby Line and Stanstead, C. E., where was held our Conference, I enjoyed the pleasure of forming many happy acquaintances with the brethren and sisters. Bro. Stephen Foster and family extended to myself and Dr. Hutchinson their hosus in much affection and desire for their spiritual welfare. Leaving, I departed for Barnston, C. E., in company with Bro. Kimball, who conveyed me thither in his own carriage. Here I tarried two days, when I again met with Bro. Hutchinson, who came to accompany me to my various appointments in C. E. We had two good meetings, though the second was not so well attended in consequence of a severe storm which had set in the day previous and continued unabated; but we were hospitably entertained during the continued

some His house has been for many years a pil- family with the visits of his grace and salvation.

Barnston was the former residence of J. Cum- from the Outlet we journeyed on to Waterone which had been furnished him by the brethren the friends in this section, was truly pleasant .-I should judge from his present general course and the unconverted, as I had reason to believe by the know the Lord." I became acquainted with other other instances my appointment was out in anwere solemn and interesting.

menced meetings on Friday, and held them over usefulness; the field is white already for the harthe Sabbath, having one on each day and two on vest. 1 spent in this place the third Sabbath of ence in "the old meeting-house." On entering it, kind people and Bro. H. and family, I started in new resolutions were formed in reference to the future. Surely how brief are our days; and how preparing, I saw that the lady of the house was and then vanisheth away." Elder John Marvin resides at this place and preaches to this people, Christian experience. I comforted her, and ensupport. He is a pious man, and should be more fully in the field. There are other pious and good friends in this section who were very kind to us. Our meetings in Hatley 1 trust did good, for the Lord was with us in the proclamation of His gospel. On the Monday evening following, I preached in the school-house in West Hatley village, putting up with Bro. Sylvanus Griffin, where all our temporal wants were supplied, and much excellent wife. This meeting was solemn, and the convicting power of the truth rested on many minds, as evidenced by the countenances and the tearful eyes of some. At the close of the meeting I was called to see a sick lady, who, it was suposed, was on her dying bed. She informed me that she had been a professor many years, but was not satisfied with her hope in Christ; and that she feared that many a professed Christian would find at last that they were deceiving themselves as she had done, with a mere profession. I found her under deep conviction, and in great distress of mind. Conversed with her; read the Scriptures, and preached unto her Jesus and the gospel; and then joined with her and her friends in prayer for her salvation. She was blest by this interview, and the next day we learned more particularly that she had found peace. That I was satisfied would be the result. I informed her that the Saviour would regard her earnest cries for mercy. -Let this case be a warning to the mere professors of religion. She desired to be raised up to warn this class of the danger of such a course, and to show by a different life the reality of the Christian religion and hope.

On the Wednesday and Thursday evenings following, 1 met appointments at Magog, Outlet, C. E. We made our home at Bro. Johnson's, the father of Helen M., as well as the residence of Dr. Geo. Somers, a son-in-law of Bro. Johnson. Dr. Somers' wife had been ill, as I learned, some fifteen or twenty years, and Helen M. Johnson, a sisier, now nearly two. Truly this was an afflicted family, and it aroused much of my sympathy for them, to see these sisters deprived of health in the bloom of life. I saw, however, that their afflictions were working for their spiritual good, and I trust that they will have grace to endure and suffer all the righteous will of God concerning them. My interview was pleasant and agreeable with them, and also with some other friends in this section. Our meetings were well attended and good; and we had the evidence that both believers and unbelievers were profited by them. At the close of the second evening, I was introduced to a gentleman of the Universalist faith, owner of large landed estates, who had expressed a desire that I should go home with him, and tarry for the night. I did so, and had the pleasure to find him honestly inquiring, and anxious for his soul's welfare. I had a profitable interview with him and his family in respect to the subject of their salvation. Read and prayed in the family and for them both night and morning, and left encouraged that I might hear, hereafter, that he and his beloved household were converted to God and the faith of the gospel. I trust our brethren in that section will be true to the interests of their souls and try to save them. May the Lord bless this

grim's home ; and the families of both father and And I make request of our ministering brethren, son did all they could to contribute to our comfort who travel through that section that they will call and happiness. The Lord reward them for "their and see this kind family and instruct them in the way of life. I do this by their request also.

mings, during his early history and labors in the loo, C. E., the residence of R. Hutchinson and Advent cause. His house was pointed out to me : family. My acquaintance with his family, and here. He then was useful to the cause ; but how Our meetings were interesting, and the convicting sad his downtall and departure from the truth, as power of the spirit of God was present among publications! His influence is therefore gone in seriousness of the congregation and by private this region, and the brethren and sisters true to conversations with some. The brethren felt badly Christ no longer follow him, but " follow on to that our meetings should close so soon; but as in worthy brethren and sisters, and our meetings other place, and I must leave with a heavy heart. ere solemn and interesting.

They need here a chapel, and the constant and From this place we visited Hatley C. E. Comstant means of grace. The door is open for great Sabbath. On the Sabbath we had a large audi- my tour, being the last in June. Leaving this I had some solemn reflections, as I saw by its date the stage for Melbourne, on Tuesday, at eight that its foundation was laid the year of my birth, o'clock A. M., a distance of thirty miles, over the and accordingly of the same age with myself. The roughest road, I think, I ever traveled. When we history of my life passed in review before me, and arrived at Lawrence, we took dinner at the public house, kept by Mr. Lawrence. While dinner was they hasten us on to eternity. Our life "is feeble and sick in an adjoining room, and went in even a vapor, that appeareth for a little time, and introduced myself to her; and entering into conversation with her, found her a woman of much while he labors with his hands for his temporal couraged her, and her husband, who afterwards came in, and who, I learned, was the superintendent of the Sabbath School, and at the head of the religious interests of the town as well as its business. They kindly set a table for our social benefit, and I ate dinner without charge. They and myself were comforted by this unexpected and short Christian interview. After prayer with the family I started on my way, refreshed in mind and body. At Melbourne, I arrived just before the time for Christian kindness shown us by himself and his the evening service, and met here Bro. Orrock (and wife,) who came to preach on the preceding Sabbath, and see me before my departure home. I preached on Tuesday and Wednesday evenings to small congregations, smaller than any during my tour : yet all appeared interested. We have here some choice friends, whom I shall ever remember for their kindness and Christian love towards me. Bro. Chamberlain and family entertained us hospitably, and we could but desire that salvation might visit that house, and that brother and sister Chamberlain might have the joy of seeing their children converted to God, and on the way to the kingdom of God.

From Melbourne 1 took cars for Portland. I put up with Bro. Currier, an old friend, over night .-He and his family I found, as ever, kind and ready to entertain me as a servant of Jesus Christ. May the Lord reward them. The next day found myself at home with my family, much improved it health and happy in mind. Found my family somewhat improved in health, though my con-panion had one very severe relapse of sickness curing my absence.

This journey, in many respects, was as pleasant as any I ever enjoyed. Nature and grace both poured into my soul joy and peace. The Lord be praised for his great goodness in sending my forth to preach the gospel of His grace, and the kingdom of God. O. R. FASETT.

July 10th, 1857.

### NOTES OF A COLPORTEUR.

NO. X1. In one of my tours through the country, I made several ineffectual attempts to put up on a rainy day. At length I called at an humble looking farm-house in C., and found a man who was " not torgetful to entertain strangers." As evening came on, I introduced Christianity to the family, found they were friends of Christ, and glad to talk of him. But they soon wished to know what tribe I belonged to. 1 told them I was an Adventist. This startled them some, and they told me their prejudices against us. They had been told many falsehoods about our practices, and they had also had some friends who believed our views of the Advent, who had acted very imprudently. I confessed all our errors, and then presented our hope and its reasons. They could not oppose me, but consented it was Bible, and reasonable. In the morning I sold them the Saints' Inheritance. The lady was a singer, and wanted a new Hymnbook. I offered her the Advent Harp. She looked it over, sung some of the bymns, and liked the book, but the title was too much for her; she dare not buy it. I have since called there, and find they like the book I sold them, and urged me to come and preach in their place. They now love the doctrine of the Advent of our Saviour. W tem would by se upon us four thank :

Called on a family of old friends in A-Presented my books, which were examined by two were looking for the consolations of the Lord's adintelligent young ladies. They did not suit their vent. taste. I was then asked whether I still believed the Advent doctrine. I acknowledged that I did, and preached it also.

"Why, I should think you would give it up now, your time has failed so often," said one of

"No, we cannot give it up until Jesus comes," said I. "This is the Christian's only hope, and the time is at hand when it will be fulfilled." They now began to tell of our errors, and of the bad effeets it had on community; of the misconduct of some of their acquaintance. One said that about forty persons in the adjoining town had made robes to ascend in, the year before. I did not really believe this, but they re-affirmed it to be a fact, and added that a young lady in their own village made one, and bought the cloth at Mr. store, and Miss --- had seen it. I positively re fused to believe the statements, until they saw I dishonored them by not believing them. I then wished to see this young lady who had the robe, as she only lived a few rods off. I offered them one hundred dollars to go with me and produce two good witnesses that this young lady ever made such a robe. But they would not go. I then pledged that they should have \$100 apiece for every person in the adjoining town, or elsewhere, whom they could prove had made such a robe .-They would not agree to attempt it. This showed that they loved the lie, if they did not make it. I then gave them some good advice, and pointed them to the end of such as love or make a lie. 1 have found many lie-lovers on these things, and some of them in the pulpit.

I stopped with a thriving farmer in the town of C- one night. They had just returned home from conference; said they had a beautiful meeting. They talked very religiously indeed. 1 accordingly made free to give them my hope, and to inform them that I loved the thought of Jesus' coming; but they had no ears to hear; no ideas about it; and did not wish to hear. "Our minister," and "our church," "our meeting," &c., occupied all their religious thoughts. Bed-time came. I waited to join them in family worship, not doubting that they said prayers at least, seeing they talked religion so much. It grew late, and no prayers. It became evident to them what I waited for; at last the lady asked me if I would like to pray with them. I said, Yes, and called for a Bible. The mother and daughter started to get it. They looked in one room, and then in another; enquired of the husbaud and children, until they became weary, but no Bible. After a long search the old lady returned to her parlor, opened her lower drawer in her bureau, and found the much-neglected Bible buried beneath clothing, as the mother stated. All seemed confused, and apologies were made with much mortification. read, prayed, and retired thinking that such Christians could have no hope of being benefited by Christ's coming, and I did not wonder they wanted not to know anything about the subject. Being in the town of P- one day I made an

effort to circulate a few books. A brother liv ed in the village who had done much in days past to advance the Advent message in other places, but being misled he had got on the strait jacket, and seemed to feel that no more could be done except to institute "Apostolic order;" had lived six months in the place, and done nothing to enlighten the people; thought nobody would hear the truth. I told him I believed I could fine one within a mile. So I started. The second house I called at I showed them the Saints' Inheritance and told them its doctrine. The man told me that was his view of the subject, and that he believed the Advent doctrine, excepting definite time, though they had not had an opportunity to attend any Advent 1857 :meetings. 1 then showed him Wellcome's Treatise on Matt. 24 and 25, and told him its subjects. He bought both; seemed to be a Bible lover. I of Wellcome's Treatise, in that village, to Christian families that had a wish to read on the subject of our hope. May the Lord add his blessing far sustained, should you be under the necessity of to what these books contain of his truth.

with sectarian cords so tight that we can't breathe freely. This brings on faintness, consumption, and frequently ends in death. Let us stand fast in the liberty wherewith Christ hath made us free, -be always sowing good seed.

### Letter from H. Wheeler.

DEAR BRO. HIMES :- I take up my pen to write you a few lines once more. When I last wrote to you Bro. 1. R. Gates and myself were on the eve truth gladly.' We still need it as a medium of starting on a tour through the State.

We left Bentonsport and went to Libertyville; scattered flock.

there we had a tolerable hearing, found a few that

From thence we went to Otumwa. Here Bro. Gates preached in the courthouse. The doctrine was new and strange to the people. From here we went to the city of Oskaloosa. Here Bro. Gates preached in the Christian Church six times, to large and attentive audiences. There are many that are enquiring into the doctrine of the Bible here. O how sweet to meet with such precious brethren in this age of fables and fiction! It is like a well of living waters in the dreary and parched desert to the thirsty traveller. From there ve went to Montezuma; thence to Toledo; thence to Waterloo, Cedar Falls, Janesville, Clarksville, and to Westpoint, Butler Co. Here we held meeting three times. We had a pleasant time with the brethren here. There is quite a large number of Adventists in this country. May the Lord bless them in their new homes, and add to them both emporal and spiritual blessings.

From Butler county we came to Iowa city .-There Bro. Gates took the cars to return home, after a tour of 400 or 500 hundred miles through

We met with many dear saints, who are lookng for and waiting for the kingdom of Christ .-They are scattered abroad over the State. I do think that if we had a good and faithful evangelist in the field here, that there might much good be done. We were treated with kindness by the people wherever we went. May the Lord bless hem for their hospitality to us.

I arrived home, and found all well. Bro. Gates' risit to this place will long be remembered by many with pleasure. There are a great many Adventists here, scattered among the other denominations, but mostly amongst the Methodists and Congregationalists. But their influence to do much to spread the knowledge of the soon coming of our glorious King is paralyzed by the fact that there is not united effort. Their influence would be much greater were they in a separate organization. There are some outsiders that are kept out by the want of an Adventist organization. I would like to have your advice, my Dear Bro. as to what is the best for us to do in this matter.

We have a great amount of preaching here. We have from 6 to 12 sermons every Sabbath day, by the different sects, and I do not know of one that has been converted by all their preaching in the last twelve months, there may have been some, but I do not know of any. But vice and immorality are evidently on the increase here, and what is the cause? has the gospel lost its power; or has the church turned after fables? I am inclined to the latter opinion ; for we have good speakers and they can elucidate their subjects to the splitting of a hair. But when they come to the great fundamental doctrines of redemption by Jesus Christ, and the restitution of all things to Edenic purity, as spoken of by all the holy prophets, they seem to be lost in the mists and fogs of spiritualism, they have spiritualized the word of God so long, and in so many different ways, that the people begin to think that the word has no meaning. O may they, and all others, awake to the knowledge of the times we live in, is my constant prayer. I hope and trust that you will be sustained in the publishing of the Herald. I do feel as though we could not do without it. It is a welcome visitor in my family. Yours

Bentonsport, Iowa, June 21st 1857.

Note.—Where there are a sufficient number of Adventists to maintain public worship, they should do so, by all means. We have no right, like Saul of old, " to hide away among the stuff," or to shun responsibility. Maintain the cause of the speedy advent at any sacrifice, or cost.

Bro. C. Bond writes from Cabot, Vt., June 22.

" Dear brother :- Although quite destitute of ' this world's goods,' still I feel it both a duty and a pleasure, to respond to your proposition for resold one other copy of Saints' Inheritance and two lieving the Herald office from its present embarrassment. 1 should consider it no common calamity to the cause which we so much love, and have thus suspending the publication of the Advent Herald. One of our great errors is in getting laced up I have had the pleasure of perusing its columns ever since it appeared to herald forth the good news of our coming King, and have ever considered it one of the best, and most instructive publications that our country affords ; and although its circulation has not wholly dissipated the thick cloud of theological fog, which seems to be settling down upon the church, and world, in these last days, still it has carried light, truth, and joy, to the abode and heart of many that have received 'the through which we can learn the condition of the

We still need it to cheer us on to that 'blest Kingdom where we shall be from every mortal trouble free.'

Yes, we need it, and shall need it, and must have it, till,

"The watchmen all shall leave their walls,
And bid the world adieu,
And with their Jocks on Canaan's shore,
Shall strike their songs anew."

Dr. C. M. Gould writes from Castleton, C. W.,
July 7, 1857:—

"Dear Bro. Himes, I hope and pray that you may still continue to blow the trumpet and sound the alarm that the Saviour is 'nigh even at the door.' I believe, and have for a number of years that this dispensation will not extend beyond I866; I believe that the man of Sin (or the pope will be interested by the appearing of our Saviour from the skies taking vengeance on all who obey not the gospe of our Lord. I do not believe that the Jews will be literally restored to Palestine before the second Advent. I also believe that the 'fares and wheat' will continue to grow together until the end of this world governed the continue to grow together until the end of this continue to grow together until the end of the sile of much faith on the saviour comes he will evel faith on the saviour comes evil world ;-that when the Saviour comes he will not find much faith on the earth, but will avenge his opposers quickly. Bro. Himes, I would like to have you visit Canada West, and give us a call and tarry with us a while and preach the sure word of prophecy. We have not had many Advent believers in this place since '47 -Many were debelievers in this place since '47 — Many were deceived, and the love of many has waxed cold. I am rather surprised at the difficulty you have had in sustaining the Herald. I consider it the best religious paper that I am acquainted with. I hail its weekly visits with joy and delight; I would rather double the price of the Herald than see it go down."

A man who experiments in sinful things, acts like one who should try to dance on a rope over perdition.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous affections and diseases of invaluable remedy for all billous fever and Event action, is now for sale by the following persons. S. Adams Kneel and the condition, is now for sale by the following persons. S. Adams Kneel action, is now for sale by the following persons. S. Adams Kneel action, is now for sale by the following persons. S. Adams Kneel action, is now for sale by the following persons. S. Adams Kneel action, is now for sale by the following persons. S. Adams Kneel action, is now for sale by the follows persons. S. Adams Kneel action, is now for sale by the following persons. S. Adams Kneel action, is now for sale by the follows persons. S. Adams Kneel action, is now for sale by the following persons. S. Adams Kneel action, is now for sale by the follow,

### Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whose-ever liveth, and believeth in me, shall never die." — John

Fell asleep in Jesus June 29th, 1857, John G. Tooker, of Ypsilanti, Mich., aged 26 years and 11 months. His disease was consumption. Text, Psa. 23:4. H. H. Tooker. Ypsilanti, July 6th, 1857.

> Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Eben Knight, M. D.

B. Mortley, Esq., of Utica, N. Y., writes: "I have used ectoral myself and in my family ever since you invented it, elleve it the best medicine for its purpose ever put out.—bad cold I should sooner pay twenty-five dollars for a both do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1866: "I had tedious Influenza, which confined me in doors six weeks; took any medicines without relief; finally tried your Pectoral by the vice of our clerkyman. The first dose relieved the soreness in throat and lungs; less than one half the bottle made me comtely well. Your medicines are the cheapest as well as thebest can buy, and we esteem you, doctor and your remedies, as the or man's friend."

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa, Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marrellons cures in this section. It has relieved several from alurming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving case and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trief.

Probably no one remedy has ever been known which has cured to many and such dangerous cases as this. Some no human aid an reach; bu even to those the Cherry Pectoral affords reflet and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the daugerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily falling, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Consumptives do not despair till rou have trie! Avers Cheere Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its ritues.—Phile. Ledger.

Dr. Ayer's Cathartic Pills.
The sciences of Chemistry and Medicine have been faxed their

Prepared by Dr. J. C. Ayer, Practical and Analytical Chemist, Lowell, Mass.
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DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eysipelas tumors, cancers in the first stage, nursing females, inverted toe-palls, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

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TOROSTO, C. W. D. Campbell,
WATERLOO. Shefford, C. E. B. Hutchinson, M. D.
WORCESTER, Mass. Benjamin Emerson.

### THE ADVENT HERALD

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# Contents of this No.

### ADVENT HERALD.

#### BOSTON, JULY 25, 1857.

#### Massachusetts Conference of Churches

The Massachusetts Conference of Churches will convene at 2 o'clock P. M. on Tuesday, July 28th,

The various churches composing this Convention are requested to send in a written report of their present condition. It will be remembered that each church is entitled to be represented by three delegates, including the Pastor.

The Conference of ministers will meet at the same time and place, and hold its sessions, at convenient seasons, during the week.

JOHN PEARSON, JR., Sec'y.

Because the various churches belonging to this conference are represented by delegates, let not the thought be entertained for a single moment, by any believer, that the presence of others " of like precious faith," would not be agreeable. It is far otherwise. I feel warranted in saying that a general attendance of our brethren and sisters would be peculiarly encouraging and satisfactory to every member of the association. Besides the transaction of such business as will legitimately devolve upon the Conference, there will be social religious meetings, and also preaching every evening during its session. An effort will be made, to have a season of general interest, and one of personal practical good.

Notice. - The Maine annual Conference of Adventists-Where shall it be held this year?

To the brethren in Maine who are interested in this yearly gathering and mutual effort for the spread of the good news of Christ's coming kingdom, I put the above question, by request of Bro N. Smith, who, with Bro. S. K. Partridge, was appointed last year to give time and place for Conference this year. It has been held in Richmond, the last three years, and well sustained, it is thought by some that it would be well to hold this year's session in some other locality, which might convene those wishing to attend, and be a blessing to the people in the place. Please say, brethren, in some place where you can convene brethren from abroad. Do you wish the Conference among you? If so, you will write to Dr. N. Smith, of Hallowell, as soon as you see this notice, and consult with him about it.

1. C. WELLCOME. Hallowell, July 16th, 1857.

CAMP-MEETING NOTICE.—A Camp-meeting will be held in Shippen, Mc Kean Co., Pa, on the old campground previously occupied, situated on land owned by Mr. Chauncey More,-to commence Thursday evening, August 20th, and continue a week or longer.

We urge the brethren to make this meeting a subject of prayer, that God may strengthen the hearts of his ministers and people to labor unitedly in his cause at this meeting. Come all that can and come with prayerful hearts, and humble spir its ; and I doubt not you will return with gladness and rejoicing, beholding the saints comforted, an sinners converted. Elders J. V. Himes, J. Litch. and L. M. Jackson will be present. In behalf of J. D. Boyer.

GROVE MEETING .- A grove meeting will be held Twelve Urgent Questions on land owned by Mr. Daniel Miller, on the Ben- The End net's branch, Elk Co., Pa., to commence the 28th of August, and continue a week or more.

Elders J. V. Himes, of Boston, J. Litch, of Philadelphia, and L. M. Jackson, of Center, will be present. In behalf of the conference.

J. D. Boyer.

NEW BOOK.—The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Boston: Published by the Au-

In this work the author has labored to present Price, a clear, concise and scriptural view of the kingdom B, 1. The End, by Dr. Cumming of God—the Saints' Inheritance. It is well calcu"2. Litch's Dialogue on the Nature ted to enlighten the minds of those who are unacquainted with our hope. It is a work for the times. Let it be widely circulated among those who need light on this important subject. It is a 'C. 1. Prophetic View of the Nations,

neat I2 mo. pamphlet of about 60 pages, papercovers. Price 10 cents single, \$6 per hundred. 90 cts. per dozen. Postage one cent. For sale at this office; and also by the author at East Weare,

I am sorry to be obliged to dissent from the above notice, as silence would make me endorse what I believe to be an erroneous view.

J. Howland. We have the book to which you make reference, and noticed it some two years since. It is a most lame and impotent affair.

Correction. The name of Abby Holland, published in the Herald of July 11th, as a delinquent, was so given because the Postmaster ordered it stopped, without writing that she would pay soon, as she told him she would and as she has now done. It is not always safe to trust others to write on business of this nature.

#### PUBLICATIONS FOR SALE,

AT the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 461-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

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ı	(Oswald)	1.00	.17
á	The Last Times (Seiss)	1.00	.16
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\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

.25 pr 100

" 2. Promises—Second Advent
" 3. Declaration of Principles

#### Appointments, &c.

I have appointments to preach as follows:—At West Boscawen, in the Christian meeting-house, (removed from the Pond school-house) the 2d Sabbath in July; at East Weare, in the Free meeting-house, the 3d Sabbath; at Canterbury, in the town-house, the 4th Sabbath.

A Camp-meeting will be held at Wilbraham, Mass., commencing Aug. 31st. Get tickets for North Wilbraham, the campground being near the N. Wilbraham depot. Provision will be made for man and beast.

The Lord willing, 1 will preach at Claremont, N. H., Friday July 24th, North Springfield, Vt., Sunday 26th, at Waterbury Sunday, Aug. 2d. L. D. Thompson.

God willing, I shall preach in Addison, Vt., July 26th.
P. B. Morgan.

There will be a tent-meeting in East Farnham, to commence the ninth of September at 5 o'clock A.M., and to hold over the next Lord's day. We want bro. Edwin Burnham to come to preach the word. Also other preachers are invited. The work is one. The brethren will do all they are required to sustain the meeting. Bro. Burnham please answer my letter, and also through the press. My P. O. address is Magog, C. E. In behalf of the brethren. JOHN CHAPMAN.

G. W. Burnham, your appointment to preach at Truro from Aug. 1st to 10th, does fall within the time of the Con of Churches. What shall we do?

If the Lord will I will preach at Hollister school house, arnston, C. E., last Sabbath in July, at half-past 10 and o'clock.

R. HUTCHINSON.

### BUSINESS DEPARTMENT.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The man-ner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and he may be the form of the cause in which in my humble sphere I have spent the best part of my life, and he may be the form of the cause in which in my humble sphere I have spent the best part of my life, and he may be the form of the cause in which in my humble sphere I have spent the best part of my life, and he may be the form of the cause in which in my humble sphere I have spent the best part of my life, and he may be the form of the cause in which in my humble sphere I have spent the best part of my life. The first way the deficiency of the cause in which in my humble sphere I have spent the best part of my life. The first way the cause of the cause in which in my humble sphere I have spent the best part of my life. The first way the cause of the one to whom the paper; has the cach person to write respecting, and to send money himself, for his own paper, than to send by the office. The reasons are, that any one is more likely to get his office. The reasons are, that any one is more likely to get his office. The reasons are, that any one is more likely to get his office. The reasons are, that any one is more likely to get his office. The reasons are, that any one is more likely to get his office. The reasons are, that any one is more likely to get his office. The reasons are, that any one is more likely to get his office. The reasons are, that any one is own paper, than to send by the office. The reasons are, that any one is own paper, than to send by the office. The reasons are, that any one is own paper, than to send sphere I have spent the best part of my life, and hope by the grace of God. to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more o to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectare poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause. We shall be glad to hear from all interested, and the statements of the same are covered and mean, yet the great by a seal of the same are covered and selected and ful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and prompt-

whatever is sent will be duly credited in the Herald.

TO AID THE "HERALB" OFFICE.

Previous total D Maynard, Mrs H Graves, E L Caswell, D W Sornberger, M Hopkins, I Converse, O M Ward, C Beckwith, E Sheldon, J Gall, O Elliott, Brn. Bradbury, Fulton, & Whitaker, U Oakes, J Parkins, J Truesdale—each \$1.

J Mitchell, \$2.

Mrs P E Rinter, Wm Luther—each \$5.

Mrs J W Reed, Mrs W Mormon, Miss A McDaniel, J H

Baker, J Woodworth—each 50 cts. Friends in W B, \$1.50.

Present total, \$161.87

### BUSINESS NOTES.

W L Himes—A Loomis and J Pettinger were credited each \$2 in April, 1857.
C Beckwith, \$3—Sent 6 books at .28—\$1.68, postage .38 making \$2.06, and cr. on G one year for subs., and \$1 as you said. \$4 ets. will pay Her. to Jan. 1, 1858.
C Churchill, \$19—Sent books the 18th—all that you ordered and that are on hand. The old Harp with notes is not now sublished.

now published.

E L Caswell—J Litch, No 47 North Eleventh st. Phila.

R. Hutchinson—We rec'd \$1 from C. F. Sept. 11, 1856, which left \$3.13 due July 1st, '57. The \$2 now sent pays

to Jan. last. S W Goodwin—It was rec'd, and pd to 884. Have sent

the paper for July 4.

J D Boyer. \$2.25 on acc't—We send now to John Barr J D Boyer, \$2.25 on acet—We send now to John Barr at Shippen, Pennsylvania, and to John Barr at Benezette, Penn. Have cr. the former \$2 to \$54, which is from Oct. last to Oct. next. As he was already cr. to last October, we do not gather from your statement in what the error consists—he only claiming to have paid Elder L. O. to last Aug., whereas he was cr. to Oct. Should the paper be sent to the same name at Benezette, Elk Co? Will commence the Guides with Aug., the No. for July being exhausted—those who wanted it will thus lose by being so tardy.

hansted—those who wanted it will thus lose by being so tardy.

Dr N Smith—Sent you letter with \$1 enclosed July 17.

Somebody sends \$2 from Sugar Hill—1 from U 0 and 50 ets for G, which are er; and 50 ets for "myself." As there is no name to the letter, we don't know who "myself" is, nor whom to credit it to. Will the writer enlighten us?

L Bolles, 50 ets for G. Are sorry that you did not write in season to get the July No.

V Newcomb—The Guides were sent. We know not why you did not receive them. We are out of the July No, and cannot now send. The money was rec'd for C M Annis and

cannot now send. The money was ree'd for C M Annis and H L Turner.

J B Clapp—It was ree'd. Can't send the new sub. the

July No.

I C Wellcome—Have cr. L Curtis \$2 on Her. to 919, and 38 on G. to 138. Are out of July No. Have sent J R. N W G—The Time of the End has 312 pages, is bound in cloth and sells for one dollar. We have not the other works for sale at the price named.

#### DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Nork.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P M at Lawrence, Mass., returns the paper of S MARTIN, as not taken from the office, who owes \$2

The P M of Little Falls, N Y, stops the paper sent to F
TURNEY, who owes

### RECEIPTS.

UP TO JULY 21st, 1857.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 887 is to the close of 1857.

to Juty 1, 1867; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fall to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot, find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respect-

James Wood, \$1 for his Herald and \$1 for a subscriber he pays for. We don't find his name on our books, and know not what subscriber is referred to, nor his address.

W O Parsons 867, J C Demeritt 789, N Pulsifer 846, E L Caswell 867, J H Baker 867, J Woodworth 861, and 2.50 on Gs to 126, except E W's to 138, M Hopkins 2 cops. to 867, John Barr of Shippen 854, W H Durrell 867, J Taylor 841, C D Willoughby 763—none reed before this within the time named, Mrs G Manuel 867, S H Knight sent Harp the 17th, S B Ensign 867, M Leonard 789—32 due; J F Alden 867, F Clark 867, A D Whittemore 841, Mrs P M Perkins 841, L Conkey 878, C Davis 880, J Alberson 338 and \$1 for bk, C Stone 867, G W Whiting \$67, W Riley 867, J T Dixon 867, J Truesdale 867, J Blasdell 867, and \$1.







J. V. HIMES, Proprietor.

WHOLE NO. 846.

OFFICE No. 46 1-2 Kneeland-street.

#### VOLUME XVIII. No. 31. BOSTON, SATURDAY, AUGUST 1, 1857.

#### HOPE BEYOND THE TOMB.

How frail a flower is earthly hope Bow soon it withers and decays Its fragile leaves how soon they droop, Exposed to sorrow's blighting rays!

But there's a flower that will not die, Tho' storms and tempests round it sweep, It will, though grief its touch apply, Its beauty and its fragrance keep.

That flower is bope beyond the tomb; It opens in the human breast; 'Twill flourish in immortal bloom Amid the regions of the blest.

'Twill flourish! nay, 'twill ripen there, And on its fruit the saints will feast, And O, may I that bounty share, And at God's table be a guest. P. K. McCus.

#### The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Near the entrance to Wady-esh-Shueib, at the foot of the hill, there are some more rude tombs. Are these graveyards ancient or modern? Or are they not both? That is to say, have they not been graveyards from ages immemorial, where generation after generation have been gathered to their fathers? For the resting-places of the dead are more fixed than the abodes of the living. They seldom change, and the child of this year is buried in the same spotas the forefathers of his tribe or race a thousand or two thousand years ago. This, then, might have been the burying-place of Jethro and his tribe. Not far off is a well. Was this the well at which Moses sat down, and to which Jethro's seven daughters came to water their flocks? Was it here that the son of Amram found his Gentile bride (Ex. 2:15. 21)? Just beyond the wall we saw another inscription; and again some tombs. Then we passed the pasha's barracks, and saw a few Egyptian soldiers loitering about. At two we reached the convent, and entered by the garden gate, while our baggage, our dragoman, and our servants went up by the windlass. Our Bedaween remain outside, some preparing fire and food, others setting off for their homes ; - some to return on Monday, one or two leaving us al-

We found nothing of the eager welcome, and the fond embrace, and the generous hospitality, which some travellers are said to have experienced. A stout, oldish, and not over cleanly, divan, a rough wooden table, a floor of cement. and walls of bare plaster. 'The window or lattice looked out towards the garden, and beyond it to Er-Rahah. Its fit was not a very tight one, and it flapped in the desert wind, which once and again came rushing through it, and at this season was sharp and cold. The long-gowned servitor, in whose countenance sat no intelligence, brought us some arrack or date-spirit, which has an unpleasant taste, but which seemed to be in use in the convent. The monks are described as living on poor and scanty fare, -beans, bread, and water. Such is said to be the rule of the house. They did not look like half-fed likeness to the voice of the " great multitude men; and we found, moreover, that very soon after our dragoman arrived, he was engaged to cook dinners for the brethren of a much superior to find our way and get the gate opened, we kind of last me

striking a long beam of wood that they summon to service. They had three bells, of perhaps two centuries old, but they do not use these, perhaps through the force of immemorial custom. For in past ages they were not allowed to use bells. As Mahommedans do not use bells themselves, but summon to prayer by means of the human voice alone, so they seem to have prohibited the use of bells to others. Debarred the use of bells, the Christian sects had ingeniously contrived to construct and so to strike wooden bars, as to make them give out a sound not unlike a small bell. It was this bar of timber, placed in a sort of shed or belfry about the centre of the east wall, that had emitted the shrill sound which we had heard. We descended to the chapel, into which light came but scantily. It was gaudily decorated on all sides with pictures, statues, candles, lamps, &c. There is too much of tinsel here. A high, large, bare, rocky hall would have satisfied our idea of a chapel for Sinai. This toy is certainly out of place. Instrumental music is almost unknown in the churches of the east, so here it was wholly the human voice that was employed. The chanting saluted us as we entered, but we were only able to catch a few words of the modern Greek in which it was read. We heard something like a the old fruit of last year,—hard dry pomegranhymn to Jehovah,—Father, Son, and Holy ates. Only the cypress had on its dark verdure, Ghost. The chanting was not pleasant. It was not irreverent, yet it was not solemn. of It had a reedy sound, not unlike the drone of a bag-pipe. There were three monks engaged in it, each with service-book in hand and cap on head. One was starding at one side of the chapel at a desk, another at the opposite, also in a desk. The third wandered between the two, crossing and re-crossing the floor every two or three minutes. chanting all the while. Two or three were loitering about the outer aisle. We lingered perhaps half an hour, and then left; -but not with high emotion. This is not worship, -at least it is not the worship of which God has anywhere given us an example. These chanters are not the leaders of praise to any assembly of God's saints. From year to year they utter set sounds in which no one is present to join. It may be song, or it may be individual service, but it is not the worship of the church. It is not even "the voice of one crying in the wilderness," for that voice drew tens of thousands together to servant shewed us to our rooms, which were on hear the news of Messiah's speedy coming ; but a sort of gallery which ran along the north side this voice speaks to none. A passing traveller of the convent. There we had a comfortable hears it, and perhaps adds his "Amen;" but that is all. The poor Arab understands it not : no one tries to teach him Messiah's name. He lives untaught and uncared for, and he dies unpitied, by the brethren of the convent, who are far too busy with their garden, and their almonds, and their pomegranates, and their arrack, and their chants, to have time to shew these Bedaween the difference between Christ and Mahomet, between the Bible and the Koran. It sounds well to speak of the monastic " service of song" as a prelude of the everlasting chant before the throne;" but what is there in this solitary repetition of words and notes, that bears the least

We next went down to the garden. In order must have the servant or porter, that is, the lay-After we had rested a little we went to survey brother who acts as such. He was not at hand,

which no man can number ?" (Rev. 7:9.)

bell ring, or rather the wood sound, for it is by rung through the convent. But he was out of the way. Again, however, we heard a voice shouting " Musa" along the galleries, and that name thus shouted aloud at the foot of Mount Sinai, echoed strangely in our ears, At length "Musa" came, shabby and dirty both in look and garb. He led us down by several flights of wooden steps in a poor state of repair, as indeed most things in the convent seemed to be. Through a low narrow passage, the stone-roof of which more than once struck unexpectedly on our heads, we made our way to the garden. As this was the month of January there was not much to be seen. The fruit-trees were not in leaf; but the almond was covered with its bright pink and white blossom, -which adorned its naked boughs. It is the "watcher" for the spring,lying sleepless on its winter-couch, and then rushing forth in naked haste to salute the sun. Hence Jeremiah is made to use it as an emblem of the haste with which a longsuffering God would at last perform his strange act of judgment upon-

the dark idolatries Of alienated Judah.

The fig-tree, too, was there, but with neither fruit nor leaf. The pomegranate was not in bud; but round its foot we picked up some of rising in the midst of the wide-spreading trees, like a tall minaret above the arching dome. Are these all exotics, - Grecian or Persian exotics, -as some think? And is this garden altogether a thing of monastic art and labor? Perhaps not. Feiran was an oasis of palms and nubks before one stone of its convent was laid; and it does not seem at all unlikely that there was some oasis here of almonds, and figs, and pomegranates in the days of Jethro. with several fig-trees growing wild in Howai within a mile or two of this, which shew that these are not exotics. And whence came the almond-rods of Aaron and the tribal heads, if there were no such trees then in this region Does not the selection of the pomegranate as an ornament of the high priest's robe intimate that it, too, was known in the desert ?

Returning from the garden, I went to the place where the pulley and the windlass were at work fetching up our luggage. Neither Arabs nor monks were in any haste about this, acting, as all in this region seem to do, upon the Mahommedan maxim, that " all speed is from Satan." I asked to be let down, and was proceeding to take hold of the smaller rope which is worked simply by the hands of two men, when I was stopped, and the end of the thicker rope was brought to me, which is worked by a large wooden windlass. Fastening round my body the five or six smaller ropes attached to the end of the large one, I swung myself out at the aperture, and the woo den crane soon lowered me, amid the shouts of our Arabs, who received me in their arms as I came slowly to the ground. I took the way which led circuitously up the mount, but was saluted at the outset by half a dozen of dogs, who seem as plentiful outside as cats are within. Leaving their noise behind me, I walked slowly up the road, which is carefully kept in repair, and which conducts the ascender gradually round the hill to the southern side. I knew that I had not time to reach the top to-day, but I was anxious to get up as far

minutes I came to snow, lying pretty deep and hard, not on the road, but under the wall which in some places lines it. It was the first snow I had seen since I left Europe, and it was evidently the remains of a vast deal more. Still ascending and winding, I came in sight of the southern base of the mountain, with the rocks and hills that rise right opposite. There is a narrow valley (Wady Sebaiyeh), partly sand and partly rock, into which the descent would not have been long or difficult. But I could not spare even half an hour, as the sun was getting low, and I was alone. The wady looked dreary and savage, bare gravel mounds and hills rising beyond it; nor was there any breadth of level ground for the encampment of a multitude. It was quite a contrast to Er-Rahah. After lingering here for a little to survey all above and below me, I returned to the convent, get ting in by the garden-door as at the first.

Having still a little time before sunset, we proceeded to survey the convent. At its angles are crosses, and in one of its central buildings the crescent, perhaps to propitiate the Arabs. We examined the three bells and the wooden bar. We entered several of their smaller chapels, in all of which the incense was still fragrant. The ornaments are poor and childish. We went to the library, but found it shut up. We looked in at the window and saw the books in utter confusion, and evidently in an imperfect state of preservation,-boards torn, leaves loose, and lettering effaced, Another room and a better bookcase were preparing, but as these were not yet fitted up, the books lay huddled together in another apartment. We would fain have got entrance to the interior to examine the volumes even as they lay, but by no persuasion could we induce the monks to give us access. So whatever of ancient lore this confusion might contain, -Greek or Latin fathers,-the gifts or purchases of twelve centuries,-remained unseen by us. The ancient Greek manuscript of the New Testament, belonging to the sixth century, named by Tischendorf the Codex Sinaitieus, was possibly buried among the chaos. That its custodiers knew its value, or have even attempted its collation, is very questionable. Their leisure, which is great, seems to be anything but a learnred years at loost, has failed

As we went round the roof, we found snow on some parts of it, and were struck with the crazy shabby look of its walls and stairs. In an open area below, we saw several bearded monks, whose vocation seemed to be that of playing with the large cropt-eared, cropt-tailed cats that swarm in the convent. and wine ; faural lo merb

About nine I went out and walked upon the convent roof. The starlight over the mountainpeaks was splendid, while the gloom that hung round these enormous precipices and impenetrable ravines, was quite oppressive to the spirit.

This is the scene of which David spoke "He looked upon the earth, and it trembled; He touched the mountains, and they smoked."
—Ps. 104:32.

This is the mountain " that was touched, and that burned with fire." We could imagine the black girdle of the thick darkness with which the mountain was surrounded, and the lightnings giving forth their quick fire through this covering, making its blackness blacker. We could imagine, too, the supernatural blaze, kindled by no earthly hand, that shot up out of the midst the chapel of the convent. We had heard the so he had to be summoned by voice. "Musa," as an hour might allow me. In about twenty of this, like a living column of fire, ascending,

amid the sound of angelie trumpets and super- and inspired by it, you have there a standing angelic thunders, to the very heart of heaven. (To be continued.)

The Book of Joshua

BY REV. JOHN CUMMING, D. D.

THE GREAT MIRACLE.

Having seen the miracle itself, let us notice in the next place that we are not left in the dark as to the place where it occurred, in order that there may be no means of escape from the universal conclusion which the common reader has always arrived at. It took place opposite Jeri-

Jericho was the first city of the Canaanites that was to be overthrown. And we know that that was the very spot, by, shall I call it, a singular coincidence; perhaps that is not the right expression, -where John was found baptizing at, called Bethabara. Now the very name that was given to this place in the days of John conveys the fact of what had taken place; for Bethabara means in the Hebrew tongue "the place or the house of passage," or "the transit." What transit? The transit, the miraculous transit, of the children of Israel. At that very spot John was found baptizing; at Bethabara, opposite to Jericho; the very place where the Israelites crossed, and where the depth of the stream and its size may be measured still. Though, of course, one must admit that geographical, volcanic, and other changes, have taken place since that occurred, in some degree to modify or alter it, we are quite satisfied that it was a miraele; that it was God's immediate presence .-But why are men so anxious to get rid of these things ? The secret is this. Tell them that this earth does not last for aye; tell them that the Royal Exchange, and the Palace, and the Parliament, and all our battlements and bulwarks and all that is the strength, it may be the ornament, of our country, must all pass away like the baseless fabric of a vision; they do not like that; they want all to continue as it is; and they seize the argument that inspiration anticipated, "Where is the promise of his coming? of reference. To have such a compilationfor since the fathers fell asleep, all things continue as they were ;" and therefore, they argue, all things will continue as they are, onward and onward to endless and inexhaustible ages. So in the same manner, when there is a miracle, there is the evidence of a present God. Now the natural heart of man says, "No God. I do not think it is well executed. Our minds are not wish God to be here." And when you prove a miracle, you prove that God has not left the world an orphan world; that he is not only over it and in it, but that he still controls and governs it; and that these interpositions in these earlier days were just the evidences that he was and that he had not forsaken it since it fell; and the evidences, therefore, of a present God. But you say, why are there no miracles now? That I cannot answer : we see no historic testimony to prove that they are. Every attempt to show that miracles have been during the last hundred years at least, has failed. Why they are not I cannot say; but this I do know God is no less present. It is as great a miracle that testimony, not only of the Fathers of the church the seed should grow up into the wheat stalk, but also of the Jewish and Heathen traditions or that an acorn should grow into an oak, as and writings, on the subjects treated of; followthat Jordan's waters should be cleft in twain. the Red Sea divided for the passage of the chil- authors in their various and consecutive centudren of Israel; only the latter is the unusual ries! And how appropriate to devote a chapinterposition of God, the other is his daily inter- ter in the mode adopted to the views of the position and acting. But all natural laws, as Church on "Anti-Christ;" though I think the they are called, are evidences of God's presence; view of regarding Anti-christ, and the man of but we are so accustomed to see the thing go on sin a personage, and still future, is rather more that we cease to think and to infer God is there extensively held among writers on prophecy in until he startles the world by some great inter- England, than Mr. Taylor intimates; but that position that contradicts the ordinary course; view by no means obtains to any considerable and then we are constrained, in spite of the extent. scepticism that would deny it, to say, " This is Then comes " our warrant," (drawn from althe finger of God." And there is a miracle most all the creeds of christendom-and admirthat lasts still as great as any; that is, the change ably executed) for holding the distinctive views of the heart of the natural man into the heart of the "Adventists" prominently before the of a Christian. "Except a man be born again," people at this time. Of course all these evibe made a new creature in Christ Jesus, "he dences are secondary to the word of God. It cannot see the kingdom of heaven." And when is on this we hang our hopes on this alone we gion, live under its influence, act under its pow- have been disputed; and the Voice of the Church er, constrained by it, cheered, and gladdened, proves demonstrably that our understanding or

proof that, not indeed physically and appreciably by the senses, but really and truly, God still interposes, and demonstrates to the anointed eye that he not only is, but acts in our present

#### Original. The Voice of the Church.

I have just concluded the perusal of Mr. D. T. Taylor's work, "The voice of the Church," and would record my pleasure in being privileged to read it. I certainly feel to owe a debt of gratitude to the patient and pains-taking author, for the invaluable services he has rendered, not only to the Advent cause, but to the church at large: for it must not be supposed for a moment, that it is a volume to be confined in its circulation to millenarians; it belongs to Christendom, and should be in the hands of every minister of the Gospel, and in every public and private library where the English language is known. In my humble judgment it is an invaluable compilation of the views of the choicest christian writers of every age on the great truths which have been in modern times so much neglected and perverted, and which are of special importance in the day in which we

Perhaps some may regard me as too enthusiastic on the subject : well be it so; but it is the power of truth which moves me, it is a conscious sense of the correctness, importance, usefulness and excellence of the contents of the volume, which arouses my best and liveliest feelings.

To the Bible student whose time and means are too limited (as is the case with great numbers of sincere enquirers after truth) to examine the multitudinous works of the ancient and modern writers on the topics alluded to in the "Voice of the Church," it must be really acceptable and opportune. Even to those who have read considerably on the subject, and those who, like myself have seen numerous references to, and quotations from the writings here collected together, it must be useful and valuable as a work such a mass of evidence, from such sourcesmust be a great public boon, and should call forth the admiration and gratitude of those for whose benefit and instruction it was undertaken. We have long needed such a work in this country; and for the English reader especially, I easily turned by the presentation of any view or evidence suddenly brought before us, or with which we are not familiarized. Some how our minds seem rather dull and slow in moving from old views or positions-or at least not prepared to "go ahead," like our American brethren .-It is therefore better adapted to the English mind than if it had been more brief. But, indeed, I see not how it could have been much cut down, to have done justice to the writers quoted from, and exhibit them impartially.

I admire the plan of the work throughout .-How useful and advantageous to have so connected and collected an account of the traditionary ed by the testimony of the principal religious

ever you see a man become impressed with reli- build all our theories. But our conclusions

interpretation of the Bible on the subject of | this, in his selections which form the last chan-Christ's advent, the resurrection of the dead, the restitution of all things, and the establishment of the kingdom of God on earth renewed is the only tenable one, and has always been held and maintained by the Lord's people.

The last chapter is a fitting conclusion of such a work, and is truly sweet-shewing what a divine power truth exercises, and how the views therein advocated give a tone and energy to religious feelings and action, peculiarly adapted to the present age. How triumphantly does the author prove the correctness of Mr. H. D. Ward's observations (Hist. and Doct. of Mill. pp. 58, 59.) "The earliest creeds, and all creeds of all denominations in christendom from the apostles to this day, recognize no other millennium, than that of a glorious one on the renovated earth at the coming of the Lord and the resurrection of the dead-whether Greek or Roman, Apostate or Apostate Reformed, Lutheran, Episcopal, Presbyterian, Independent, Congregational, or by whatsoever name any church may be called." Again, "For it must be confessed by intelligent divines that the popular doetrine of the millennium, is a modern one totally unknown to the primitive and martyr church, so modern that it has never had a place in the formula of the faith in any church-Catholic, Greek, Roman, or Protestant-but all their creeds involve the contrary." "Consider further," says Mr. Ward, that neither St. Peter nor St. Paul, nor St. Clement, nor St. Justin. nor St. Cyril, nor any other saint, or father, or eminent man in the primitive church received or admitted the doctrine of the millennium for one moment, except it was in the coming of the Lord Jesus with the resurrection of the dead : that neither the Greek, Latin, nor Lutheran nor any of the Reformed churches, does now, or ever at any time, has acknowledged the doctrine of a millennium in this world, by creeds, confessions or approved standards of faith; and further, that never a man (whose writings have been enough esteemed to be preserved in the world) came forth to preach the doctrine of " peace and safety" to the world, and a spiritual millennium to the race of the first Adam, without any resurrection, until Daniel Whitby D. D. who died A. D. 1726.

The experience of Charlotte Elizabeth (given on p. 375 Voice of the Church) as to the hostility of feeling to the views set forth, has doubtless been participated in by many, both among the advocates and opposers of our hope. 1 pray that the latter may follow her example of receiving the truth for its own sake.

It would be well for us all to remember the "solemn warning," extracted from the London Quarterly "Journal of Prophecy." Let us not forget the drowsy and perilous times in which we live. As a writer in that Journal says:

"We are dreaming when we should be working; we are pleasing and indulging the flesh when we should be serving the Lord. We are indolent and yielding when we should be energetic and indomitable. We are shrinking and fastidious when we should be resolute and hardy .-We sit idly in our tents, with weapons sheathed and banners folded, when we should be in the thickest of the fight, for the world's last con flict is begun, and the armies are mustering for he pattle of the great day of God Almighty. (p. 392.) What a faithful picture—few there are who cannot see their own features in it! "The long pent up winds are beginning to break loose; and the sudden bursts of tempests that have swept over Europe these few years past are precursors of the world's last desolating storm. At present there is a lull, but it will be brief; and behind that lull there is the more terrible tempest; and behind that tempest there is the Judge of the quick and the dead; and behind the Judge are the everlasting burnings!"

It is matter for rejoicing that among nearly all millenarian writers, true evangelic doctrines are proclaimed; the church is called upon to arouse itself and put on the armour of God, and the garments of light; and the sinner earnestly invited to "flee from the wrath to come," with an energy and sincerity that cannot fail of effect. Our author gives some beautiful specimens of

ter of his interesting work.

I would say to all : read Mr. Taylor's "Voice of the Church." C. A. THORP. Leeds, England, May, 1857.

### Korah and his Rebellion.

" And have perished in the gainsaying of Ko. rab."-Jude 11.

Korah was a Levite, descended like Aaron from the family of Kohath (Exod. 11, 12.)\_ Discontented with his own subordinate position in the ministry of the Ancient church, he proclaimed himself the advocate of the right of the people, and set about overthrowing what he pronounced the usurped authority of the priests of the Lord. His undertaking was to some extent popular, as such movements have ever been. The plausible argument which in all ages has proved so seductive-" Ye take too much upon you seeing all the congregation are holy, every one of them, and the Lord is among them," ( Num. 16, 3.) was ready to his hand, and he wielded it to the destruction of many souls .-He had the advantage of being himself a Levite appointed to minister in holy things; for there is always a peculiar fascination in the opposition to authority of those who themselves show some of its responsibility. Men forget that those in a lower or co-ordinate station are subject to the authority of their superiors, or the restraints of their associates. There is a show of disinterestedness in their opposition, an apparent sacrificing of self for the good of others which excites sympathy, while the hidden but real motive is to free themselves from restraints, to pull down what is above them, and by giving license to the self-will of others, to obtain it also for themselves. Thus the more honest and generous, through a mistaken sympathy, are made the tools of the more crafty and selfish, and are incited by those who should have councilled them to a better course, to despise dominion, and revile authority. This example has a peculiar force and pertinency in regard to those, if there were any such in the days of St. Jude, who sought to thrust themselves without authority into the sacred offices of the Church; or who, like Diotrephes, " loving to have the pre-eminence," (3 Jno. 5. 9,) caused trouble and division among the fold of Christ. w as How and with a life

Korah's followers were by no means taken from the lowest of people. Dathan and Abiram, his chief associates, "were famous in the congregation," (Num. 26:9). Two hundred and fifty others persuaded of the righteousness of their cause by Korah's sophistry, united with them and hesitated not to bring the matter to an issue by assuming the priestly office, offering incense before the Lord. Their rashness met its reward and the fire of the Lord consumed them in the midst of their sin. Their leaders were punished by a still more terrible death. The earth opened her mouth and swallowed them up alive, (Num. 24:31, 35; 26:11.) Nevertheless as the children of Korah were not destroyed, so the heirs of his gainsaying spirit have never perished from the earth. They had crept into the Church unawares even in the days of St. Jude. They have lurked under its shelter ever since, and it behoves us to take heed, lest we fall into their condemnation now. The Almighty may not in these days by the earthquake and by fire take vengeance upon his adversaries, yet their final punishment is nevertheless certain; so that the Apostle hesitated not to say, in the true spirit of prophecy-" They have perished in the gainsaying of Korah." As "he that believeth not is condemned already," (Ino. 3.18) so their souls already burdened with the woe demonstrated by the voice of inspiration are hurrying on to the tribunal of Him who hath said to his commissioned ambassadors-"He that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me."

### Modern Christianity.

Much of the religion of the present age is a sickly religion. It does not possess that indomitable vigor and perseverance which marked the religion of primitive times. It is a superficial religion-a mere accommodation, a name, a form, lacking the life and power possessed by the early followers of Christ, and which enabled them to defy opposition, smile at persecution, and rejoice in martyrdom. The Christianity of the New Testament, (which was the Christianity of the early Church,) possessed a quickening power, a creative energy. he who possessed it lived. It created men anew, they were " new creatures," and under the influence of a "love" that " constrained" them, no difficulties were too much, no dangers too great, no sacrifice too costly to prevent them from urging the claims of Christ on others, and carrying an aggressive Christian warfare into the very midst of the enemy's camp. Neither was this the religion of primitive times alone. The same was richly enjoyed by the Protestant Reformers. No other power could have broken the yoke of the oppressor, and given these men of God a might which made even their stoutest enemies quail, and redeemed nations from a superstition more debasing, and more fatal, if possible, than Judaism itself. The same is true of the old Puritans-men who endured the greatest hardships, and hazarded their lives rather than deny Christ.

Even later days have had their "confessors' and " reformers." And we would be sorry to believe that there are not many now who " count all things but loss for the excellency of the knowledge of Christ Jesus their Lord," who glory in his cross, and who are consecrating their all to the cause and service of their Redeemer. But we remark, this is not the character of the religion generally of the present day. Modern Christianity seems to be like many other improvements of the age. It possesses much less material than formerly-it is not designed for hard work, or rough usage. It is only intended for the church or meeting-house, and oceasionally beside. It is quite too frail a thing for the work-shop or store; it may do for the Sabbath, but to carry it forth into the operations of the other six days would only be to show its impotency, and, therefore, but few pretend to any every-day religion-a religion suited to all times and all circumstances.

The truth is, modern Christianity lacks the vital power of true godliness-the " fountains of the great deep are not broken bp," the corruptions of the human heart have not been discovered, an abhorrence of sin has not been begotten, and deep self-abasement before God has not been felt. Few have been led to cry out in the language of the poet :--

"O how I hate those lusts of mine That crucified my God, Those sins that pierc'd and nail'd his flesh Fast to the fatal wood!"

And to determine,

"Yes, my Redeemer they shall die, My heart has so decreed; Nor will I spare the guilty things That make my Saviour bleed."

A religion of compromise has been substituted for the religion of the Bible, and a Christianity suited to the customs and fashions of the world, supply the place of that practical faith of other times. The consequence is, that Christian profession is not only stripped of its self-denial, but also of its power and glory, and it often requires more than ordinary discernment to discover the difference between these who profess to love God, and those who do not.

Another evil in the religion of the present age is, it is satisfied with a mere profession. It seeks no more—it longs for nothing higher. It feels no daily struggling with inbred corruptions, no fighting with inward foes; it groans not for deliverance-nor wrestles with a power that prevails with God. It is only designed for the world-and it would fain remain here forever.

But even this is not the worst-it is a religion that has no power to benefit the world. It does not save its possessors, and how can it save others? Its pulse is feeble, and its arm faint. If it speaks, it is with a trembling voice-if it moves, it is with palsied limbs. Let no one mis-

ing of the Holy Spirit. It is a dead Christian-ity, and it must be resuscitated. It is a religion for this poison, in all its forms, and less than

ing of the Holy Spirit. It is a Christianity with- and bless our race? out a cross, and it cannot win a crown. It is a religion of resignation, not of rejoicing! It nual production of tobacco has been estimated knows nothing about "joy unspeakable, and full by an English writer at 4,000 000,000 pounds! of glory." And until " the baptism of the Holy This is smoked, chewed, and snuffed. Suppose Spirit" is believed in, sought after, and received, it must remain faint and sickly, more fit for the nursery, than open warfare with the foes of our divine 1mmanuel .- Intel. of N. B.

### Amount and Cost of Tobacco!

It is well for the common peace that the enormous tax paid for this article is self-imposed. If its victims were compelled to use it, and pay for it, the world would be filled with rebellion

Many a young man in fashionable life pays more for this than for his board-bill. Many a mechanic will die, and leave his family without of a Life Assurance of Two Thousand Dellars.

for cigars. Continuing this forty years, with interest, amounts to \$3,373.22. Or, you pay twelve cents a day, -this amounts to \$6,746.

Says Professor Fowler: "A young man from-wished to purchase books on Physiology and Health, but said that he was not really able. I asked him about his habits-if ing each \$300 per annum for expenses! he chewed No. Do you smoke? Yes. How much? He said that formerly he smoked fourteen cigars a day, at about two cents for each, had reduced his allowance to seven. I told him this cost him forty dollars per year, which he expended not only uselessly, but in those things hat tended to shorten life as well as to destroy his usefulness while he lived."

Says Dr. Alcott: "I have known many a ooor family that consumed, in smoking and thewing, at least twenty-five cents a week. This in forty years, would amount to \$520; or, if placed at compound interest, from year to year, to more than \$2,100."

An editor of a public Journal observes: When we consider the universality of the use of tobacco, and the fact that some men spend \$10, \$60, or \$100 yearly for cigars,-if this town uses twenty per cent. less than the average. \$9,000 is devoted to the weed yearly; about twice what we raise by tax for Schools; about enough to build the High School house, about which we tobacco-chewers have quarrelled so much; enough to buy a twenty-five cent delaine dress for each adult female in town, a pair of boots for each lad, and a five-dollar bonnet for each lass in town; to pay the salary of all our ministers, and cover all our contributions for benevolent purposes."

The city of New York, according to the authority of McGregor, consumes \$10,000 a day on cigars, and but about \$8,500 on bread.

NATIONAL COST.

Cost of Cigars. It is estimated that there are 1,400 cigar manufactories in this country, employing 7,000 hands. Assuming that each manipulator makes 2,500 cigars in a week, which is Col. Finnis received numerous other shots and is 17,500,000; and, in a year of forty-eight weeks, the number amounts to 840,000,000. At ed and mutilated to the number of about twenty at Lahore the Sepoy regiments have been disseven dollars per thousand, the valuation of this or thirty, the station was set on fire, and the inquantity is \$5,040,000, and adding fifty per cent. profit of Jobber and retailer, the total is \$7,560, 000. Adding the sum paid for imported eigars, \$6,184,364 (which is much below the mark) and the whole is \$13,744,364. Putting the smokers at five millions, and giving each consumer but 225 cigars a year, it is safe to say that the annual expenditure in this country for this luxury is thirty millions of dollars! Add to this the amount spent for chewing and smoking tobacco, and snuff, five millions, and we see that take us. We include not all-but we mean a there is an enormous expense in this line. This large portion of the religion of the nineteenth sum total would support more than one hundred of the American Board of Commissioners for It needs the baptism of power-the out-pour- Foreign Missions. Says Dr. Coles, the Ameri-

constraining love of Christ, and the inward seal- this rate, how soon will the Millennium come

The amount on the globe. The present anit all made into cigars, one hundred to the pound, it would produce 400,000,000,000. Four hunderd billions of eigars!

Allowing this tobacco, unmanufactured, to cost, on the average, ten cents a pound, and we have \$400,000,000 expended every year, in producing a noxious deleterious weed. At least one and a half times as much more is required, to manufacture it into a marketable form, and dispose of it to the consumer. If this be so, then the human family expend, every year, one thousand millions of dollars in the gratification of an acquired habit, or one dollar for every man, woman, and child, upon the earth !

This sum would build two railroads around cent, who pays more for this than the cost the earth, at a cost of twenty thousand dollars per mile, or sixteen railroads from the Atlantic Reader, you pay, for example, six cents a day to the Pacific! It would build one hundred thousand churches, costing \$10,000 each; or half a million of school-houses, costing \$2,000 each; or one million of dwellings, costing \$1, 000 each! It would employ one million of preachers, and one million teachers, giving each a salary of \$500! It would support three and one third millions of young men at college, giv-

Friendly reader, consider the above basis of this calculation in some measure imaginarycall it conjecture, extravagance, just what you which made over eighty dollars per year, but please! Cut these figures down one half-cut that his health was so much deranged that he them down to suit your own notions. Even then, if you are a Christian or Patriot, a Friend of God or Man, you will not trifle with this stupendous iniquity; but in some manly way do your part to arrest its destructive power around you. Anti-Tobacco Tract Depository, Fitchburg.

#### The East Indian Revolt.

The following clear and connected account of the revolt in the Presidency of Bengal is from the London correspondence of the New York Commercial:

"It appears that the mutiny broke out at Meerut, in Bengal, on the evening of Sunday the 10th of May.

Meerut is a large station for troops, about 40 miles north-east of Delhi, the ancient capital of Hindostan, and residence of the Moguls, and about 900 miles from Calcutta. On the previous day 85 native cavalry troopers had been degraded and condemned to imprisonment for suddenly refusing to use the cartridges supplied to them although they were of the same description as had been in use for months, on the plea, which had previously been a pretext for discontent in other regiments, that animal fat had been employed in their manufacture. Nothing, however, occurred until the following day, when Colonel Finnis, the officer in command, a popular soldier, and last surviving brother of Alderman Finnis, the present Lord Mayor of London, was shot in the back while addressing some of the men. This was a signal for a general rising .as few as he can live by, the total per week, died on the spot. All the Europeans within even at that city great watchfulness is requisite. reach—officers, women and children, were kill- In the Punjaub also vigilance is exercised, a surgents gave themselves up to a frantic saturn-

> indisposed to join, and did so only from force. The native servants also mostly behaved very well, and assisted those Europeans who were foroutbreak to escape to that part of the station where the British portion of the army were stationed. Here the force consisted of several regiments of infantry, cavalry and artillery, and was quite sufficient to have crushed the mutiny in the bud, if the alarm could have reached them instantly. Some time, however, elapsed before they could be brought to the spot, and night

without self-denial, and hence without the all one million for the Gospel in foreign lands. At country, and only a few of them were overtaken and killed. The total number engaged in the insurrection seems to have been about three or four thousand, and of these the greater part succeeded in retreating to Delhi.

At Delhi there were about an equal number of native troops, and no Europeans except officers. The majority of these welcomed the arrival of the insurgents, and at once compelled the minority to take the same course. Many of the European residents took to flight, and succeeded in escaping and all the others were butchered in the same way as at Meerut. Occasionally however, some of the native troops protected their officers, and enabled them to escape, and one regiment made this stipulation on joining the outbreak.

The city being entirely at the mercy of the natives, their first act was to proclaim a king in the person of one of the descendants of the old Moguls. They likewise plundered the Delhi Bank, a joint stock establishment, the manager of which, Mr. Beresford, is reported to have succeeded in escaping. The public Treasury, was also in their hands, and they are said altogether, to have become possessed of a sum equal to \$750,000. They attacked the magazines which were defended by a few Europeans, and succeeded in gaining an entrance, but the British officer in command then fired a train and blew it up, causing, it is alleged, a loss of 1000 men to the insurgents. This officer is reported to have made good his retreat for the moment, but his ultimate fate is not ascertained, and it is supposed he has been slain.

The question now was would the revolt become general, or would the surrounding native princes and the population of the country at large act against the movement? In the first case, looking at the small number of British troops in the Presidency, a temporary overthrow of all authority might be apprehended.

In the second the doom of the wretched revolters and murderers was inevitably sealed. The latter seems to be the certain result. The various native princes eagerly offered their contingents, and the landed proprietors are said likewise to have shown every sign of faithfulness. Meanwhile no fresh outbreak was reported either from Agra, the most important military station in the district, or any other point. Detachments of available troops, native and European would therefore be rapidly drawn from a variety of localities to be forthwith concentrated around Delhi, whence escape would be rendered impossible, and where a terrible penalty would necessarily be enforced. On the 26th of May the troops, it was calculated, would be before the city, with General Anson, the commander-in-chief, at their head, and neither parley nor quarter was likely to be given-the indiscriminate murder and mutilation of women and children, having placed the offenders out of

the reach of mercy.

Of course at all the principal towns and cities of the Presidency, no matter at what distance from the immediate scene of bloodshed, the greatest precautions were felt necessary, the dangers threatened to be altogether secret and inexplicable. It was in the neighborhood of Calcutta a few months back that the first symptoms of mutiny showed themselves, and hence armed."

The latest accouts, it will be recollected, stated that government had received intelligence Some of the regiments, however, were wholly that the revolt had been entirely suppressed, which however is doubtful. The importance attached by government to this revolt may be estimated from the fact that besides the assistance tunate enough to be at a distance from the first in troops which has been sent from the Presidencies, the returning troops from Persia have all been sent round to Calcutta direct, and some of the men now on their way from England to China will be stopped at Ceylon and sent to the same destination. In addition there are 10,000 men just about to embark from England to India and to these would be added 4000 in consequence of a requisition resolved upon by the Directors having then set in, the mutineers had abundant of the East India Company. Large serew steam-

via the Cape. All the Indian officers would go out by the overland route immediately.



### The Advent Herald.

BOSTON, AUGUST 1, 1857.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### III. PARABOLIC PRECEPTS.

3. THE TOWER BUILDERS.

"Which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him. Saying, This man began to build, and was not able to finish."-Luke 14: 28-30.

As our Lord journeyed towards Jerusalem there flocked around hill, great multitudes who knew little of the duties, trials and sacrifices that must be encountered by Christ's disciples. He therefore turned and said unto them (vs. 26, 27,) " If any man come to me, and hate not his father, and mother, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

To be a disciple of Christ, everything must be subservient to his will, and done with a view to his honor and glory. The injunctions, entreaties, persuasions or remonstrances of the dearest friends must be disregarded and opposed, and the pleasure of their society renounced when duty to God requires it, even though in so doing we be regarded as hating them; and every sacrifice that duty requires must be carefully submitted to.

This being the cost of discipleship, it was better for those who followed, to know it and to leave Christ then, and better for his cause, than to have them forsake him after becoming identified as his disciples. And to exemplify this, he spake this parable. As prudence would distate that a man should not begin to build, or go to war, till be had estimated his ability to accomplish what he should attempt, so Christ would have none profess discipleship, till they are willing to comply with its requisitions. To the same import is the parable of

4. THE WARRIOR KING.

Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thou-sand? Or else, while the other is a great way off, he sendeth an ambassage, and desireth conditions of peace."—Luke 14: 31, 32.

The doctrine of this parable is the same as that of the tower builder, viz. the importance of rightly estimating the cost of any proposed undertaking. The cost of being a disciple of Christ, is the loss of all other pleasures. And here he adds, (v. 32.) "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

### NOTES AND QUERIES.

ON THE TEMPTATION OF JESUS.

Some have queried in relation to the nature of our Saviour's temptation in the wilderness. It is our suffering natures. But He differed from us, thought that what is called his temptation, was nothing more than simply the effort of the tempter; and had no respect to the effect produced by that effort :- that Christ was unmoved by it, not feeling any inclination to comply with the temptation.

If our Lord was not to be moved by Satan's effort to tempt, why was Jesus driven by the spirit into the wilderness, there to fast " forty days and forty nights," and then was not sick (!) but was "an hungered," when Satan tempted him "to command that these stones be made bread!"

Christ " was in 'all points tempted like as we are, yet without sin." Heb. 4:15. What! in all points tempted like as we are,-yet feel no effect produced by that effort! Again we ask, If Christ was not tempted "like as we are," and that " in all points," how harmonize the declaration of the very learned and inspired Apostle,

tempted." Heb. 2:18. Abstractly, against Divinity alone, it may be true that he was not moved by it; but in reference to our Lord, it must be that he "suffered being tempted;" which implies, in the connection, that the suffering came from the temptation, or the statement would be without force, when the expressions are coupled together in the T. M. PREBLE. same connection.

East Weare, N. H. July 20th, 1857.

Ans.-The importance of using language with precision and accuracy, particularly in the discussion of theological matters, is more and more apparent as we progress in the investigation of truth Taking it for granted that our brother has written precisely what he wished to express, he has advanced two sentiments in the above, that are to our mind, of startling import. We understand him, 1st. to claim that our ever blessed and sinless Savior, when tempted by Satan, felt an "inclination to comply with the temptation !" 2nd, as our brother claims with us that Christ was without sin in that temptation, he denies that an "inclination to comply with temptation" is

We know that our brother is solicitous to know the truth, and would start back aghast at any declaration in conflict with what he believed to be the teaching of inspiration; and it is with such minds that there is hope in the presentation of truth, and pleasure in attempting to convince

That to tempt another, primarily considered, has respect simply to the effort of the tempter, irrespective of any result produced by that effort, is a position that cannot be successfully controverted. It is putting one's virtue to the test.

We are talking, of course, about the Greek word which is rendered in our version by the English word tempted. In one use of the term, to be tempted is to be entirely or in part overcome by the temptation, and when used in this sense, the result and effort are both blended in its significance .-But as used in Matt. 4:1 and elsewhere, it is defined in the Greek lexicons, as " to make trial of, to try." It is spoken first of actions, as "to attempt, to essay;" and then of persons, as "to tempt, i. e., to prove, to put to the test." It is used " in a good sense, in order to ascertain the character, views, or feelings of any one ;" and "in a bad sense, when with ill intent, it is a solicitation to sin, or an effort to pervert one's virtue." " From the Hebrew usage, God is said to try, to prove men by adversity, to try their faith and confidence in Him." And, "vice versa, men are said to prove or tempt God by doubting, or distrusting His power and aid." A temptation may be " a state of trial into which God brings his people through adversity or affliction, in order to excite and prove their faith and confidence in Him. And hence adversity, affliction and serrow are called

Thus Abraham was tempted, that is he was tried to see whether or no he would believe and obey God, when God required the sacrifice of Isaac; but his perfect endurance of the trial made it none the less a trial of his faith.

Such is the use of the word in a good sense; but God as the agent ; for God cannot tempt any man in the sense of inciting him to sin. Nor in the sense of being incited to sin can God be tempted; and yet God rebukes his people for tempting

These preliminary observations prepare the way for a consideration of the nature of our Saviour's emptations. He was tempted both in the good, and in the bad sense of that term-in the former, in that, possessing our nature, he was subjected to all the wants and necessities which we suffer. He endured hunger and thirst, heat and cold, felt the als, not in his integrity, not in any inward strugwhen he had no certain dwelling-place,—and suffered all the vicissitudes to which he has subjected in that he endured all those trials with perfect impunity and came off victorious over all the temptations that he suffered-sinning not in act or

term, in that He was subjected to the efforts of that he might have an experimental sympathy Satan to induce Him to sin.

The race had been tried in Adam, and had fallen. It was necessary to show in the second Ad- thought that their Saviour had endured the same. am an entire unsusceptibility to sin. He, as our Exemplar and perfect Pattern, was to show himself entirely unmoved by all the wiles of the archsuffered hunger in the wilderness forty days, so entire defeat be the more marked.

We now come to the question, Was the blessed

being tempted, he is able to succor them that are | God, wilt Thou forgive the words which our pen | has here written, and enable us to vindicate Thy spotless innocence!

"As a man thinketh in his heart, so is he."-The outward act is only the reflection of the inward thought. The extent of the sin is measured by the strength of the desire, and not by opportunity or courage to carry it into effect.

A lustful look is actual adultery in God's sight. The least forbidden wish is rebellion against God. "The thought of foolishness," says the Psalmist"is sin" and " the thought of thine heart" if evil needs forgiveness. He that regardeth iniquity with complacency, is unjust be fore high heaven.

The apostacy of Eve commenced when she first lent a willing ear to the suggestions of Satan; it progressed as she coveted the forbidden fruit, when it became pleasant to her eyes, as a tree that was to be desired to make one wise, and it was consummated, by her plucking and eating-which made Satan's victory complete. Had it stopped short of the last, his victory would have been only partial. But the first incipient step being taken, God left her to walk the full length of the forbidden course,-it not being compatible with perfect innocence to disobey God's requirements in the least. In hesitating she fell.

Satan, thus victorious over our first parents, approached under circumstances the most advantageous to himself, our Saviour in the wilderness .-Did he have there a partial victory? The apostle has given a denial to such a supposition : He "knew no sin; that we might be made the righteousness of God in him," 2 Cor. 5:21; He "was in all points tempted like as we are, yet without sin, " Heb. 4. 15:" He "did no sin neither was guile found in His mouth." 1 Pet. 2:22. Now as the thought of foolishness is sin, and as Christ was to be our perfect example, it follows that these declarations exonerate Him from the least, the most remote, inclination to be enticed.

The inspired record of His encounter with Satan is to the same import. He does not parley with Diabolus, as Eve did. He does not hesitate nor indicate in the least any covetous desire for what Satan offers. Had He wished to relieve his hunger by turning stones to bread, Satan's suggestion was not necessary for that purpose. He was as sure of angelic succor without, as with Satan's quotation of the promise; and he knew that all the glery of the world was his before, as well as he did after it was offered by the Devil, who had not a foot of land to call his own ; for he had made it, and had left the Father's glory on a mission to earth to redeem it. And so, when Satan suggests that he transform stones into bread, his ready reply is that not by bread alone does man live, but by every word that proceedeth out of God's mouth. When Satan would induce needlessly to assume a position to elicit angelic succor he at once responds, Thou shalt not tempt the Lord thy God; and when the thus far baffled fiend would induce in him a desire for the dimmed glory of this present fallen and apostate world, his instant answer is, " Get thee hence Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou erve." And the defeated foe did get himself thence; he left the invincible Savior unscathed by when used in a bad sense ; it cannot be applied to his fiendish attempts upon Christ's integrity and virtue. And thus by the philology of the word, by the declaration of the scriptures of truth, and by the inspired record of the transaction, are we obliged to acquit the Saviour of all inclination to acede to Satan's incitements,-and this acquits him

But how did Christ suffer, being tempted, unless the suffering came from an inclination to comply with the temptation?

The answer is easy and obvious. Christ suffered, being tempted; but he suffered not in his morneed of raiment and shelter as well as we, -even gle to overcome an inclination to the wrong, but he suffered in his encounter with Satan, in proportion to the disgust he must feel at being subject to such vile assaults and fiendish propositions. The detestable suggestions of the enemy were most ab-borrent and therefore most distressing to his pure and holy nature, as was shown by his instantly repelling the foul fiend; and thus his holiness en-He was also tempted in the bad sense of that hanced his suffering. But he suffered willingly with his people under their temptations, and be able to succor them-they being aided by the

Had Satan, in this contest, gained the least advantage, the whole scheme of salvation would have been frustrated. Had there been on Christ's part enemy. To make this trial the more perfect, he the least inclination to comply, it would have been so far a victory over him; and where would there that Satan might have every advantage, and his have been a sinless Saviour, holy, harmless, undefiled, and separate from sinners, whom we could have trusted as Our Righteousness ! Therefore to laration of the very learned and inspired Apostle, Saviour for the least instant, inclined to comply impute to him such an inclination, is worse than where he says "For in that he himself hath suffered with the temptation! O Thou sinless Lamb of to have found his body taken away from the tomb

and ignorant of where they had laid him. He who, through the Psalmist, has said (119:128) "I hate every false way" cannot certainly be supposed to have the most remotely desired any of the false ways which Satan suggested for his adon-

We are unable to reconcile this sentiment with the spotless innocence of Christ. And on him as ever faultless, can we alone rely as having come off victorious over sin, Satan, death, hades and the

#### Letter from a Friend,

The following extract from a private letter, lately received from a gentleman of careful observation and extensive reading, bears a very unexpected testimony to the general correctness of our views on prophecy. We have had occasional interviews with him during the last fifteen years, with a previous intimate acquaintance; but we were not aware that the courtesy and respect, with which he had at various times listened or responded to the presentation of our views, was due to anything more than to his uniform character and bearing. The letter not being designed for publication, we withhold the name of the writer, but publish the extract as evidence that our views are entertained by many a studious and thoughtful mind, outside of the circle of those known as Advent believers, that much bread that has been cast at random on the waters will be found after many days. We also give it to call renewed attention to the Time of the End, which is referred to in the communication-the circulation of which we regard as the best adapted, of any book extant, to give light on, and to aid in the extension of our general views.

"The Time of the End is the most interesting theological work I have read for many years. Its subject certainly, if one at all believes the doctrines it is intended to elucidate, is of tremendous importance, and I have been astonished to hear not only the rank and file of professors but also persons enjoying high repute for piety, allude with spite and sarcasm to the idea that the day might not be far forward, and manifest the utmost aversion against having their attention directed to such a possibility. I have long ago read the book the second time, and I think I shall soon leisurely commence it again. The arrangement, I think, cannot be improved-in selection as in everything else, order is first law, and I did not see any reason to dissent from the opinions of its editor, as given in various parts of the volume. Its views of chronology 1 consider more likely to be correct than the tables of former chronologers for the simple reason that other things being equal the latest investigator has obvious advantages over his predecessors. As to the body of the work you will perhaps deem it gross flattery when I express my admiration that such an amount has been crowded into a duodecimo volume of 400 pages.

"When I was young it used to be the opinion of pious persons that the millennium would arrive and all would be changed in the twinkling of an eye-only the righteous remaining. I believe there was no idea of a geologic change. It is among my earliest recollections that 1260 years reckoned with 606 were believed to comprise the entire term of probation. If I am correct, the doctrine of a gradual millennium as expressed within my knowledge is with some exceptions very modern indeed. The present attitude of what is called the Christian world on this subject is at least as well known to you as to myself. I well recollect when Mr. Cogswell's Question book was published that his opinion as to time (1866) coincided with his views and the hopes of his brethren, but I suppose if the book had not come out until recently, his ' time ' for the commencement of even a progressive millennium must either have been omitted or set indefinitely very far forward; otherwise the publication and its author would have been deemed unsound and tinctured with second Advent fanaticism.

" Except as a small matter of hearsay the subject in its present aspect was first presented to my mind June, 1842, in a conversation with yourself at Hartford. Since then although I have never believed in the days or even the years so confidently indicated as those of the consummation, I have at all times and on all occasions deported towards the second Advent doctrine and its advocates with the same deterence that you receiv'd from me at that interview, and have read or examined with attention as opportunity might permit every second advent article that has fallen in my way. . . . . . .

"If you wish to know my views I would state that they are not perhaps very well developed nor very intelligible even to myself. It appears to me certain however that the Scriptures abundantly predict an entire moral and physical change in the constitution of this globe, that it will come very suddenly, and very unexpected except to a watchful few; that the time of the end is in sever-leighty feet, and some of the fragments of the broal places of Scripture revealed in a variety of ken property were found nearly a mile away. modes, and its approximating symptoms clearly indicated; and that all the prophetic periods and numbers construed in the most careful, candid, rational manner according to the light we have on the subject apparently terminate within the next sixty years. I think the nigher we approach the time, the better will the Scriptures on the subject be understood and that probably there will be but few and unimportant variations of opinion concerning them among those who watch. The first ple became frightened, and in several instances paragraph on page 13 Time of the End, and indeed took refuge in the fields. The passage of the torthe entire section commencing on that page, and the summing up on page 12 perfectly express my mind. The first page of the preface and the first 24 pages of the book, appear to me as particularly replete with sound ideas. If-except some trifling errors, and differences of opinion relative to chronological periods and the comparative importance of several historical events making in the result a variation of but a few years-the expositions of prophecy by your people are incorrect, what exposition is more scriptural, rational, and harmonious with analogies of history and the Divine government over the earth as hitherto displayed. A gradually arriving millennium is in my belief perfeetly inconsistent with all recorded modes of God's dealings with the nations. It appears to me there is a considerable amount of prophecy to be fulfilled. The great hail storm in the Revelations whether figurative of natural phenomenon or otherwise, 1 cannot assign to any past event in christendom. The Babylon whose destruction was to be terrible seems really to be a commercial mart, which Rome is not, yet can only be Rome itself. If by Babylon the papal supremacy alone is meant certainly the event is in the future. I have fancied that on the eve of the triumph of her sacerdotal powers, the city of Rome may be smothered and destroyed by an eruption and combustion of the sulphur in her own soil and the volcanic influences not far distant on the surface of the earth, and posibly not but a little distance below it. Geological and astronomical facts and analogies I think indicate that this earth is but a temporary affair, and though as a whole its elements have been in equilibrium since the deluge, very possibly ere many years when its morale is ripe as was that of the cities of the plain, there will be an explosion and an unimaginable scene of physical violence and chaos. Such are the nature and constitution of things on this globe that it is no place where perfect and happy beings can reside. It is adapted only to the race of mankind as they are, it was cursed for Adam's sin and was not renovated at the deluge. But all this I suppose common place to you, and

I will close though not for want of a great deal

more to say upon the subject."

[Truth is never common place, but it will bear frequent repetition. And therefore we should be happy to have communicated for our columns, over his own name, or otherwise as he chooses, his unexpressed thoughts to which he here refers.]

TORNADO IN MIDDLESEX COUNTY, MASS .- A torna do, similar in character to that which visited Medford a few years since, ravaged a portion of the towns of Tewksbury and Wilmington on Friday afternoon. Much damage was done by tearing up trees, demolishing buildings and fences, and prostrating fields of grain. It occurred at a quarter past five o'clock. When first observed, the torna-do was whirling along over Round Pond, in Tewksbury, and gathered strength as it went through the valley, roaring like a train of cars in motion. The orchards of Mr. Jacques and Kittredge, Oliver Carter and Mr. Livingston, were either entirely torn up or seriously injured. Near the house of Caleb Livingston, about an acre of pines were completely levelled to the earth, entirely torn to pieces. The fences and corn fields of Mr. Samuel Thompson were then demolished. In passing the house of Mr. John Clark, a tree near the house was torn up, the L of the house, a portion of the roof of the main house, and the barn were carried away.

Crossing the Shawsheen river, the tornado pass-

ed between the house and barn of Mr. Benjamin Burt, and tore down the shed and unroofed a portion of the barn. An ox-wagon, nearly new, was torn to pieces. One wheel was found with every spoke taken out of it as clean as though done by a workman. Considerable hay that was piled up, ready for getting into the barn, was swept off.

A fisherman from Lynn, with his horse and wag on, got under a tree for shelter, near the farm of Mr. Morey, when the wind raised both horse and wagon, breaking the latter, and throwing the horse into a ditch. The fisherman was thrown across the road, and the tree, beneath which he had stood, was thrown upon him, injuring him severely One large tree was borne into the air a distance of

The tornado is said to have ended its career by cutting a path through some woods in Wilming-

The Lowell News, from which we obtain most of these particulars, says that when it first started, the tornado was some six or eight rods in width, but gradually extended to some twenty rods. It was accompanied by a frightful roaring and was heard in all the surrounding neighborhood. Peonado was plainly viewed from the State Almshouse. It is very fortunate that no lives were lost.

LYNCHING IN IOWA. A lynching affair at Montezuma, Powesheick county, Iowa, is described as follows by a letter written on the 15th inst.

" Early last fall a murder was committed in the vicinity of the town of Montezuma. A young man and his sister, who were traveling, were murdered in cold blood for the sake of gain. Two persons of no enviable notoriety were suspected, and after some delay the older one-Thomas by name -was arrested. The evidence, which was mainly circumstantial, being strong against him at the preliminary examination before the magistrate, he was bound over to appear at the next term of the District Court to answer the charge. Threats of a vindictive character were made at the time, and it was dificult to restrain him from being wrested from the hands of the officers and summary punishment inflicted on him. The prisoner was remanded to jail to await his trial at the present

Yesterday, July 14, was the day set apart for his trial, and at that time he, by his counsel, applied for a change of venue. In the mean time the mob hearing of this, collected together at the door of the court house (numbering some two hundred strong.) and as soon as the prisoner's application was granted, made a rush to the door, overpowered the Sheriff and the few who were willing to assist him in maintaining order, seized the prisoner, and carried him off in triumph a short distance from the town to the nearest limb, tied the rope to his neck, and proceeded to the infliction of the punishment. Three times was he let down and drawn up again, he all the time persisting in his innoence. But his life's blood was the only sacrifice which would atone for the horrible crime.

He hung till life was extinct. The body was then cut down, a hole was dug on the spot, and without further ceremony was thrown in, and the prairie sod hid from the light of day the hideous

Nor did the vagaries of the mob end here, for like the tiger, its rapacity was only kindled by blood. Incredible as it may appear—but it is substantiated by veracious witnesses-the Prosecuting Attorney of the county was arraigned before Judge Lynch for having incurred their displeasure in the prosecution of the case, thinking that he was not over zealous for a conviction. The question was then put whether or not he, too, should hang on the same tree. The vote stood two to one for hanging; but they were finally induced to defer it till the next day.

The greatest excitement prevails. The court was adjourned sine die, and business of almost every kind suspended."

A CHARGE OF CAVALRY .- The following extract from a letter in a Calcutta paper, narrating the particulars of an encounter between the British and Persian forces, gives a good idea of a charge of

"When Forbes, who had commanded this regiment gave the order to charge, he and his adjutant, young Moore, placed themselves in front of the 6th nearest face of the square. The other Moore, Malcomson and Spens came the last thing behind, riding knee to knee, with spurs in their horses' flanks, as if racing after a hog. In the rear of them rushed the dark troopers of the 3d, mad to avenge the death of poor Malet at Bushire. In spite of steel, fire and bullets they tore down upon the nearest face of the devoted square. As they approached, Forbes was shot through the thigh and Spens' horse was wounded, but unheeding they swept onward. Daunted by the flashes and the fire and the noise and the crackle of the musketry, the younger Moore's horse swerved as they came up. Dropping his sword from his hand and letting it hang by the knot at his wrist, he caught up the reins in both hands, screwed his head straight, and then coolly, as if riding at a fence, leapt him at the square. If, therefore, any man can be said to have been first the younger Moore is that man. Of course the horse fell stone dead upon the bayonets; so did his brother's, ridden with equal cour-

in weight, and 6 feet 7, or thereabouts, in height other portions of the Scriptures, might elucidate foot out of his stirrup when he saw his brother shadowed forth, is much needed." officer down and unarmed (for his sword had been broken by the fall), and, holding on to that the younger Moore escaped. The barrier once broken, and the entrance once made, through it poured the avenging troopers. On and over everything they fort in this direction. rode, till getting clear out they re-formed on the other side, wheeled and swept back a second wave of ruin. Out of 500 Persian soldiers of the 1st Regular Regiment of Fars, who composed that fated square, only 20 escaped to tell the tale of its destruction."

"HARRIET LIVERMORE, the venerable Second Advent enthusiast, still lives, and is lecturing in Philadelphia to raise money for a third tour to the Holy Land. She is the lady who preached that the end of the world was on hand in 1847, and who went to Jerusalem to be gathered up with the chosen people of Israel on that occasion.— Although the daughter of the late Judge Livermore of New Hampshire, Miss Livermore for a long time harbored the impression that the blood of half the twelve tribes of Israel ran in her

The above is cut from an exchange. Miss Livermore was never connected with the Adventists, but was an opposer. She is, and has been, a fanatical Indaizer.

TERRIFIC STORM AT ALBANY -The city of Albany was visited by a terrific storm of wind, rain, and hail, accompanied by thunder and lightning, on Saturday forenoon. The storm commenced about 11 o'clock, and lasted upwards of an hour and a half, although the fury of the storm was expended in about half an hour. Torrents upon torrents of rain fell, and the Journal says that "so rapid was the fall of rain that it was only at intervals that names on the signs on the opposite side of State street could be made out." Hail stones fell in large quantities, but mostly of small size. State street presented the appearance of a frantic mill stream ; the sidewalks were covered with water up to the stoops of the stores, and paving stone rushed down the gutters like chips.

The Sultan of Turkey was informed that the late conflagration at the Top Kapu Seraglio was occasioned by a burning cigar which had been thrown away, in consequence of which a ministerial intimation was given to the inhabitants of Constantinople, that " whoever had any regard or affection for the Sultan should leave off smoking cigars.' This sufficed to induce the Turks to abandon eigar smoking altogether; but with the European residents the case is different; and several unpleasant incidents have already arisen.

CONDITION OF INDIA. Dr. Duff, who has long been a resident of Calcutta, writes a letter to the New York Observer, in which he says :)

" Nearly half the native army is in a state of secret or open mutiny, and the other half known to be disaffected. But this is not all; the populace generally is known to be more or less disaffected. You see, then, how very serious is the crisis. Nothing, nothing but some gracious and signal interposition of the God of Providence seems competen now to save our empire in India. And if there be a general rising-as any day may be-the probability is that not a European life will anywhere escape the universal and indiscriminate massacre.

The best earthly treasure a man can carry about with him is a good education: but the best of all treasures to possess is the love God in the soul.

Bro John Gilbreth will act as agent for the Herald in Stanbridge C. E.

Notice. - The July No. of the Youth's Guide being exhausted, we are not able to supply any of 11th year of Solomon. that month to those who now subscribe.

## EXPOSITORY.

The Prophecy of Zechariah.

Twelve years since, in 1845, Prof. N. N. Whiting made a translation of the Prophecy of Zechariah which he published in the "Morning Watch," in connection with the following remark :

"The business of an interpreter and that of a translator, are entirely distinct. The province of the latter consists, simply in presenting the thoughts conveyed by the original text, in the language which he employs for his translation. Hence, in this version, no notes have been made, except those which, in a few cases, show that the Hebrew text is capable of being rendered in more than one way. A good Commentary on this prophage and determination. The elder Moore-18 stone lecy, in which the commentator, by reference to

-cut his way out on foot. Malcomson took one its obscurities, and indicate the events which it

From that time to the present, we have thought of attempting something of the kind : and, making use of Prof. Whiting's translation, the following comments are the result of our long projected ef-

"In the eighth month, in the second year of Darius, came the word of JEHOVAH to Zechariah, the son of Iddo the prophet, saying : (v. 1.)

The epoch at which this prophecy was written is thus specifically stated. The Darius here referred to was Hystaspes, who succeeded Cambyses, and began to reign B. C. 521; so that this prophecy came to Zechariah in B. C. 520, and

"In the first year of Cyrus king of Persia," B. C. 536. Ezra 1: 1-4.-" He made a proclamation, and put it also in writing, saying, thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people ! his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem."

In accordance with this decree, a large number of Jews returned to Jerusalem with Zerubbabel. Ez. 2: 64, 65,-" The whole congregation together was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven : and there were among them two hundred singing-men and singing-women." 3:8, ' Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upwards, to set forward the work of the house of the Lord."-and v. 10, " the builders laid the foundation of the temple."-4:1,4,5, "When the adversaries of Judah and Benjamin heard that the children of the captivity builded the Temple. . . the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them to frustrate their purpose, all the days of Cyrus king of Persia, even unto the reign of Darius king of Persia. So the work ceased," v. 24, "unto the second year of Darius king of Persia." And 5: 1,-Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them."

Thus Haggai began to prophecy the same year with Zechariah, but preceded him two months; for, Hag. 1:1.—"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai."

That prophet seems only to have prophesied to the four and twentieth day of the ninth month; while Zechariah continued several years, though the predictions in the latter part of his book are without date.

The time in the year when Zechariah commenced his prophetic office, was, 2 K. 6: 38, " in the month Bul, which is the eighth month," of the sacred year, and corresponds, in its commencement, with the new moon of our November, month in which the temple was finished, in the

But little is known of the person of Zechariah. In Ezra 5: 1, he is called "the son of Iddo;" but according to his prophecy, he was Iddo's grandson -such being often called sons, in the Scriptures. In Neh. 12: 16, Iddo is mentioned as one of the priests who went up with Zerubbabel; and as Zechariah was a "a young man," Zech. 2: 4, when he began to prophecy, sixteen years afterwards, it is not improbable that the Iddo referred to was his grandfather, and that he then a child, returned from the captivity in the first year of Cyrus. The Saviour, Matt. 23:35, refers to the "blood of Zechariah son of Barachias, whom ye slew between the temple and the altar;" whom some suppose to be this prophet, and a tomb is shown at the foot of the Mount of Olives, which it is pretended is his : but there are no other references to him in the Scriptures, by which to determine the correctness of those suppositions.

## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of

# NOTES OF A COLPORTEUR.

Some may suppose it improper to record the many conversations held with persons by a bookseller in his ramblings among all sorts. To such I will say, I only mention a few of hundreds, and these are only to illustrate the state of public mind on religious theology and Christian charity. My specimens are from among the middle and higher classes of society.

Being in the town of T-1 called on a store keeper, with whom I had spent a night some ten years before. 1 offered him a book. He examined it and said he did not want it. He did not believe in Millerism, &c.; asked me if I was an Adventist. 1 told bim 1 was.

"I am sorry" said he, "It has done great evil to the church and world."

"Ah, and what does the evil consist in ?" 1 asked. He then told of insanity, poverty, infidelity and other evils, as the fruits of it. He once had a friend, Dr-who was a good man and moved to H., started a lucrative business, made money fast, and was in a fair way to become one of the richest men in town, but he embraced the notion that the Lord was coming, and it ruined his business, and "I hear he has gove to preaching and cares nothing about getting property," &c.

"Does he provide well for his family ?" I

Oh, yes." oh and annel to bed to A-ne

"Has he not property enough now ?" I con-

"No. He has enough for his family, no doubt, but if he was rich he could do much good."

To this I replied, "What, rich men do good ! Do not the poorer and middle classes do the most of the good done? Do not rich men oppress you, &c.? Is it the Christian's duty to get rich?"

He then replied, "I profess to be a Christian, and I feel it my duty to make all the money I can, and get rich if I can."

1 added, "Wesley's rule seems to be Scriptural. ' Earn all you can, save all you can, and give all you can,' this will keep you from getting rich, in money, and make you rich in good works."

-" Oh," said he. "I can do a great deal more for the church than when I saw you some years

This I of course doubted, but did not know. We entered again upon the merits of the Advent question, and after sometime I returned to the question of riches. "Bro-how much is your estate probably worth!" said I. He was reluctant, but replied,

" Perhaps 12 to 15000 dollars." at mil on

"Well, how much do you probably do to sustain the gospel, the poor, and charitable institutions, in a year ?" He did not readily answer, but I finally obtained this. "I calculate to get about \$25 a year into the cause of God every way; sometimes it may amount to \$30."

We turned the conversation again for a time But I was not done with him.

"How much was you worth 10 years ago, when you lived in the old house and traded in the old

store ?" I asked. " Eight or ten hundred dollars, I should think, and the Lord has blessed me greatly since then; been much prospered, I have great reason to be

humble and thankful." the cause of Christ, yearly ?"

"Oh, some \$6 or \$8, perhaps \$10, but I was poor and could do but little then, I find the more I have the more I can give."

Here I asked the present state of religious prosperity, and of his own enjoyment, the interest in prayer-meetings, &c. It was low; no class-meetthe deception he was in about being rich and doing as it may now seem to you; no no, but every word more. When he was worth \$1000, he did one per shone forth in living characters, filling every ave-

cent on his property for the gospel. Now he was worth perhaps \$15000, and does one mill on a dollar. Since he is rich (for a country trader,) he does one tenth what he did when poor. In ten years more he would do about nothing, in comparison to his property on this ratio. He was formerly full of faith and love for God; now filled with doubts and love for the world, while \$10000 or 12000, had been monopolised by him from its natural course, where honest men of small means would have given one per cent of it to the cause of humanity and Christianity, while he devoted it all to worldly schemes, wresting it from Christ, and pitying poor Adventists for refraining to be rich, and doing ten times more for Christ's cause than formerly. Look at this picture, you who think it duty to get rich, and pile up all the treasures you can in this world. See, you are getting it out of the hands of those who would do some good with it, and keeping it from Christ. This is the case with most wealthy men. They do less than one fifth, many less than one tenth, what poor men do, yet some wealthy men do very much better than this. It may be that some wealthy Advent believers will see this, who do much worse.

At the town of F-1 called at a house; shew ed my books; the lady wanted to spend three dollars for books, for her family and neighbors. This was the yearly income of her property at interest, and she said she always used it for books, and used all her increase of property for charitable and Christian purposes. She told me she kept her children from the stores, taverns, and vain gatherings of the village, by furnishing them new and good books frequently. 1 sold her several val-uable ones, and pray that God will make them a blessing to that family. Called on an old man who lived with his son, and who wished a Bible. The son derided the Bible, cursed it, and said it was full of lies. The father thought my Bible too large for him, and concluded to take Cumming's lectures on Revelation. This displeased the son, and he swore furiously. The old man said the son had long told him the Bible was false, and perhaps this book would convince him, and if so, he would believe him. So the son paid for the book

#### THE OLD PATHS.

"Thus saith the Lord, Stand ye in the way, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls."- Jer. 6: 16.

We find, from the earliest record of God's chosen people, down to the present time, a disposition in man to depart from the ways of God, and christian devotion. And the words I have quoted. were spoken to God's ancient Israel when they had left His chosen way; with a desire that they might return to the old paths. "But they said, we will not walk therein." Showing that they did not desire the promised rest to their souls; but it was not so with the Psalmist when he says, "Teach me thy way, O Lord, and lead me into a plain path," and again he says, " Show me thy ways, O Lord, and teach me thy paths," again, "all the paths of the Lord are mercy and truth," in another place he says, "Make me to go in the paths of thy commandments : for therein do I delight." And here, we have the outgushing of every Christian whose heart is filled with love to God, and has a desire to walk in the old paths, because therein he takes delight; and also he finds rest to his soul, yes a joy and peace, that the world and half-hearted professors of religion are strangers to. Solomon says, " The path of the just is as the shining light, that shineth more and more unto the perfect day." O yes, this good way shines more and more, then let us adopt the language of the Psalmist when he says, "I will run in the way of thy commandments." "Says one, I don't now as I disobey any of the co heart is fixed, my faith in the Bible is the same, but then I can't rejoice as I did when I was first converted, there seems to be a darkness on my everything seems to work favorably, and I have mind." Paul says, Col. 2: 6,-" As ye have received Christ Jesus the Lord, so walk ye in him." Now let me enquire, do you study the Bible, so I now asked, "How much did you then do for much as you used to do! (for the Psalmist says, "Thy word hath quickened me," again, "Thy word is a lamp unto my feet, and a light unto my path.") "No I don't get time to read it, so much as I used to, for we have several newspapers, and periodicals, we must learn the news of the daybesides we get some beautiful stories in them.' Do you think that any of those things would have ings, no prayer-meetings; only preaching, but hindered you when you first received Christ as they hoped for better times. 1 here referred him your only Saviour, from reading His word? O no, to ten years ago, when they prospered, a good did you have a doubt, or a shade of darkness cross class-meeting in his own house, a prayer-meeting your mind, you would run to the Bible for light, also in the little old house, and he enjoyed good fearing lest you had stepped aside from the old hope. I took his own statements and shewed him path, and methinks you did not find it a dull book,

nue of your soul with light and love. Still let me | trast our meetings in this world with those in that ask, do you go to the prayer-meetings, do you pray which is to come, appointed by God himself, the in your family, or do you pray often in your clos- great King and Head of the church, how wide the et? "No, there don't seem to be time for prayers, difference! Here we meet for a little season to and as to the prayer-meetings, I work so hard that worship our common Lord; we tell the story of when it comes night 1 am weary, and don't think the cross; how Jesus died to save us; we tell of God requires me to go to meeting." But suppose our joys and our sorrows, while passing through he does not require you to go all the time, if you ere in the old path, that shines more and more, on will sometimes find time to go, and when there ou will want to tell the brethren and sisters, some if your happy experience in the good way. But cious boon, promised to man-we hail each other f you neglect all that I have named, and other neans of grace, it is no marvel that you do not of endless felicity and glory; our hearts are uniejoice in hope, that darkness is over your mind. Ponder well the paths of thy feet," lest others, following in your footsteps, should stumble into and while we examine our title to the good land, ternal perdition. There is danger, when we feel responsibility in the prosperity of our brethren nd sisters, no care for the souls of perishing siners, I say when we feel that there is nothing for ear that we have stepped aside from the old paths. What we need is working Christians, those that thor for Christ and His cause, because they love thine, O God, be done. he work; and if each one will take hold, and do what little we find to do, we shall see God's work evived ; then there will be soundness, health and ctivity, in the body of Christ. Isaiah says, They that wait upon the Lord shall renew heir strength; they shall run, and not be weary; nd they shall walk, and not be faint." Praise lod for the good old way, in which we nevr get weary, nor faint, but grow stronger, and while we keep in the old paths, we are enabled by he grace of God, to endure the trials of this life etter; knowing that we have in the future a more nduring substance. What, say there is no time pray, why if you are in the good old way, you vill pray always, and you would sometimes pray that your brethren and sisters would hear you, es, and hear you speak too. But the best of this ingdom, and if ever we get into the Kingdom, it ust be by this good old way. Therefore, my rethren and sisters,

"Let nothing cause you to delay."
But hasten on the good old way."

## The Birth of Christ.

It was night. Brooding silence reigned every where over the hallowed land of Judea. Reposing lature, in solemn and expectant stillness, seemed o respect the glorious moment of Jehovah's favor to fallen man. Suddenly an overwhelming brightness burst from the heavens, as if the dayspring of divine beauty had just opened, and wrapped the sacred hills in awful splendor. Simple shepherds, who nightly watched their quiet flocks in the open pastures, looked on with wonder and trembling, till, at length, overcome with fear they fell prostrate to the earth. Instantly a voice, in which were blended awful majesty and inexpressible sweetness, fell on their ears, uttering these cheering words : " Fear not : for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And pastures : and leadeth them beside the still waters. this shall be a sign unto you : ye shall find the babe wrapped in swaddling clothes, lying in a man- his namesake. "He that keepeth thee will not ger." It was the angel of the Lord, robed in glory, who delivered the message. No sooner had the ther slumber nor sleep." Hence he says, "Fear echo of the words passed away, than in strains of not little flock, for it is the Father's good pleasure ry, who delivered the message. No sooner had the celestial music, from unnumbered millions "of the to give you the kingdom." Again he saith, "In heavenly hosts," this song floated out upon the evening air: "Glory to God in the highest, and on hell shall not prevail against it." The Adversary earth peace, good will toward men." O joyful may use all his arts, he may try to discourage, he hour! O blessed moment! The focal point of may try to frighten, but he will not overcome, but four thousand year's preparation! Hail wonder- will be overcome at last. ful love of God to man! Hail grace unspeak- "My sheep hear my voice, and I know them, able! Let Eden, in prospect, smile again. Avaunt! and they follow me; and I give unto them eternal ye powers of earth and hell, the Founder of a life; and they shall never perish, neither shall new, a glorious, an everlasting empire is "ly- any pluck them out of my hands." ing in a manger." Turn pale grim death, that angel song is thy final dirge in anticipation. O heartened; for if the Lord be for us who can be grave, thy mighty Conqueror sleeps in a virgin's arms. The angelic multitudes retired to their courts of light, and the amazed shepherds, with his blood, who feed among the lilies, beside the hasty footsteps, repaired to " the city of David to behold the infant King. They worshipped Him not alone. From the eastern world, bearing in their hands the choicest spices and the purest you trust in an almighty Saviour, or shepherd! gold, came the "wise men," with eager thoughts, earth and hell are interested in this lovely babe. O wondrous babe! The glory of an everlasting kingdom expecteth thee. O wondrous babe! Thou art "God with us." EDWIN BURNHAM.

## The Contrast.

Beloved brethren and sisters, while we contrast the present world with the future, we are ready to that some one would help me! The Good Shep-exclaim, How great the contrast! While we conherd will help, if you call on him. Then let me

this vale of tears ; we talk of our prospects in the future : of our Eden home-our treasures there, our happiness there,-we hear the gospel from whence proceeds our hope of immortality-O preon the road that leads us to those bright portals ted together by one spirit. We talk the one language of Canaan, that cannot be misunderstood, we find we are children of one Father, joint-heirs with his Son, and heirs according to the promise made to Abraham and his seed. But our heavenly Father has not ordered that we should always is to do personally in the cause, there is reason to be together in this world as it now is, and we are like sheep scattered upon the mountains. So we must submit; and meekly say, Not my will, but

But there is a glorious future brought to view in the blessed volume of inspiration, where all the saints will be gathered together, and they shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God, and will they have to part again, as when in this world! No, never part again, glory to God! O praise the Lord for such a hope as this! And will our friends sleeping in the tomb be remembered and share with us in that blessed meeting? Our Father in heaven by his servant the prophet, says, "I will ransom them from the power of the grave, I will redeem them from death. I will say to the north, Give up; and to the south keep not back; gather my sons from afar, and my daughes, and hear you speak too. But the best of this ters from the ends of the earth." And will they ood way is, it leads right into God's everlasting live to die no more? Yes, "Blessed and holy is he that hath part in the first resurrection ; for on such the second death shall have no power."-Blessed hope ! big with immortality ! No parting scenes there; no sad hearts, no weeping eyes, nor death to divide us, no clouds to obscure our sky, and not a wave of trouble to roll across the peaceful breast

"Fly swittly round ye wheels of time, and bring the welcome day." I hope to meet my brothers

Where no farewell tear shall fall, or heart be sad, Where the glory is for all, and all are glad. Your sister in hope of immortality, A. Muzzky.

"I am the good shepherd, and know my sheep, and am known of mine."-John 10: 14.

How sublime and consoling the thought, to every follower of the Lord Jesus Christ, that he is their Shepherd, that he has bought them with a price. "The Good Shepherd giveth his life for the sheep." He knows his sheep, his mark is on them. Saith the apostle, "I bear in my body the marks of the Lord Jesus." By these marks he knows his sheep, and maketh them to lie down in green He leadeth me in the paths of righteousness for slumber; behold, he that keepeth Israel shall nei-

Oh, then ye sheep of his pasture, be not dis-

And ye lambs of my Redeemer, the purchase of purple flood, what can I say to you; more than to trust in the Saviour's blood; listen to his voice, and all is well What power can harm you while

And to such as may have wandered from the and prostrated themselves before Him. Heaven, fold, I would say, brother I know how to pity, and to sympathize with you. You, like the lamb that has wandered from the fold, do not feel at rest, nor at home. The poor lamb that has strayed away, often wishes himself back again. I judge this from his cries and his restlessness. Is it not so with you? Do you not often say within your self, Oh, that I knew where I might find him! O,

herd before it is too late.

There is an awful storm coming. The signs of the times foretel it, and there is no safety for you only in the fold of Christ. The Good Shepherd loves you still, and is calling you. His language is, O! wanderer, return. Shall he call in vain ! Shall his tears, his bloody sweat, and his dying greans be in vain! Surely not. All heaven is waiting to hear your decision. The Good Shepherd will come soon, and gather all His ransomed ones home. There will be one fold and one Shepherd. A add of basiless was a line H. BALDWIN.

#### Letter from John Pearce.

DEAR BRO. HIMES :- Most cheerfully will 1 do my part in coming forward to help bear the burden with my brethren and sisters, in making up the sum required to meet the wants of the Herald office. The debts have not been incurred through mismanagement, nor for the want of judgment and economy, as 1 most sincerely believe; but owing away the Comforter will not come." John 16: to two classes of subscribers. First, the poor. This class we do not condemn or despise, God forbid. The prayer of Aguris a good prayer, "Give me neither riches nor poverty, but feed me with food convenient for me." Here is God's approval of the poor, James 2.5 .- " Hearken my beloved brethren, hath not God chosen the poor of this he hath promised to them that love him ?" The second class, we do despise. Meanness, covetousness and dishonesty, are their characteristics. These cannot enter the kingdom of God. We hope this class will be moved upon by the Holy Spirit to discharge their moral obligations, and do to others as they would that others should do to them. "Owe no man anything," is an apostolic com-

Bro. Himes, the plan you have presented, is so easy that it will be within the reach of nearly all your subscribers. So your bills will all be met, and you relieved from further care and anxiety. This must be a very great solace and comfort to your mind, which must have been in the past greatly depressed. Your feet have been fettered, your hands tied, and heart half broken. I am glad to hear you say that God, in whom you have trusted, has "turned your captivity." We are commanded to rejoice with them that do rejoice, and weep with them that weep.

Dear brothers and sisters, let us all do our duty, and Bro. H. will be set at liberty. And the new plan proposed, we hope the Master will superintend, and will work harmoniously. May God help us all, that in his fear, and for his glory, we may all do our duty, that when He who is to come, shall have come, then we may all be found of him in peace, and hear those consoling words, Well done, good and faithful servant, enter into my joy and sit down on my throne. Yours in hope of Life Eternal.

## Letter from G. W. Morley.

DEAR BRO. HIMES :- It was my privilege a few days since to listen to a discourse delivered on the occasion of the ordination of a young brother to the ministry, from Luke 1:17. " And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make a people ready prepared for the Lord."

The Minister eloquently portrayed, the position of John the Baptist as the forerunner of Christ, standing on the verge of the crumbling Jewish dispensation, beholding the rising star of the Christian era, preaching repentance and the remission

He remarked, that John the Baptist as the Messenger of Christ was commissioned by divine authority just prior to the first advent of the Messiah to make ready a people prepared for the Lord, or to prepare the minds and the hearts of the Jewish people for his coming; but the Jews as a nation ected the preaching of John, beheaded him while in prison, set at naught the teaching of Christ,scorned his precepts and offers of life and salvation, and finally wreaked their malice and hatred by his crucifixion. "Then," says the minister "the heralds of the cross stand precisely in the same position to the world now as John the Baptist did prior to the first advent." So far we agree with the brother, that truly John the Baptist did occupy a position just on the crumbling verge of the Jewish dispensation, as the intermediate link between the old and new diepensation, as the Mes. senger of the Lord of life and glory, to inform the people of his first advent into the world, and to prepare a people ready for the Lord ; John fulfilled his mission and died a martyr for truth, at the hands of sinful men.

The Jews as a nation were not prepared for the first advent of our Saviour, notwithstanding the

say to that wandering sister, return to the Shep- | faithful preaching of John the Baptist. So will it be at Christ's second coming. Many faithful embassadors of God are now standing on the very verge of the Christian dispensation, warning the people of the near approach of the Lord's second advent, and thanks be unto God many are anxiously waiting the glorious appearing of the blessed Saviour, who will not come as a babe of Bethlehem to offer himself a ransom for the sins of a guilty world, but will come in the character of a judge to take vengeance on them that know not God, and who obey not the Gospel of the Lord Jesus Christ and gather his believing children home,-yet millions are denying the promise of his coming. But O how suddenly he will come upon an unprepared

" But," says the minister, " Christ is coming all the time; he comes in the character of a minister who is proclaiming the unsearchable riches of grace." Here we differ widely. Prior to Christ's scension, he said to his disciples "If I go not

Now what is the office of the Comforter ! Let Christ answer himself: " And when he is come he will reprove the world of sin, of righteousness, and of Judgment,-of sin, because they believed not on me, of righteousness because I go to my Father and ye see me no more; of judgment because world, rich in faith, and heirs of the kingdom which the prince of this world is judged. I have many things to say unto you; but ye cannot bear them now. Howbeit when he the spirit of truth is come he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will shew you things to come." John 16:9-13.

Christ has never come into the world since be ascended, but the Comforter, the Holy Spirit, is the convicting and converting power that is in the

If Christ came at every conversion of a sinner, ne would have millions of comings, or come at the death of every individual. Sin has brought death into the world, "So death has passed upon all, for all have sinned and for it we must die. "Dust thou art and unto dust thou shalt return," is the unalterable decree. Yours in the hope of a blessed immortality.

Sister P. E. Rinter writes from Dunham, C. E., July 8th, 1857 :-

"DEAR BRO. HIMES :- Having renounced the vain opinions and doctrines of men, I now cling to the word of God as my only safe guide through this wilderness state. I can truly say that Christ is my all, and in all, and whatsoever I do in word or deed, I desire to do all in the name of Christ Jesus, giving thanks to God and the Father by him. I abhor the thought, of having a form of godliness, but denying the power thereof: the word says, 'from such turn away,' but I wish to carry out the principles taught in the sacred word in all my deportment.

Since I have been led to see the shortness of time, and that we are occupying the space of time represented as 'quickly,' my constant cry is, and ever shall be. Lord, what wilt thou have me to do. that I may glorify Thee in my body, and in my spirit, which are God's, and that it may be said of me, ' She hath done what she could ?'

I wish to manifest my interest for the welfare of souls, by sending you five dollars to use as the Lord may direct, that I may share some humble part in the spreading of this gospel of the kinglom, which was to be preached in all the world for a witness unto all nations: and then shall the end come. I trust that the prayers of the church will be answered in behalf of the blessings of God, to attend the feeble efforts made for the furtherance of the gospel, and humbly pray that this may the means in the precious sonl to the knowledge of the truth as it is in Christ, or of awakening those that are inactive in the great work. Yours, looking for the com-Lad hospgan an P. E. R." ing of the Lord.

Our religion rests on facts ;-especially on the great fact of a Personal Redeemer and Mediator; an external Christ, who "died for our sins." We are bound down to the testimony of Scripture concerning Him. It is not our province, nor ought to be our ambition-in the church, that is to say, and in relation to religious truth-to be great thinkers,-inventors and masters of the original and the new. We are pupils, learners,-the readers and students of a Book which speaks with authority. Our object ought to be to have our thoughts just what God's thoughts are, as he has set them forth in his own Word. In proportion as they are thus, will they have in them a Divine originality and an inherent greatness. When we look at Paul's teaching in the passage before us (1 Cor. 15.), we cannot but feel that there was a true

philosophy, as well as deep piety and faith, in good men of olden time crying out, "None but Christ,"

"None but Christ." Our fathers were far more philosophical than they knew, when they used to insist on having "Christ preached," held forth," "lifted up," as if every minister was a Moses standing and pointing to the brazen serpent; or a John the Baptist exclaiming continually, "Behold the Lamb of God, that taketh away the sin of the world." Every topic, every particular truth or duty, is to be looked at in its relation to Christ, and in the light shed upon it from the cross. He is the great Revealer of all that is of deepest interest to us. But the revelation, the unvailing, the setting forth and the easting of light upon the truth is effected far more by the meaning of his acts, than by the import of his worls. Rev. T. Binney's Funeral Discourse on the death of Dr. Harris.

Dittuary.

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Discourage of the bowels, and pain rising directions for their use, and certificate of appeting all ulcrant and conditions, neuralist and everyous irritability, derangements of appeting all ulcrant and conditions, second a stimulating directions for their use, and certificate of appeting all ulcrant and conditions an



"I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live: and whose-ever liveth, and believeth in me, shall never die." — John

Fell asleep in Jesus, in Rye, N. H., June 16th, 1857, Sister Fanny Garland, aged 69 years.

Sister Garland experienced religion about 40 years ago, and associated with the Christian brethren. She adorned her profession with a well-ordered life in all holy conversation and godliness. While listening to the Gospel of the kingdom in 1843, as preached by Brn. Himes, Russel, Barry and others, she embraced the Advent faith with all her soul, and always loved the sound of the glorious appearing of our Lord Jesus Christ while she lived. Sister Garland was left a widow about 30 years ago, with a family of six children, whom she brought up in the nurture and admonition of the Lord; and to the joy of her heart, lived to see them all experience the religion of Jesus Christ. They have lost a very kind and affectionate mother, and we, brethren and sisters of the household of faith, have lost a beloved sister in the Lord. We all mourn, but not without hope, expecting soon to meet her in the kingdom of God's dear Son, where all will be clothed with glorious immortality and eternal life, and separation and mourning will be known no more forever.

The funeral was attended on the 18th, and a discourse delivered by the writer, from 1sa. 25 8, 9.-" He will swallow up death in victory,"&c.

EPHRAIM PHILBRICK.

Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ver found for coughs, hoarseness, influenza, and the concentiant ymptoms of a cold, is your Cherry Pectoral. Its constant use in y practice and my family for the last ten years has shown it to ossess superior virtues for the treatment of these complaints

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used our Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out.—
Tith a bad cold I should sooner pay twenty-five dellars for a botte than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1858

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa, Feb. 4, 1856.—
Sir: Your Cherry Pectoral is performing marvellous cures in his section. It has relieved several from alumning symptoms of nanumption, and is now curing a man who has labored under an fection of the lungs for the last forty years

Heury L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trig

Consumption.

Probably no one remedy has ever been known which has cured o many and such dangerous cases as this. Some no human aid an reach; bu even to those the Cherry Pectoral affords relief not comfort.

o regard, Orlando Shelby, of Shelbyville.
Consumptives, do not despair till you have tried Ayer's Chectoral. It is made by one of the best medical chemists in trid, and its cures all round us bespeak the high merits of tues.—Phila, Ledger.

Dr. Ayer's Cathartic Pills.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

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DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

repared by Dr. J. Litch, 47 North Eleventh street, Philadelphia sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 each street, would inform the public that he may be consulted at is office, upon the various diseases which afflict us, free of charge, om 3 A. M. to 4 P. M. Consultation by letter may be had by enoughing one dollar and a postage stamp. His Family Physician ent in answer to all letters containing a postage stamp.

Jan. 4—1year

ALBANY, N.Y. W. Nichells, 185Lydius-street.
BRIDGEPORT, CT. All Andrews
BURLINGTON, IOWA James S. Brandaburg
BASCOE, Hancock county, Ill. Wm. S. Moore-

## THE ADVENT HERALD

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EX JOSHUA V. HIMES.

Terms -1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months
to one person; and
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## ADVENT HERALD.

#### BOSTON, AUGUST 1, 1857.

To FRIENDS AND PATRONS .- We are greatly obliged for their kind interest in behalf of the office. Their letters and strong expressions of sympathy, and approval of the general course of the Herald and office affairs are truly cheering. If this work can be made general, our affairs will be right soon.

I regret that my health is such as to prevent my doing as much as I expected to forward the good work. I am far from being well at present, and what I do, is done with suffering, and inconvenience. Still I would " hope in God." The cause

#### Appointments.

Preach in Boston, Sabbath, Aug. 2nd.

Portsmouth, N. H., Monday evening Aug. 3rd. Rye, Tuesday, at 5, P. M. at the school-house, or as they may appoint.

#### Preaching Tour.

Having been relieved from my duties as Pastor, during the month of August, I have proposed to spend either the second or third Sabbath of that month with the church in Philadelphia. I should be pleased to occupy the time allotted me for apsence from home, in preaching; but being ignorant of the number, places and wants of our churches on the various routes to and from that city, am therefore, quite unable to give a list of appointments. The first Sabbath, 1 expect to be in either Worcester or Providence. Now, if brethren will signify their wishes, and send a letter to me, at Boston in the care of Bro. Himes, also at New York in the care of Elder F. Gunner, No. 241 9th Avenue, near 26th St., and the care of Eld. J. Litch, No. 47 North 11th St., Philadelphia. will endeavor to answer their calls, if practicable. I should not hesitate going somewhat out of the direct line of travel, in order to encourage and comfort feeble and destitute churches.

JOHN PEARSON, JR.

CAMP-MEETING NOTICE. - A Camp-meeting will be held in Shippen, Mc Kean Co., Pa, on the old campground previously occupied, situated on land owned by Mr. Chauncey More,—to commence Thursday evening, August 20th, and continue a week or longer.

We urge the brethren to make this meeting a subject of prayer, that God may strengthen the hearts of his ministers and people to labor unitedly in his cause at this meeting. Come all that can, and come with prayerful hearts, and humble spirits; and I doubt not you will return with gladness and rejoicing, beholding the saints comforted, and sinners converted. Elders J. V. Himes, J. Litch, and L. M. Jackson will be present. In behalf of the Conference J. D. Boyer.

GROVE MEETING .- A grove meeting will be held on land owned by Mr. Daniel Miller, on the Bennet's branch, Elk Co., Pa., to commence the 28th of August, and continue a week or more.

Elders J. V. Himes, of Boston, J. Litch, of Philadelphia, and L. M. Jackson, of Center, will be present. In behalf of the conference.

J. D. Boyer.

The Theological and Literary Journal, edited by David N. Lord. No. XXXVII. July, 1857. New York: published by Franklin Knight, 138 Nassau Street.

The July No. of this able Journal is received with the following contents.

Art. 1.—The Inspiration of the Scriptnes, its Nature and Extent.

Art. 2.—Notes on Scripture.

Art. 3.—H. Miller's Bearing of Geology on Natural and Revealed Religion.

Art. 4.—The Rev. J. L. Porter's Damascus and

Art. 5.—The Parables of the New Testament.
The Lost Sheep.
Art. 6.—Literary and Critical Notices,
1. Dr. Bonar's Desert of Sinai.
2. Dr. Olshausen's Biblical Commentary, Vol. 2
3. Mr. Walker's Philosophy of Scepticism and Ultraism.

Ultraism.

4. Mr. Wilson's Discourses on Prophecy.

5. Dr. Bonar's Hymns of Faith and Hope.

6. Priesthood and Clergy unknown to Chris-

7. Mr. Gosse's Life in its Lower, Intermediate, and Higher Forms.

8. Dr. Hodge's Exposition of the First Epistle to the Corinthians.
9. Mr. Evert's Childhood, its Promise and Train-

10. Dr. Turner's Commentary on Galatians.

11. Dr. Owen's Commentary on Matthew and Mark.

Professor Gibb's Philological Studies. Mr. Spurgeon's Sermons.

14. Dr. Olshausen's Biblical Commentary

15. Rev. Mr. Ellicott's Commentary on Ephe-

16. The British Periodicals.

NEW BOOK .- The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be. by T. M. Preble. Boston: Published by the Author. 1857.

It is a 12 mo. pamphlet of 58 pages, papercovers. Price 10 cents single, \$6 per hundred. 90 cts. per dozen, Postage one cent. For sale at this office; and also by the author at East Weare,

This work presents the views of the author on the subject treated upon, views which he has preached to the congregations with whom he has labored for years past; and though differing in some points I shall attend the Conference in Haverhill, July from those we cherish, those who read will judge for themselves.

#### PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the of-fice of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Wor-eester Railroad Station.

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\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

## Appointments, &c. aground hos

A Camp-meeting will be held at Wilbraham, Mass.,com-mencing Aug. 31st. Get tickets for North Wilbraham,the campground being near the N. Wilbraham depot. Provision will be made for man and beast.

The Lord willing, 1 will preach at Claremont, N. H. Friday July 24th, North Springfield, Vt., Sunday 26th, at Waterbury Sunday, Aug. 2d. L. D. Thompson.

God willing, I shall preach in Addison, Vt., July 26th

There will be a tent-meeting in East Farnham, to commence the ninth of September at 5 o'clock A.M. and to hold over the next Lord's day. We want bro. Edwin Burn. ham to come to preach the word. Also other preachers are invited. The work is one. The brethren will do all they are required to sustain the meeting. Bro. Burnham please answer my letter, and also through the press. My P. O. address is Magog, C. E. In behalf of the brethren.

JOHN CHAPMAN.

The Lord willing, I will preach at Lincolnville, Youngtown, Me., the first Sabbath in August; Holden, Clewley neighborhood, 2d Sabbath; Orrington, Advent chapel, the 3d Sabbath.

T. SMTH.

O. R. Fassett will preach in the Free chapel at West Poland, Me,, Aug. 2d. J. PARTRIDGE.

land, Me,, Aug. 2d.

Providence permitting, we shall hold a grove-meeting at North Raymond, Me., on the farm of Bro. Thomas Morrill, on the road leading from Gray to West Poland about five miles from Gray Corner, to commence the 7th Aug., at 10 1-2 A. M., and continue over the Sabbath.

J. PARTRIDGE, O. R. FASSETT.

Providence permitting, we will hold meetings at Casco at Holden Corner, in the Union meeting house Aug. 13th and continue over the Sabbath.

J. PARTRIBER
O. R. FASSETT.

## BUSINESS DEPARTMENT.

## The Herald Office,

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The man-ner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God. to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency. Some have proposed that each subscriber should sphere I have spent the best part of my life, and hope by the grace of God. to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we spend to develop the present exigency.

Brigham 875, Dea John Burdett 841, J Whitcomb 893—acach 2 d's.

H H Darling 841—\$3.

M Waldorf 967—\$4.

H Weeks 669—\$7 due; C Weir 751—\$4 due; L Shaw 703, M A Frank 711 and the books sent some time since—5 doll's now due—each \$5.

R Kritcher G and H to Jan. 1st and tracts and postage \$1.75; O Rockwell 880, \$1.50 and the same in tracts sent the 25th. The extract you send is from Dr Croly, and was given a few months since in the Herald. D T Ross on acct \$5.25, and 75 ets on Her to 835; Mrs M Orr 848—\$6.

have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence

which has always supplied the wants of our cause We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald.

TO AID THE "HERALD" OFFICE.

O W A, T Wheeler, A Dillingham, L Ghoslin, J Seabury, C Patterson, C Larne, L Buel, A Miller, Wm Baker, O E Noble, M Peck, E Lloyd, J Knott, W Willard, S W Thurber, E L Burnop, J Andrews, jr., G H Gould, O Shirley, each \$1.

J Fowler, Hugh Peters, each \$2.00

M P Wallace, \$3. R Kritcher, 75 cts; Wm M Merrill, \$3.50; sis. Hough, 50 cts; The Sayles, \$5.

To me Luce for oh tw 8 \$198.62 Present total,

#### BUSINESS NOTES.

F Davis—The same a tends to the business who has for years. The paper of Wm B Weeks is and has been sent only to Gilford. If that is not the name of the office, we should like to correct the direction. We send his G to Meredith Bridge. Are the two the same?

C H Rowley—Are out of June and July nos, of G.

James Fowler—It pays for binding Herald returned to you the 28th of last Jan. 1.25. We cr. you then \$1 on H to Jan. next, sent you a receipt for the same, and sent you 75 cts in money, the bal, then due you, by the expressman who took to you your bound Heralds. If you have not heard from it, inquire of him. We have now appropriated \$2 for the office, which leaves \$1 due you on div. July 1—B.

O E Noble-Sent the 23d.

O E Noble—Sent the 23d.

W P Woodworth—The Heralds have been, sent weekly to Clarksville, Butler Co., Jows, from the time you name. Do not see why you should not get them. Have sent again, but have no April, June or July Guides.

Mrs L L Schultz—It was reed and p'd to No. 906. The papers have been regularly sent, but we send again.

Mrs James Dannet, \$2.18—The books are \$2, and postage 34 cts—16 more than you sent. Forwarded the books July 27th.

F Gunner—Ree'd letter from N York the 25th, no name to it, supposed it to be from you. Have er. you the 13.84 p'd Carter, but the receipted bill was not enclosed. On the 20th of June, we also credited you 13.90 p'd Carter, and chd, you \$5, which was returned you. We suppose this to be a different bill?

Sarah Mills—It was received June 16 and pd. to \$72.

James Linn—Sent bundle to Kingston, C. W., July 28, per express.

James Linn—Sent bundle to Kingston, C. N., July 25, per express.

J Loeke, \$5.26 to bal. bk. acc't, \$2 on Herald to 841.

T Matthessen—A stranger called and paid as \$13, of which \$4 paid you to 841, i.e. to July 1, 1857, and 9 dols, paid B' Horlbeck's paper to the same time. You write that you sent 15 dollars, but he had only a 16 dollar gold piece and 3 gold dollars.

We have rec'd a letter dated "Portland, July 16," without any signature, enclosing \$4 and directing that his paper be cr. to July 1, 1858, and the bal. for the office. On the envelope was the P. O. mark of "Murvale C. W." and as the only subscriber there is Hugh Peters, we suppose it to be from him, and have credited accordingly.

#### RECEIPTS, UP TO JULY 28TH, 1857.

The No. appended to each name is that of the Herald to which the maney credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 887 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in lifterent States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes failly, gives us much perplekity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their tetter in that, when their paper goes to another town! and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given and we cannot, find the name. And sometimes those who write, forget even to sign their names? Let all such remember that what we want, is the fail name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respect-

we shall that money sent in small sums, is less likely to be lost than when in order sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

## ILER A BE S INFORMATION WANTED.

James Wood, \$1 for his Herald and \$1 for a subscriber he pays for. We don't find his name on our books, and know not what subscriber is referred to, nor his address.

J Seabury 867, T Wheeler 888 and Gs for two; J D Marden 867, S Slafter 867, J H West 750, 3.50 due, D S Stuart 867, E Fair 867, W A Curtis 867, E L Burnop 870, Mrs A Rockwell 872, E Seabury 867, E F Gould, sent in response to your note by P K McCue of Lancaster, O, 867, J Allen 841, Mr Sheldon 867, Wm Lincoln 841, J Hewett 854, J Morrill 872, Geo Marphy 867, C Parmalee 867, R Baker 867, E F Gould 893, Mrs P A Allen 867, J M Clapp 867, C C Taylor 867, C Taylor 867—each 81. J T Perry 867, Lucy Perry 805—1.40 due, A Miller 872 E Lloyd 872, J Knott 867, T I Hill 889, I Andrews 872, H Peters 593, see note, G H Gould 867, A North 867, L H Brigham 875, Dea John Burdett 841, J Whitcomb 893—each 2 d's. J Seabury 867, T Wheeler 888 and Gs for two; J D



J. V. HIMES, Proprietor.

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 847.

BOSTON, SATURDAY, AUGUST 8, 1857.

VOLUME XVIII. NO. 32.

#### GOING TO CHRIST.

"Him that cometh to me, I will in no wise cast out."-John 6: 37.

Just as I am—without one plea, But that thy blood was shed for me, And that thou bidst me come to thee, O Lamb of God, I come!

Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am—though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come!

Just as I am—poor, wretched, blind; Sight, riches, healing of the mind, Yea, all I need in thee to find, O Lamb of God, I come !

Just as I am-thou wilt receive; Wilt welcome, pardon, cleanse, relieve; Because thy promise I believe, O Lamb of God, I come!

Just as I am-thy love unknown Has broken every barrier down; Now, to be thine, yea thine alone, O Lamb of God, I come!

#### The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Mount Sinai, Sabbath, Jan. 27-Rose early, and went out to the roof to read over and examine the passages relating to Sinai. I had read God is a consuming fire" " by the law is the them a thousand times before; but to read them on the spot, and at the foot of the old mountain, was new and strange. The morning was clear, but cold. One of the monks kept walking about also, as if anxious to give me his company. He was not very attractive in look, and could talk nothing but Arabic. I tried him in vain with Greek and Latin. I got this much out of him, could not communicate these to the heavens that the peaks which are visible from the con- above it, nor dim the brilliance of a single star. vent are not the real peaks of Sinai. Jebel Orion looked brighter than ever, as he passed Musa is " fok, fok," - said he, pointing with his along the peaks, and shed down his quiet lustre finger in a way which told me that it was beyond and above these cliffs which were overhanging us, and on each of which we could see little crosses. It lay a little to the south and west of us, rising like a cone or spire out of a hollow, of which these other peaks formed the outer edge. This was all I could get from the monk, and as I preferred being alone, I walked to another part of the roof.

At the angles of the convent there are penose charge they were. The slender pole to tation of the brazen serpent.

seventh day, and we did not find that it made he read "Man's chief end is to glorify God and the Scripture narrative which speak of Moses,

cording to the commandment." It was pleasant spirit, infinite, eternal, and unchangeable, in to hear the Sabbath-bell, even in the midst of his being, wisdom, power, holiness, justice, superstition. The frequent tolling or striking goodness, and truth." I asked him to accept was no grating sound, either at noon or mid- the copy; -on which he thanked me, and "bow-

our narrow chamber. So we went about a mile and some shells from the Red Sea. up the hill, to the spot where it begins to look over to the other side, and there we sat down, with our Bibles. We sung together one of David's psalms, and kneeling down on the rock, we joined in prayer. After reading the fourth chapter of Deuteronomy, I preached on Romans 3: 21,22,—the sin and the righteousness,—man's sin, God's righteousness,-righteousness placed very God who on this mountain had condemned our sin,-righteousness of which we are put in immediate possession upon our reception of the divine testimony respecting it. We then sung the doxology, "To Father, Son, and Holy Ghost;" and after service we separated. 1 returned to the convent, and spent the afternoon in reading the passages that refer to Sinai, and in noting down texts for my class at home. Such as these came into remembrance, "Our knowledge of sin" "Christ is the end of the law for righteousness to every one that believeth"

In the evening I enjoyed the starlight upon the roof. These blue Sabbath-heavens! How calm they looked, even when resting over a mountain so terrible as that of Sinai. It seemed as if its terrors were all confined to itself. It upon their awful gloom.

Mount Sinai, Monday, Jan. 28 .- Went to the roof about seven for a morning walk. It was just dawn. The sunshine had lighted on the topmost peaks, and was beginning slowly to descend their steep and haggard sides. I watched the descent till the sun at last reached the foot, and shot across the plain, brightening the level

After breakfast met one of the monks upon nons or flage, which, when I came upon the roof the roof. He knew nothing of Latin, -a little rises like a cone out of the hollow of some vast at first, had not been hoisted, but which in a of Italian, and as much of Greek as was need- crater. Up to this Joshua and the elders of Israel short time were "run up" by the "lay brother," ful for getting through the service of a Greek ascended along with Moses Here they halted which they are attached, is surmounted by a which he shewed me. It was in modern Greek, for his return. It was here that "the nobles of cross, and being formed apparently of some cy- and seemed such a work as "The Whole Duty Israel did eat and drink" (Exod. 24:11). It press stem or sapling, it has sinuosities which of Man" or Taylor's " Holy Living." It was was here that " they saw the God of Israel, and make it resemble the figure of a serpent. Hence a sort of directory for a " perfect life." After under his feet, as it were, a paved work of sapsome travellers have mistaken it for a representation at it for a little, I drew out a copy phire-stone, and as it were, the body of heaven of our Scottish "Shorter catechism" in Greek, in its clearness." The multitude, who stood It was Sabbath, -and Sabbath at the foot of translated by Mr. Robert Young, formerly of afar off below, only saw the "devouring fire" Sinai. These rocks had heard the words, "Re- Edinburgh, and asked him to read it. He be- on the top of the mount, but the elders were almember the Sabbath day and keep it holy," gan at once, and read the first five or six ques- lowed a nearer vision of the glory, and brought and could testify that He who spoke these words, tions to me. Though his pronunciation was directly under it, to the foot of the great central meant the Sabbath for a blessing not for a curse; different in some respects from ours, yet I could peak which the fire was girdling round, and on for rest, not for burden-bearing, for liberty, not follow him entirely, as he read-slowly, first the which the shekinah rested. Only Moses was for bondage. Yet every argument that I had question and then the answer. He seemed pleas- allowed to ascend that highest peak, and to pass read at home against the Sabbath, took for ed with what he read, and said it was good. into the very midst of the glory. The people granted that the institution was evil and not Strangely interesting it was to hear the Catech- thus stood in "the outer court;" the elders in good, and that Christ has brought us a happy ism we had learned in childhood, and which the "holy place:"-Moses in "the holy of deliverance from the Sabbath-yoke! We found every child in Scotland knows, read by a Greek holies." This singular valley or circular hollow, how good it was to rest from our journey each monk at the foot of Sinai, -to listen to him as so far up the mount, explains those passages in

the rest less pleasant to know that it was " ac- to enjoy him for ever;" and again, "God is a ed with his face to the earth." Soon after, he We breakfasted at nine, and had prayers in got together three or four of his brethren, and our rooms; but at one we went out to have more read it to them. I gave him an Italian testament regular worship at the foot of the hill. We pre- and some Greek tracts. In return he presented ferred the free sir and broad mountain-side to me with some pomegranates from the garden,

We started for the top of Jebel Musa about half-past ten, one of the monks accompanying us. Some of the others took the winding road to the south,-1 tried the more direct but steeper one, just behind the convent, guided by two Arab boys who brought me crystals from the mountain. Though very rugged, yet it has steps cut or laid most of the way. These are said to at our disposal and within our reach by that have been made by the Empress Helena, but are perhaps more ancient. Some old writers number them at 6000! In about twenty minutes we came to a beautiful well, quite under some lofty rocks, called Ma'yan-el-Jebel, or the spring of the mountain. It seemed to be carefully kept, and round it large stones were set in a wide circle, on which might have been written "rest and be thankful." I enjoyed the shade for a few minutes, and dipping my guttapercha cup into it, I tasted its waters. They were sweet and cool. A few small plants grew round the inner margin, and a slight green scum covered parts of the pool; but no moss grew upon the rocks that at some parts overshadowed it, and in others dipped into it. Neither in Egypt nor in the desert did we find moss on the rocks. In the deep wells or tanks of Egypt one may find it, but nowhere else. It needs more moisture as well as more shade for its growth than these lands afford. The country of the stately palm is not the region for the lowly moss.

I pushed upwards. One or two chapels I passed at different halting-places. They were in miserable disrepair, but scribbled over in the inside with the names of pilgrims and travellers. Then came the fine hollow or basin more than half-way up the hill, in the midst of which stands the old cypress, called Elijah's tree, hard by which there is a well or circular pond, containing a little water. The chapel of that prophet is also shewn here. It is out of this mountain wady that the rugged top of Jebel Musa

and Joshua, and the elders, leaving the people and ascending the hill,-and again of Moses leaving the elders and going up to stand before God. So far as I am aware, the other mountains fixed on by some as the true Sinai,-Serbal, Sasafeh, Katherine, have no such resting-place. This much, at least, may be said in favor of Jebel Musa.

(To be continued.)

## The Book of Joshua

BY REV. JOHN CUMMING, D. D.

MEMORIAL STONES.

In the previous chapter, we read the description of the process employed by God for enabling his people to pass through the waters of the Jordan, encompass the first city of the Canaanites, lay siege to it, destroy it, and thus open a pathway to Jerusalem and the inheritance of the promised land. I showed in the course of my remarks, that all the elements of a supernatural deed were here; and that it is impossible for the German Rationalists to understand by this, consistently, fairly, and honestly dealing with the Word of God, that it was anything else than an immediate interposition of omnipotent power. I stated at the same time that all above, beneath, and around us, is inlaid with miracles. The breath we draw, the pulse in the heart, the movement of a muscle, the volition of the mind, sending forth and transmitting its designs, and thousands of circumstances responding to that will, are all evidences of instant power; so that literally and truly, not by figure of speech, "In God we live, and move, and have our being." But you object-Then what is the difference between this and a miracle ?-The difference is this; the constant miracle is what we are daily in contact with; but the very repetition and excess of the miracle makes us think it, what we call it a natural law; while the extraordinary interposition, which crosses, contradicts, or dispenses with what we call the natural law, and cleaves a passage through the Red Sea, or a pathway through the waters of the Jordan is so contrary to the usual routine, that we cannot help seeing there what is equally elsewhere, but what is not so vivid or so visible, the footprints, the hand, and the interposing presence of God himself. If the great law were that all streams should flow upwards; if the law of gravitation were that floods should roll upwards and if we had seen them do so for eighteen hundred years, we should say, that is the that law at the beginning, and to maintain that law to the end; we should get so accustomed to it that we should say, that is the natural thing. And if we were to see a flood in one instance. reverse the process, and go downwards, we should call this the miraculous thing. The fact is, merely the suspension of the machinery of creation by Him that made it, or the making the wheel fly backward; or some process that we call a natural law indicate a reverse action : and we do not thus see a greater power, or the presence of a greater being; but from the unusual nature of the interposition we are constrained to see, what in the ordinary course we pass by, the presence and the finger of God. It is just as great a miracle that a seed should be cast into the earth, and grow into a spreading vine; that the vine should burst into leaf and blossom, and bear the rich grape; that on the grape being

pressed, fermentation by a law just as permanent as gravitation or vegetation should take place, and wine be the result; I say, that is just as great a miracle as when Jesus looked upon the water at the marriage feast of Cana of Galilee, and it was instantly turned into wine. The only difference is, that we are accustomed to the process, and we call it nature; we are not accustomed to the other process, and we say, this is God. But God is just as much in what we call the natural process as he was in what we call the extraordinary process; only he shortened the period of the production at the marriage feast; he lengthens the period or the process for the production in what we call the ordinary works of nature.

Now we have here, then, in the water arrested in its downward course, standing on the right hand of the priests, who were stationed in the midst of the flood, like a wall, perpendicular and smooth; and the waters upon the left hand rushing down to the Dead Sea, and leaving the whole channel dry between the priests and the Sea, the irresistibly evident interposition of God. Why he did so then, -wherefore he did not wait till another opportunity, when the flood might be lower, or when natural means would accomplish what miraculous interposition did,-are questions that we cannot answer. This we are sure of, that God never works a miracle to help us when ordinary means and energy are adequate to it. To put the shoulder to the wheel, instead of calling upon Jupiter to turn it, was the prescription of a heathen; a prescription that has much practical good sense; it is God works within us, not that we may be idle, but to will and to do of his good pleasure. And it is not profanity, it is good sense, that they who will not help themselves, will not be, and deserve not to be, helped by the interposition of God.

But there was a design in this miracle, and that design was to fulfill a remarkable promise. He said of Joshua, "I will magnify thee, and I will be with thee, as I was with my servant Moses." Now Joshua was raised the general of a powerful army; he was sent to lay siege to a formidable fortress, called Jericho, on the side of the Jordan, and the key to the possession of the land of Palestine. He needed to have reposed in him that confidence which Moses once had; and, therefore, it was necessary that he should be initiated in his most responsible office by some presence of the Deity that would show that God was really with him; and that they were engaged in a righteous, a just, and a holy war. Now that presence was manifested in the Jordan. And accordingly Joshua, not by his own fancy, but according to the command of God, desired the priests to place their feet in the stream and they instantly obeyed, - and the priests in those days did not say, "What right have we to take our orders from a soldier ?-Joshua is a soldier; we are priests: he is a ruler, a civil ruler if you like ; we are sacred persons. This is Erastianism;"-they did not say so; they took the command from Joshua, who was appointed to take the place of Moses; and they did well and right in doing so: and many a priest in the nineteenth century would do well to take the prescriptions of his ruler instead of the prescriptions of a Synod; for the former are often more accurate and orthodox than the decisions of the latter. The moment the priests did so, bearing what was the symbol of a present God, the ark of the covenant, the waters divided, the Israelites passed through, and reached the opposite bank; and the priests stood still till the last woman or child of that mighty host was safe upon the opposite side.

This having been done, it was important that some evidence of it should survive the act; that the next generation might see the wondrous work of God. And accordingly he ordered one out of each tribe to carry a stone, as heavy as he could bear; these twelve stones to be set up, one twelve in Gilgal, and another twelve in the midst of the Jordan, in the place where the twelve priests, who bore the ark of the covenant stood, and the stones remained till the day that Joshua sat down to write the historical record

sign that shall permanently remain among you | a monument or memorial; a conspicuous object which shall be a standing witness of the wonderful event that has this day happened. Heaps, or pillars of stone, in commemoration of great events, such as covenants, victories, &c., have been common among all nations from the earliest ages. See Gen. 31:46; Ex. 24:4. In the present case, though there was no inscription on the stones, yet from the number of them, and from the place where they stood, it would be evident that they pointed to some memorable transaction, and of this it was to be the duty of each generation to keep its successors informed. It would likewise serve as a standing proof in corroboration of the matter of fact to those who might, in after ages, question the truth of the written history. The record of this great event might indeed be read in the sacred writings; but God, who knows the frame of his creatures, and how much they are influenced by the objects of sense, kindly ordered an expedient for keeping it in more lively remembrance from age to age. So he has provided the sacrament of the Lord's supper to aid our understandings and affect our hearts by sensible symbols, though the same great truths which they represent are plainly delivered in words in the inspired oracles."-

Now this memorial was necessary. It is a law in our own experience that great events require suitable commemorations; that events which indicate special mercy, national or social, deserve special memorials, that other generations may see that they who tasted the benefit were not ungrateful for it at the time; that they traced that benefit not to their own skill or wisdom, but unto Him who is fearful in praises, doing wonders; and that they thought the interposition so great and so marked that subsequent generations should be enabled to read and to record it. Now it may be asked, why are not these stones still standing in Gilgal and also in Jordan? The answer is, the authentic record of the fact is as good as the actual act. Persons say now-a-days, " If we were to see a miracle then we should be converted." But that is a great mistake. The lost man in misery asked that his brethren who survived him upon earth might see a miracle that they might be converted. But what was the answer? "They have Moses and the prophets; if they believe not them neither would they repent if one were to rise from the dead."

## The Coming Struggle.

We commend to our readers the following extracts from an article from the pen of an able divine and close observer of men and things in one of our western cities. The article appeared some time ago in the Preacher and Presbyterian; but the lapse of a few months has by no means destroyed their importance to the Christian community. The evils referred to stand out distinctly to view, and the call for the co-operation of Christians to counteract them is as loud and imperative as ever .- Chr. Union.

"Wherever the church militant exists, she encounters opposition. Rome silences the Bible reader in a dungeon. Austria confines the exposer of monkish abominations in a mad-house. France closes the churches, and fines and imprisons those congregations of Protestants who may happen to offend the Popish Bishop. Spain prohibits the preaching of the Gospel and the printing of the Bible, or anything derogatory to the Catholic church. Denmark prohibits prayermeetings. Prussia allows no dissent from her Puseyite or Rationalistic establishments. Russia forbids Bible circulation, or proselytism, in all her wide realms. The light toleration in two South American Republics illustrates the darkness of all the remainder of that vast continent. As a matter of course, the priests of Paganism and the followers of Mahomet employ all the power they possess to crush the effects of that Gospel which endangers the craft whereby they have their wealth.

"There is but one country on the globe besides our own which pretends to grant liberty "That this may be a sign among you. A of conscience; but even there what a powerful

witnesses be found in any considerable number their abominations. More shameless and more save England. England has ever been reckon- dangerous, because in the very heart of our own ed one of the ten kingdoms of the mystic Baby- communities, the novel and the newspaper wage lon; and if the inquiry be made, which of the war against marriage, the Sabbath, and the Bikingdoms of modern Europe may be the great ble, and multitudes of the young tall victims to thoroughfare of the nations, the centre of travel, lying spirits, (whether of the dead or living.) the mart of commerce, the plateau, the broad who teach that there is no resurrection, no judgstreet of the city, where their bodies are to lie ment, no hell; that religion is a fable, worship anburied? but one response can be given-Eng- a farce, and the spirit of man the highest intelland. Look at the preparation for this sad event ligence in the universe. It would be hard to which is transacting there before our eyes. A name a family in which some inmate has not college is supported by British taxation for ed- been more or less influenced by this spirit of ucating fanatic emissaries of Popery to teach the age. sedition at home and carry priestly government "On our eastern shores the tide of emigraabroad. The Government appoints these May- tion lands a thousand Popish militia every day, nooth priests to be chaplains to the army, chap- trained up to cherish the most determined halains to the poor-houses and prisons, dismisses tred to the word of God and to the church of officers who will not attend their masses, and Christ, and instructed by the Romish agents ere would fain pass a bill to endow all the Popish they have landed from their ships to beware of clergy. It is well known that the prince consort the Bible and the heretics. Into our very famwas raised a Papist, and through policy assumed lilies do these agents of a foreign prince carry Protestantism; and it is very credible that his their opposition to the Gospel, prohibiting their children, the heirs of the throne, may follow their slaves from listening to the reading of the Scripfather's example. It is incredible that without tures, or from uniting with their employers in some high-protecting influence, Jesuits should the worship of God. The chosen victims of povhave been allowed so long to occupy the chairs erty and filth, vice and crime, in the cellars and of Oxford-that so many of the Bishops of the garrets of our cities, they will have them re-Establishment should foster Puseyism-that al- main so rather than allow them to attend school, tars, candles, crucifixes, and confession, should where their minds may be enlightened, or emihave been introduced into so many churchesthat it should be found impossible to eject an ad- industry would elevate above the condition of vocate of transubstantiation from a church as vet called Protestant-that such numbers of English aristocracy should have succumbed to the charms of Puseyism, or with more honest servility bowed to the supremacy of Rome .-The Pope sends a Cardinal over to England .-The Secretary of State sends a priest in the con- saying is. He claims to belong to some church fidence of the Government to Rome. England or order, or club, of one kind or other. The allies herself with Catholic France and Italy, Romish missionary boards the emigrant ship, and sends a Catholic ambassador to Spain .- takes his passage on the river steamboat, or trav-Priests wax confident, and begin to talk of their els in the second-class cars with the newly arancient rights-to point to the hundreds of thou- rived emigrants, and leaves them not till he has sands of ignorant, fanatic, famished Irish, who handed them over to the care of some brother land, ready at the word of command to pour holy church. Even those who have no belief in out their hereditary hatred on the Sassenach .- any God find some advantage in the society of Popish Bishops write letters to English peers, their fellow-men and associate to keep each othwarning them to cease distributing Bibles and er in countenance. opposing the church, and requesting them to rethan Sebastopol, and the bayonets which gleamquent historian of England shows that religious revolutions are no new thing there. In 1660 England was a Puritan commonwealth. In 1665 a persecuting Stuart filled the throne. It were not difficult to divine the measures which a Popish prince, a Popish ministry, a Puseyite clergy and aristocracy, and an Irish army, ar Aus-

opposition has been organized against the Gos- deliberately choosing an American Mohammed pel of Christ! As the time of the slaying of as their Prophet, coolly throwing aside the bonds the witnesses draws nigh, events ripen for that of civilization, and demanding the aid of the catastrophe. In no European country can the Federal Constitution for the consolidation of

grate to the fertile fields, where the rewards of slaves.

"Let us remember, too, that all these adversaries of the church are regularly organized, and enrolled, and paraded in rank and file .-There is no longer a loose, floating, neutral party. Every person belongs somewhere, as the crowd the back-streets of all the cities of the Jesuit, and placed them within the pale of the

"Let us not deceive ourselves with the delumember that London is not more impregnable sion, that material so heterogeneous can never unite in any common enterprise. They can coed on the Malakoff were Catholic. The elo- operate. The very explosion of discordant substances may overturn the battlement which has resisted the sap and battery. Let the experience of England warn us in time. Last year (1855) beheld a strange combination there, powerful enough to intimidate the Government, control the Parliament, and almost revolutionize the religion of the land. High Church, and trian and French alliance, would find needful Broad Church, and no church, Romish cardinfor the suppression of evangelism. Indeed, Car- al and Chartist lecturer, Whig Tory, Radical dinal Wiseman and his journalists save us all and Repealer, the peer of Parliament and the dubiety on the subject. They expressly tell us publican of Pamlico, engaged in a common that as soon as possible they will use the same league to dethrone the Sabbath and worship, and means for the protection of religion in England substitute Sunday and revelry. Were it wise, which have been found so beneficial in Spain and think you, to wait till sad experience teaches us Austria. Significant intimations are held out to how effectually the Western Mormon and the us, too, that Mexico, and Canada are Catholic Eastern Universalist, the priest, the German Inthat Ireland, now almost on our eastern shore fidel and the American Spiritualist, can unite is Catholic-that soon fifty millions of Catho- with the vast and yearly increasing mass of healics will fill the valley of the Mississippi; and thenism in all our cities, to trample under foot that Gospel which they all cordially hate, and "The number and variety of the forces ar- a divided church whose weakness they have rayed against the church in our own land is learned to despise? With a population increasamazing. The theatre, the tavern, and the ball- ing by thousands, and a church increasing by room, their hereditary fortifications, we are not hundreds, it becomes a mere matter arithmetic at all surprised to find in their possession; but it to calculate in how few years, at our present seems like turning our own forces against us, rate of progress, the churches of Christ shall when the college and the pulpit become the en- have dwindled into relative insignificance, and gines of Infidelity. It is reserved for the nine- the overwhelming mass of ungodliness shall unteenth century to behold men, calling themsel- dertake to decide their destiny at the ballot-box. ves Christians, teaching Pantheism, or casing American Christians! the forces of Western themselves in armour of Biblical criticism, and licentiousnes, Eastern infidelity, and Northern defying the armies of the living God to prove Popery, the heathenism of your pratries, and that he is able or willing to punish his foes. - the rowdyism of your streets, are steadily and On the very verge of the desert we behold, on rapidly concentrating their movements upon our own soil, the scum and dregs of all nations you. Already they have made lodgments in

but wait their opportunity for the last onset.

and every year unfolds some new and bolder as. them is about all that is valuable in history. sault, should the people of God be content with the old, quiet plan of defensive operations, and, Alphabet of Christian Counsels and folding their arms, await the combined onset? Were the Bible silent on the subject, common sense would reply, that harmony of feeling, conpensable in this crisis.'

## Bible History of Invention.

There is one history that is perfect in its form and in its truth. That history is the Bible .-If our readers would be convinced of the fact and learn to admire the history, let them examine its pages.

Take as an example one of its earliest records telling of a forming period of the world and see what is desirable that all history should have been, and also how little, really, there may have been in one age that deserved to be recorded .-The simple record to which we refer, contained in the fourth chapter of Genesis, preserves the memory of all that was deemed worth preserving of more than one age, and gives us a better insight into the progress of human events than would have been furnished by the narrative of the most splendid conquests.

It contains the following specifications; -"And Adah bare Jabel; he was the father of such as dwell in tents, and of such as have cattle." To see the value of this brief record we are to reflect on the vast changes produced in the human condition, by the inventions here referred to. We are to contrast man, a wanderer without a home; living in the woods, or in caves, or lying under the open heavens, and with no notions of property, with man after the change produced by having a fixed habitation, and by all the ultimate improvements, comforts and elegancies connected with architecture; with the building of cities and towns, and with the advances produced in society by the acquisition and relations of property. The effect of these single discoveries, traced out in the long period which has since elapsed, and in the prospective influences on the destinies of the race, would be a topic far beyond our present purpose or limits.

The brief record of another discovery of that generation is not less pregnant with meaning .-"And his brother's name was Jubal; he was the father of all such as handle the harp and organ." To see the force of this record, it would be necessary to trace out all the influence of music on mankind, from the octave pipe up to the trumpet in battle, and to the deep-toned organ; all its power in subduing passions, promoting the love of the arts of peace, calming the soul, inspiring the hosts in conflict, and celebrating the praises of the Most High; an invention than which there has been, perhaps, none that has contributed more to modify the character of

The next brief record is not less significant and important. "And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron." Here is another record of a discovery, indicating the vast advance in society-the discovery of the use of metals, and to see the value of this record, it would be necessary, if we could, to trace out the effects of their use on the destinies of mankind. Here, at an early period of the world, was a single discovery which put the race, then existing, at once in the advance of what, in our country, even the Peruvians rnd Mexicans ever knew, and which tended vastly, to change the whole aspect of human

These records are such as we need, but not such as we have in history. They are far more valuable than the details of bloody sieges and grieve more on account of sin and over sinners

which usually, merely change the boundaries of ises, and glory. "Under such circumstances it does almost empires, without indicating any visible advance seem unnecessary to enquire what course of con- in the destinies of the race. Such records as quench the fires of sin, Satan, and strife, by all has been something strangely provocative of that duct the Church should pursue. Few and weak these, of which we have few, progress. They means. Quench not the kindlings of liberality idea in the return of the currents of strife and in the aggregate, ought they still further to weak- are starting points from whence the race advan- or seal, in yourself and others, by procrastinaen their forces by distraction and division of ces on some new and glorious career. The his-tion, or fear of singularity. councils, in the presence of such numerous and tory of the world has really been full of invenpowerful combinations of their foes? With the tions, discoveries, happy thoughts, though the thoughtlessly--God's book, and bow to its decisconsciousness that every day augments the num- glitter of battle and military fame has led the ions-God's house, and frequent it prayerfully, ber of their opponents, and every week opens historian to turn aside from the record, and most punctually, and constantly-a brother's characsome new engine of warfare against the truth, of them are irrevocably lost. What we have of ter and vindicate it, if truth will allow—the acts

# Cautions.

Aim at the promotion of God's glory—at the destruction of sin-at the overthrow of Satancert of plan, and energy of action, were indis- at the conversion of sinners-and at the perfection of Christian character.

> Beware of sloth in secret duties, and of pride in public duties-of envy in adversity, and of self-consequence in prosperity-of self-consequence in laboring for God, and of self-consequence when your labors are crowned with a

> Confess your sins with penitence-your mistakes with ingenuousness-and your ignorance with humility. He who never says to God, "I have sinned," cannot possess the pleasure of pardon; he who never acknowledges his errors, cannot enjoy human friendship; and he who affects to know more than he really does, will remain ignorant of many things he might have been acquainted with.

Delight much in God's glorious characterholy words-moral image-beauteous works wise providence-and sublime intentions.

Enquire of God for direction-of past experiof the "cloud of witnessess" for encourage-

yourself with jealous fear.

Get truth into the judgment-the atonement into the conscience-God's love into the heart -the promise into the memory-and the coming of Christ into the dye. This will be obeying the divine command, "Get wisdom."

Help the poor with your property-the ignorant with your knowledge-the sorrowful with our sympathy—and all with your prayers.

Instruct your families from the Bible-the church by your gifts and grace—the world by your example and influence-and yourself by bservation and meditation. But attempt nothing without first sitting at the feet of Jesus, and seeking the help of the Holy Spirit.

Join courteousness with faithfulness-gentlebusiness-and prayer with everything.

Know the Lord, and trust him always; know know your friends, and use them kindly; know your spiritual foes, and watch them narrowly.

Lament over the sins of your unregeneracyver your daily sins and short comings-over a

Mix faith with hearing-confidence with prayer-hope with affliction-kindness with reproof -candour with reports about others and the salt of grace with your common conversation.

gratitude-the operations of his Spirit in you with hope—and the watchfulness of the world ered temptations, are all valuable.

Open your mouth wide at the throne of grace tion-and not at all in publishing or repeating the honor of God requires it.

Persevere in seeking to know more of Christ honor, and life. -to feel more of the operation of the Holy Spirit-to do more for the church of God-to

Reverence God's name, and never use it to imitate them.

treasures of earth for his presence.

Try to be affectionate in the family-affable in all your intercourse in society-attentive to

tions of life without idolizing them-the truth of God without perverting it-and all means, friends, and instruments, without trusting any.

Visit the Bible, to learn wisdom—the throne of grace to obtain strength—the sick, the dying, and the poor, to cure discontent-Calvary, to augment love-and hell, heaven, and judgment, to crush a worldly spirit.

Work for God. Work while it is called day; work humbly, for without Christ you can do nothing; work penitently, for your best actions are very imperfect; work hopefully, for you ence for warning-of the cross for motives-and serve a kind Master, and a rich Rewarder; work carefully, for he marks the heart, and records motives; work perseveringly, for only those who Fear God with filial fear-sin with holy fear endure unto the end shall be saved; work lovthe world and Satan with cautious fear-and ingly, for Jesus did, angels do, and all the saved shall eternally.

> Yearn after daily fellowship with Christ in bringing others to him.

> Zealously plead for God, spread truth, and mortify sin; and thus prove that you belong to that peculiar people who are zealous of good

Thus every letter in the alphabet has afforded us some counsel, with the exception of the letter X; but we must press even this letter into the cause of truth and holiness. There is no English word that commences with X: several Greek words do; and the letter is very useful terence of the empire. ness with zeal-spirituality with diligence in in many English words : for instance-exhort, fixed, &c. Let us, then, learn this lesson that we may be very useful in the church and in the your own heart, and suspect it constantly; world, although we never appear in the front ranks, as the leaders of others. Some professors will not build, unless they are architects or master-builders; nor fight, unless they command; nor watch, unless they can be observed. This dying world-over God's will hated, and his (whatever they may say) that no one can do false humility, sweeping censures, and misan-afflicted Christians, or Christians with few gifts, ter. who are rich in grace, are very useful in the church, by their prayers, influence, and example; while those who have shining gifts, or large pos sessions, united with bad tempers, worldly dispositions, or a haughty, harsh, overbearing car-Note the providence of God toward you with riage, do a great deal more harm than good. Our importance to the church is to be estimated by the degree in which we reflect the image of and Satan over you with attention.—Recorded Christ, and insure the presence of the Holy providences, cherished convictions, and discov. Spirit. A day is coming, when many a great I will wish himself a humble X! "When," says Mr. Martin, " the tablet of human fame comes -slowly in conversation-thoughtfully in afflic- to be reversed for that of God's approbation, what a revolution there will be !" Hear, then, the faults of others, except when it is plain that the conclusion of the whole matter : By humility and the fear of the Lord, are riches, and

## Events in Asia.

It is not surprising that bold theorists or fan-

your churches and inroads in your families, and battles; of conquests and slaughtered thousands | -- and to rejoice more in God's character, prom- ciful students of the Bible, should imagine they see " the beginning of the end" of prophecy in Quench not the Spirit by any means; but the historic events of the past few years. There revolution to their original centre, the continent of Asia. The thoughtful have long anticipated and predicted such return, but while the indications were faint and gradual they escaped the common attention. Now, however, when the world has seen the great Northern Power of that continent arrayed against the nations of Europe; and sayings of the wise and good, and endeavor now that the whole Persian empire is swaying between the eastward march of Russia on the Sacrifice your own will and opinion to God's one hand and the Indian ambition of England verdict-man's applause for God's approbation on the other; now that the entering wedge of -your own ease for his service-and all the the "opium war" has been succeeded by a new and unexpected second assualt upon the exclusive policy of China; now that the extent of that vast and stagnant empire has been shaken by the your own proper sphere and duty-and active in tramp of revolution; now that the conquering the church of God. The way to be all this, is policy of Russia is expanding into railroad ramto be attentive to truth, and alive in the closet; ifications through the continent pari passu with a Christian must not be a wasp nor a drone. the canal and steam projects of European com-Let him, rather, imitate the dove, and learn of merce along its southern and western marginnow that these things have become matters of Use the world without abusing it-the rela- history, the world seems to be awakening to the fact that Asia is to be the theatre of gigantic events in the near future, and grave statesmen find excuses for speculative solicitude in regard to the ultimate results.

What precise turn these results are to exhibit is not a practical question, but the unmistakable tendency of events already passed or now transpiring is among the most momentous considerations of the day. The abrupt termination of the Russian Struggle with Turkey and the Western Powers was far more remarkable than the origin and incidents of the war itself, wonderful as were the latter. Its full significance is hardly, however, even yet discernible. With seemingly lowered crest the Muscovite escaped from a tremendous and rapidly exhausting conflict, but at once proceeded to avail himself of the appliances of an advanced civilization possessed by his enemies, to unite and consolidate his sufferings, and daily conformity to him in his empire. The idea of commercial convenience his meekness and gentleness; yearn to yield and consequent financial augmentation and yourself entirely to God, and to be a means of strength no doubt enters fundamentally into these schemes, but that this aim is singly or even mainly, as is made to appear, the design of the Emperor, will be hard to impress upon those familiar with the inexorable policy of Russia. That icy despotism stands the iron type of military power in the nineteenth century.-Her network of railways is primarily to answer the same purpose as the wonderful thoroughfares constructed by Roman energy, and to perfect the communication between the centre and the circum-

Nor will it be sufficient that these means of instant communication ramify the empire itself. Already is the Czar busy with a counter-check to the Anglo-Indian encroachment on Persia, and the projected railroad from Tiflis, his trans-Caucasian centre-point, to Teheran, the capital of the Shah, marks the first of his colossal strides to dispute the empire of Eastern Asia with weak and divided church—over a deluded and is not a right spirit: it shows that they think all the world. To the same purpose have tended his aggressive spoliations on the Amoor river mercy slighted. While thus lamenting, avoid things so well as themselves. Many private or over his feeble southern neighbor in that quar-

> years in China-to which may be added the new relation occupied by Japan to the rest of the world-it is much easier to form an estimate. There were few men versed in the history of the "opium war" who ever anticipated that China would have remained as long as she has free from a second European drubbing. That war was but a preliminary buffet, before which the walls of Cathayan isolated-endangered by the senile insolence of the Chinese themselves-sre eventually to succumb. It is possible this would have been repeated before now if the revolution in that country had not supervened. As it is, that astonishing convulsion of a people stagnant beyond all criterion is but another link in the general chain. Tai-ping-Wang could have sprung successfully into the character of a Chinese Mohammed only by the awakening consciousness of the people that godship did not dwell in the Tartar potentate. Two hundred years of undisput-

as to the Manchu divine right and divine person. It had also extinguished the vitality of the Ming tradition. But the English opium war taught the shrewd among the Chinese that their superserene superiority was a deception and a myth whose absurdity stared them in the face. Such a man was the disappointed schoolmaster, " the elegant and perfect," Siu-tshuen. He had witnessed in his day the miserable farce of Chinese resistance, and the total and disgraceful overthrow of celestial valor and might. His literary studies acquainted him with the potency of the Ming prestige as a historical souvenir. He may or may not be a remote descendant. This is immaterial. All that was necessary was to make the Chinese Saxons believe that he was of the race of their own Harold, and the immemorial and ineradicable prejudices against the invader and usurper would come to his assistance. The whole scheme illustrates the sublime duplicity of the Cathayan character. The " Prince of Peace"-Tai-ping-Wang-the "Great Pacificating King"-could do no less than avail himself of the national superstition, and he therefore holds his followers enthralled with a belief in his indispensable divinity, while on the other hand he extorts their homage as the representative of the native nationality. He has caught a glimpse, faint though it be, of the power of the " outside barbarians;" he is too shrewd not to appreciate it; he feels that contact is strengthening the ideas of his own people, and that their bleared and besotted vision is clearing to something higher; he therefore boldly plunders the Christian of an improved idea of divine relationship, flatters by Oriental policy and frightens by practical performance, and meets the coming shock of events as a hero and a reformer .- Baltimore American



The Advent herald.

BOSTON, AUGUST 8, 1857.

The readers of the Herald are most carnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

## III. PARABOLIC PRECEPTS.

5. THE LOST SHEEP.

" And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."-Luke 15: 3-7.

This parable was spoken on an occasion when " And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them."

The self-righteous Pharisees adjudged the sinners, whom Christ faithfully iustructed, as unworthy of any effort to reform them, and they regarded them contemptuously. This might deter the poor sinners from seeking further instruction ; and hence the parable was spoken. The doctrine of it is, that the more sinful a person is, the effort to save him should be so much the greater; and that the joy in heaven over repenting sinners, is proportional to the degree of sinfulness from which they are recovered. Therefore we should not pass by the fallen and depraved, but should rather seek them out and strive to recover them.

To the same point is the teaching of the next

6. THE LOST PIECE OF SILVER.

" Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle,

find it! And when she hath found it, she in the sense in which we have used that term. calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."-Luke 15:8-10.

This parable with the preceding, shows the value which Christ attaches to the souls of his people. As the woman makes diligent search for the lost silver, so should no pains be spared to recover the lost and erring. And when recovered, they are subjects of joy in heaven, and should cause joy in the hearts of all the members of Christ's kingdom.

#### 7. THE GOOD SHEPHERD.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them : but they understood not what things they were which he spake unto them."-John 10:1-6.

This parable exemplifies the necessity of comng to Christ in order to gain admittance to his kingdom; and it teaches that all who seek to gain salvation in any other way will be disappointed, and that all who teach any other mode of salvation are imposters.

As the Jews failed to apprehend the import of this parable, (vs. 7-18.) "Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers : but the sheep did not hear them. I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: 1 am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd. and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. have power to lay it down, and I have power to take it again. This commandment have I received of my Father.'

The Saviour thus teaches that there is a spirit of communion between him and all who are truly his, by which they will recognize his truths, and be able to reject erroneous teachings; that his disciples were not to be limited to those of the Jewish nation; that those of all lands are to receive equal inheritance in the kingdom; that false teach ers are actuated solely by the spoils they can gain by their course of imposture; and that caring only for their own interests and nothing for the cause, they are ready to desert it, whenever they are liable to encounter obloquy or make sacrifices

## NOTES AND QUERIES,

ON THE IMMORTALITY OF ADAM.

In a communication from an esteemed English correspondent on another page, reference is made to a remark of ours in the Herald of May 30th, on the immortality of Adam previous to the fall. As that writer and we evidently do not disagree resits philology. pecting Adam's original condition, the question between him and us turns solely on the use of terms,-a farther explanation of which will we think, enable him not to misapprehend us.

When Adam was created, he was made with a constitution of being to which, either death was a ror." natural and necessary consequence as a law of his nature, or it was not. If the dissolution of his physical system was the natural result to which his being necessarily tended, then he was created mortal. But if he was so constituted that death need not necessarily supervene, unless subsequent-

ed rule had deadened the memory of doubt and sweep the house, and seek diligently, till she low, then he was not created mortal, but immortal,

We perceive by the definition of our correspondent, that he and we use the term diversely. His definition is not incorrect, and is only not correct, in its overlooking another and a well established use of the word. Now the question at issue is not whether Adam was immortal in the sense that he could not be made mortal, could not incur the penalty of death, could not act freely, and so it be possible for him to sin and perish; but whether he was immortal in a sense, that, continuing sinless, he would remain deathless.

Created beings can never possess an independent immortality. He who made can unmake. He who created can destroy. Their immortality, therefore, is a dependent immortality. Adam's was a dependent and contingent one. That of the redeemed will be dependent, but not contingent. It is in God that angels "live and move and have their being," as well as does the tiniest insect that sports itself upon the summer's breeze. The duration of the existence of each is dependent on His will-whether to endure for an bour, or for eternity. The constitution of each is such as God has given, and both are created by Him-the one without any inherent tendency to dissolution, and thus to exist forever, and the other with a constitution that will turn to dust at the slightest touch.

Now in common parlance we speak of immortality as that which will never die; which is the immortality of saints and angels. Their immortality is not a contingent, though a dependent one; for never again are they to be subjected, not for an instant, to any trial in which they will falter or fall; and He that keeps them will never slumber or sleep, so that no contingency will ever arise in which they will forfeit their immortality.

There is another kind of immortality that is inherent in one's nature. It is not dependent nor contingent, but independent of all other things and events. This immortality is possessed alone by God. No other being or thing has or can possess it. He shares it not with any creature of His. 1n that will he ever be alone, " the blessed and only Potentate, the King of kings and Lord of lords. who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." 1 Tim. 6:16. Thus God's mmortality is infinite, independent, absolute, and inherent. He alone, is self-existent. He is im-

The immortality of Adam was unlike that of God, in that it was not inherent and independent. It was unlike that of saints and angels, in that it was contingent. Our correspondent has argued against his possession of an immortality that was not contingent, but was his of right. We argue against the same. But his immortality was contingent, in that it was possible for him so to act as to incur its loss, perhaps the word conditional would better express it-its continuance being conditional on his obedience. To suppose him possessed of this immortality, is only to impute to him a constitution possessing " no principle of alteration or corruption," which is Webster's first definition of immortal. In this sense it is allied to incorruption,-not a condition that is incorruptible but one that is uncorrupted. The duration of that condition s a question entirely independent of this. It may continue eternally. Whether it will thus continue, is contingent on the conditions under which its perpetuity is vouchsafed. That Adam might have emained exempt from death, no one will deny. But such ability was in consequence of the immortality which he possessed, without which, death would have been a necessary consequence.

With the foregoing explanation, our correspondent will see that he is writing about one thing, while we are writing about another. He was supposing that we applied to Adam a term that implied immutability, which is the nature of God's immortality; while we only imputed to him an uncorrupted undefiled nature—the same Greek word being used for immortality and incorruptibility,-and used by us in the sense of present condition, and entirely independent of duration. If any doubt that such is a correct use of the word. we are not disinclined to a discussion with them on

ON INFANT SALVATION.

The same correspondent referred to in the above takes ground against the doctrine of infant salvation, as a " heathen fiction," and a " papal er-

The salvation of infants, as believed by Christians, is not that they are saved by virtue of their own innocence; for they inherit all the disabilities resulting from Adam's apostacy without which they would not die ; but that they are saved through the atoning blood of Christ, and the regenerating ly subjected to conditions upon which it would fol- influences of the Holy Spirit, the same as adults

are-with only the difference, that as God requires nothing of man that he will not give him ability to perform, so he does not require of infants what their inability prevents their doing, i. e. the exer-

This being the foundation of the Christian hope of infant salvation, it cannot be a " heathen fiction;" for the heathen knew nothing of salvation through Christ. Nor can it be regarded as a "Papal" tenet ; for Papists hold that all infants are lost, save such as they save by baptising them. In distinction to these, the salvation of all infants. which die before the years of responsibility, is a doctrine of the Reformation-John Calvin being the first one who clearly demonstrated it. Melanchthon thought it might be so, but Calvin took up the argument, and showed conclusively that we who have laid our babes to rest beneath the lit. tle grass covered hillocks, will see them arise again in infantile beauty and prattling innocence, and recognize them as our own restored little ones .-And most heartily do we thank the Genevan divine for his most comforting, as well as conclusive, de-

We most fully accede to it, as scriptural truth; sad would be the memories and recollections that a doubt of it would call up; and we feel like giving our reasons for this hope.

1. Our Savior has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Luke, 18:16.

On this text we argue, 1. that those, of whom our Saviour said, "Suffer them to come to Me." may come without let or hindrance : 2. That the salvation of those, whose coming to Jesus our Savior has prohibited our forbidding or denying ought not to be questioned or denied. 3. That there can be no question respecting the subjects of this affirmation and prohibition ; for " infants" and not adult persons who were like infants, were the ones that were brought to Jesus with the request that He would "touch" them ; 4. It is "of such" and not like such, that our Saviour affirms the kingdom of heaven to consist.

As a building erected of brick and covered with mastic marked off into sections so as to resemble blocks of stone, is like stone, and yet is not of stone; so if infants are not found in the kingdom it cannot be true, however much it may be like such, that it is " of such." A careful study of the laws of tropes will show that there is no figure here employed, and we can hardly denominate that a "perversion of the Scriptures," which bases a doctrine on its precise and literal interpretation. 5. The kingdom of heaven being "of such" not only requires that little children should be there, but that the greater proportion of those saved should be such; and if we might speculate on a point like this, we should think it not unlikely,as our social pleasures are mainly owing, on the one hand, to a commingling of an equality of ages and intellectual advancement, and on the other to a similarity of tastes and pursuits-that one reason of the death of little children, is to produce in the restoration that harmony of different ages, which may be illustrated by the variety of musical notes that constitute the harmonious concord of sweet sounds. It is on the principle of " the affinity of opposites," that children add to our enjoyment here; and why may they not there? And how shall there be children there, except by the salvation of

II. Our Savior, in referring especially to " infants," not only declared that " of such" is the kingdom of heaven, but in the next verse he declares that " Whosoever shall not receive the kingdom of God as a little child shall in no wise enter

therein." v. 17.

Here there is a figure employed, and the figure is the simile. It is, however, a condition of the simile that that to which anything is likened must ted by the comparison. Thus to say, " as hot as ice," or as " as cold as fire," would be nonsense; for the thing thus compared to ice would not be illustrated as hot, nor that to fire as cold; and simply because there is no heat in the one or coldness in the other. On the same principle, by the same law of language, the reception of the kingdom by adults, cannot be illustrated by a comparison of its reception by a little child, if it is not true that little children receive it; for as the one is to be like the other, if the child does not receive it, it follows that adults will not be saved. And this conclusion cannot be obviated; for it is impossible that that should be exhibited as the pattern of salvation, which is of itself debarred from salva-

III. It is argued as an offset to the permission given to infants, that all the ends of the earth are invited to come, when not all of them will come. The parallel, however, is defective in these partic-

1. The Savior speaks of children and not to

them : while he speaks to the adults. 2. His inviting all adults to come, shows that salvation is possible for them if they will; and hence on the same principle it is possible for little children to come, who would not otherwise be invited.

And, 3. The reason adults who are invited are not saved, is because they will not respond to, but its blessings. After the audience was dismissed refuse the invitation : whereas infants, not being responsible for their acts, and having no ability to refuse, are in no danger of losing their salvation because of such refusal.

IV. Our Savior calls his adult believers " little ones," and " little children :" but when He does so, it is by the use of the metaphor, which can on ly illustrate when the characteristic to be illustrated is possessed by that from which the illustration is drawn. Therefore there would be a manifest impropriety in thus denominating believers, if it was not that "little children" and "little ones " are subjects of salvation.

V. It is claimed that the sacrifice of infants was an act of mercy to them, and was to be commended if they are saved, instead of being condemned as it is in the Scriptures. But,

affection for them, -but to appeare the heathen gods; which was a disowning of Jehovah, and rebellion against Him.

2. It was not done to induce their gods to save the children sacrificed, but it was an act of selfishness-they supposing that the slaughter of the innocents would appease the gods and thus save them-

3. As He who made man, is alone competent to determine the epoch of each one's leaving the world, therefore it is gross presumption on the part of a parent to anticipate God in that particular.

took the most painful, instead of the most easeful mode of putting to death their offspring. But such an act of cruelty and apostacy on the part of the parent should not debar the child from God's mercy to it : and hence there is no argument in their sacrifice, to disparage the doctrine of their salvation.

VI. If infants are saved it is asked, why bereaved parents should mourn their loss? The interrogation has some force; not as arguing against their salvation, but against immoderate grief .-Parents grieve because of their own loss, and not for their child's. But the consciousness that their loss is the child's gain, should so temper the grief of every parent, as to induce full submission to the Divine mandate that saves those early blossoms from the subsequent blights of time. And therefore, "Thus saith the Lord;" A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord ; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, and thy children shall come again to their own border."-Jer. 31:15-17.

That the subjects of this prediction are little children, is proved by the quotation of this scripture, and its application to those of "two years old and under" that were slain by Herod: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet saying, in Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not -18.

The only land of the enemy from which these children could come, is the land of death, " the last enemy" the saved will encounter. As the resurrection and salvation of Herod's innocents is thus affirmed, it follows that all of like age will also be saved. And hence the word of comfort uttered to Rachel, may be laid hold of by all parents bereaved of infants, as applicable to themsel-

VII. It is argued that infants that died before Christ cannot be saved, because Christ is the first fruits of the resurrection. But it is not claimed that they have entered the kingdom; and hence the argument that would debar them from salvation, would likewise debar the adults that believed before the first advent; for all who are saved will receive their consummated giory at the same epo-

By a comparison of our views with those of our correspondent, our readers will see both sides ; and we only ask them to receive the one that is the most in accordance with Scriptural teachings.

"Brother B .- To day I went to hear an Elder of the disciples or Campbelite order. To my great astonishment he applied the 4 last verses of the 8th chap, to the Hebrews to the present tense, and that we are under the new covenant and enjoying I walked up to him, and said I understand the 4 last verses of the 8th of Hebrews very different to the way he had applied them. If he would not take it amiss, I would give him my reasons, which should be only Scripture testimony. Now Bro. B. if you please, send me all the light you have on the above text, so we may with the truth battle and convince those who teach it, lead them to the Bible, that it may be a blessing to them. God will be glorified in the advancement of the truth, the people saved from false principles of interpretation. Yours sincerely,

Pickering C. W.

Ans. This Scripture is a quotation from Jer. 31:31-34: " Behold, the days come, saith the Lord that I will make a new covenant with the house 1. Their sacrifice was not actuated by parental of Israel, and the house of Judah : not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord; for I will 4. In burning their children in the fire, they forgive their imquity and I will remember their sin no more."

This covenant being contrasted with the covenant made with Israel at mount Sinai, is evidently the same as the new testament or covenant, of which Christ is the Mediator, and which is confirmed by his death. It is doubtless true that now is the time when men secure for themselves a title to the privileges which it confers, by complying with its conditions. But it is in the coming dispensation that the fruition of those privileges will be realized : for it is when " they shall not teach every man his neighbor, and every man his brother saying, know the Lord,"—as men will be com-pelled to during the whole of the gospel dispensation; for, he says, " All shall know me from the least to the greatest"-which will not be true till then. And as their sins will then be remembered no more, it must be subsequent to the time when "sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ which before was preached unto you." Acts 3:19, 20.

Those who deny an eternal reign of righteousness on the earth, are, of course, necessitated to regard the present condition of things as the full realization of the new covenant privileges. But if such a glorious consummation is a subject of prophecy, then, doubtless, that period is the one that shall witness its full fruition. And, therefore, all those scriptures that affirm the regeneration of all things, and the kingdom of God on earth after the resurrection, are legitimate evidences in support of its realization there.

## MY JOURNAL.

Sabbath, April 12.-Preached in Boston. We had a good day. The church is in a healthful state, under the labors of Bro. Fassett.

Monday, April 13 .- Went to Newburyport to attend to business with Bro. Pearson, relating to the general interests of the cause. In the evening went to Salem and preached. 1 had a pleasant interview with Eld. G. W. Burnham and many members of the Advent church. We had a very good meeting. Many of us will long remember the evening of the 13th of April.

From April 14th to 19th I labored in Boston, dividing my labors hetween the office and the

Tuesday, April 16, being the State Fast, I preached twice, and attended the annual meeting of the Advent society. The society's financial interests have not been so prosperous at any time for the last ten years. All praise to God for his good-

Sunday, April 19 .- Preached, and baptised four in the Advent chapel in Kneeland st. This was the best day I had enjoyed in Boston, for a quarter of a century, and in that long time I had had many very precious seasons. God is good.

Monday, April 20 .- Commenced a series of evening lectures in Salem to continue to the 24th. These services were well attended, and a deep and solemn interest pervaded the audience. The church

enjoyed a blessed refreshing, and some of the un- old friends. The house was filled, and I had a good converted were awakened, and one converted to reception and a free time, in proclaiming the gos-God. Bro. Burnham, the pastor, was encouraged, pel of the kingdom. I can but hope for a union of and they resolved to continue the services. May all the Adventists in this meeting, as the prospect every blessing attend them!

Sabbath, April 26 .- Preached in Lawrence. The Christian society being destitute of a preacher, as pastor, they will no doubt prosper and do well. they invited me, and our " little flock," to meet with them, which we were happy to do. We had a good attendance, and 1 hope a profitable day. Hawkes. I had a good season with Bro. H. and his But being ill, I enjoyed less than some of my hearers. We sometimes do the most good, when sad and sick and think nothing is done; so I will not dence has placed our brother in a position of much complain, since many of the saints said they were comforted, and had food to strengthen them, although I had to suffer in the service.

There is a faithful remnant yet left in Lawrence, who hold fast to the faith, and will. They hold occasional meetings among themselves, and attend other congregations as the door opens for usefulness. The future of the cause in Lawrence is now O., for the first time, in his new charge. We had hid from our view. But God has good things, I a good season, and the people of God were comdoubt not, for that faithful remnant. Let them forted with the rehearsal of the precious promises

Monday, April 27 .- Preached in Newburyport. We had good attendance and a time of refreshing. Elder Pearson and his happy flock have reason for gratitude to God for his special blessing.

Tuesday, April 28 - Preached to the little flock in Lowell. They have held fast, and been faithful; but have not been succeeded in their labors and sacrifices to sustain themselves as a church. With all they have done and suffered, they really deserve a better fate. But while they individually maintain their faith and hope, they as a body will make efforts to sustain themselves, but attend other places of worship, as they may see they can do good. Some have united with the Advent congregation in Kirk street at present, and are enjoyng the faithful ministry of Elder Ross, from

April 26, went to Nashua, N. H. and spoke to a large audience in the Methodist chapel. I spoke on the covenant blessings of the church, with a view to comfort and cheer the saints. We have a little remnant here, most of whom were out, and greeted me with words of good cheer. 1 put up with Bro. F. O. Cain, a noble-hearted brother. I was kindly cared for in a very severe turn of sick headache which continued during day and night. 1 never spoke with more pain and distress, than on that evening. But I hope good was done.

April 30, came to Worcester, and put up with Bro. Taylor. Preached in the evening to the church of his care. The house was well filled, and we had a season of much blessedness. I found the church in a prosperous state under the labors of Bro. Taylor. They have had upwards of thirty added to them, the last season, and are living in union, and usefulness. What a change for the better, in the condition and prospects of this church! The darkness is past, and the light of the morning has broke upon them. Let other churches take courage, and labor and suffer in hope. A better day s to dawn upon us in our efforts to organize and build up churches of the faithful in Christ.

Friday, May 1-Preached to the church in Westoro'; had a full house, and a blessed season. Bro. C. Cunningham has had the pastoral care for the past year, and has been a blessing to them, both in strengthening the things that remain and in adding to their numbers. Truly we may exclaim, after all that has been said and done by ultra spirits, and disorganizing elements, " What hath God wrought?" They have risen above all difficulties, and are prospering in the Lord. Our young Bro. C. has reason to praise God for what he has done for him, and by him, for the church. Let him keep humble, and God will continue to exalt

evening. We had good attendance and a time of refreshing. I was happy to be able to give a helping hand to Bro. John Morse, the Pastor, and his dear people. They have been true and faithful, and uniform in gloom and sunshine in the support of the cause. God is with them, and will sustain

Monday, May 4 .- Preached to the Advent church in Haverhill. Had good attendance, and a good season. Bro. Bentley has labored with the church the past year, and I learn to good acceptance. in all this, by taking Habbakuk's remedy for the They have had some trials, all of which will in the evils and ills of life. "Although the fig-tree shall end work for good. We deeply sympathise with not blossom, neither shall fruit be in the vines; them and pray that every blessing may attend pastor and people.

Tuesday, May 5 .- Preached in the Christian chapel, where Elder Plummer officiates as Pastor. I was kindly welcomed by him, as always, and enjoyed a good and I hope profitable season with him and his people.

Wednesday, May 6 .- Preached in the Kirk st. chapel in Lowell. There was a general gathering of

is good for Bible order, and pastoral labor among them. If they can retain Bro. Ross among them

Thursday, May 7 .- Visited Providence, R. I., in the evening preached in the Bethel, for Bro. people. He is much liked by the sailors, and the friends of seamen in general. God in his proviusefulness. He loves the work, and is faithful in it. May he always prosper.

Friday evening, May 8.—Preached at New-market Hall, for Bro. Osler. I was much pleased to enjoy the privilege of meeting with this faithful church, which stood by me in the darkest and most trying scene of my life; also to meet with Bro. of God's covenant.

Bro. Osler is doing a good work in Providence. both for the church inwardly, and the society outwardly. They are building a chapel under the most favorable circumstances, and their prospects were never so good as now. We see what can be done when we really resolve to do something.

Saturday, May 10 .- I had arranged to visit New Bedford ; but as the church was supplied, 1 turned aside, and spent the Sabbath, (May 10.) in No. Attleboro'. 1 gave three discourses in the Hall. We had good attendance in the day; but a thunder-storm kept most of the people at home in the evening. Yet I had a good time in speaking to about the number that were saved in the ark. We need a chapel in this place, and no doubt shall have one in good time. The field here is one of

Tuesday, May 12 .- Preached in Hartford, Ct., with Bro. Crowell's people. I was received with all kindness as usual, and spoke to them two evenings, and visiting the sick, and others, had seasons of much joy and refreshing with Bro. C. and his flock. He is much liked and is useful among them. They need, and are able, and ought to have a chapel. 1 hope some Nehemiah may stir them up to the

Thursday, May 14.-Went to Bridgeport Ct., and preached two evenings. It was stormy, but a good number were out to hear, and the little flock were comforted. They are holding fast under discouragements. May they yet see prosperity.

Sabbath, May 17.—Preached all day in New York

city. We had a season of refreshing. The Lord was with us.

Returned to Boston the 19th, met with the church in Kneeland st. and made preparations for the general conference. May 21 and 22, gave lectures in Milton, Mass., in a new place. Had a good hearing, and hope to see fruits in a future

Sunday, May 24 .- Preached in the Advent chapel in Haverhill all day. It was cheering to see so many old friends. The season was truly a good

May 25th to 29th; attended the Conference in Boston. It was one of the best we ever had. " We thanked God and took courage."

Sunday, 31st .- Preached in Boston, and then arranged for a tour in Canada East, and was to start on the 5th of June.

Since the 5th of February, I had been almost in-cessantly at work, much of the time under severe pain and illness, resulting from the chills and fever. But within the last month, I had felt much better, and enjoyed as good health, as at any time in the last ten years. I was full of hope, and laid Saturdag, May 2.-Preached in the evening in my plans for abundant labors. On the morning Manchester, N. H. the 3d (Sabbath,) all day and of June 4th, 1 rose in health, as I supposed, and while preparing to leave for Canada, down I came. with a chill,-and those who have had this kind of affliction know the rest. I was not prepared for this, but I found no difficulty in submitting to it; for this disease in its worst type makes its victims remarkably docile. Still, 1 had much conflict of mind, as well as pain of body. The future! The future !- what is it to be, for me and mine, and the cause I love so well? were subjects that much affected my inmost soul But I found consolation the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls . Yet I will rejoice in the Lord, I will joy in the God of my salvation."

Bro. Fassett kindly offered to take my place and fulfill my appointments in Canada, and so I remained to do what I could for the flock in his

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#### CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the pub-lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the par-ticular view we take of any scripture, from the friends of the Heald.

"More blessed to give than to receive."

Nevertheless the most of people seem to be very particular not to receive the blessing involved in these premises! They seem, who appear to have implicit confidence in this part of God's word, a rare class in community. "What, more blessed to give than to receive!"—cry the multitudes at large-" impossible! foolishness! Am I not better off if a man gives me a dollar than 1 am to give him one? If a man gives me clothing, food, house, land or whatever, am I not better off than when I give to him?" On the outside it looks so. But let us see. Get up in the morning, and go out into the streets of your city for a walk. You have walked a little distance, and you meet a poor, little, ragged, hungry, crying child. You speak kindly to him, and find that his father is dead, and his mother is sick and poor, in some low part of the city. Take the child into a refreshment room, near at hand, and set before him wholesome food. There, does it not do you more than 25 cts. worth of good to see him eat? Can you tell me how good it makes you feel to look into those little, bright, grateful eyes? Now take him by the hand and go home with him. It will not hurt you if he is ragged. Here is his mother, and sev eral more little, hungry, dirty, ragged, crying ones. Poor things! Go out and bring them in some proper food. Get some plain, comfortable garments for them. Speak kindly to them. How do you feel while you are doing it! Look, see those tears of thankfulness running down that mother's face. Can you stand that? How smiling and happy the children all look! Did you ever feel so good in your life? Is not your pleasure worth more than a ten dollar bill? Has not your walk done you good? Go to your work now-does it not go off well? Go home to dinner-have you not a good appetite ! Do you not feel real goodnatured in your family? kneel down and praydo you not have uncommon freedom? At night lay down and sleep,

And while you dream, Does not the place like Eden seem? "Give and it shall be given!"

EDWIN BURNHAM.

What more important, elevated, sublime and ever to be cherished theme can interest us, than that of salvation. It descends into the fearfully ruinous condition into which we have fallen by sin, it lays hold upon the subject of ruin, and with its powerful arm lifts the imploring penitent from the tempter's grasp, from temptations power, from the charms of sin, from slavery to passion and lust, and from the second death, and conducts him to the peaceful presence of God, to a merciful and loving Saviour, and finally to an eternal inheritance of blessedness, light, glory, peace and felicity. This theme originated in the mind of God, was nourished in the bosom of the Saviour, aquiesced in by the Holy Spirit, and rejoiced in by Angels, when either retrospectively or prospectively there was no compassionate eye to pity, or able arm "wisdom, power and goodness of God," and with it " is identified all our hope of solid happiness, no preaching except from transient preachers. either in this life, or in the world to come."

agent to save, the act of saving, and the state of being saved; in short, deliverance from death or any evil. It implies misery, or danger, or both. The physical system may be suffering excruciating pain, and the prescription of the physician may be blessed to a deliverance from that misery : the mental system may be pained in solving a problem, and an instructor may relieve it: the mind may suffer on account of depressed circumstances, rel- Morgan gave a few discourses there last winter ative to our business or otherwise, yet in the good and with a good deal apparent effect; was quite providence of God the obstructions are removed an interest to hear again on the subject of our and the mind rests. Salvation is often administer- blessed hope. ed in times of peril. We may leave home in the morning with a horse and carriage, and ere the there are a few worthy friends there, yet desiring sun's setting shall gild the horizon, some one may help, and he doubted not, that with a suitable ef be called to save us from imminent peril; we may fort good might be done there. There is already travel on the rail-ways, and in a few hours the the mucleus of a good church. Hoped they might compassionate citizens of some rural district, yet have help.

quiet village, or lively city, may administer salvation from the shafts of death, and pour a soothing cordial into our wounds : we may set sail on the wide expanse of waters for Europe, and ere a week has passed we may be rescued from the mad waves or from a wrecked steamer, by some kind, benevolent captain and crew. But what is this temporary misery and danger, compared with being out of Christ? In such a condition we are separated from His favor and in danger of wrath and eternal ruin. " Man's estate is both miserable and dangerous. He is a rebel, outlawed, under sentence of death. In addition to which he is wretched, poor, diseased, ready to perish. His condition is one of extreme wretchedness and imminent peril. The gospel salvation provides deliverance from the danger, and restoration from the misery. It announces pardon for his crimes, and a balm for all his maladies." How important then the theme-how cheering to the soul is the privilege of being personally interested in this "great sal-J. P. F.

P. S. Bro. B.—Having proposed some questions for your consideration on forgiveness, which were replied to under the head of " Notes and Queries' in the Herald of July 11th 1857, and thinking that its readers may possibly couclude that I partially at least endorsed the view that sin grounds merely in ignorance, or that the idea of forgiveness is inconsistent with the sacrificial death of Christ meeting the demands of the law, it may be proper for me here to remark that I never gave countenance to those views for a moment. extract was cut from a sermon delivered by an individual formerly of some repute in the M. E. Church, but is now considered as holding some 'peculiar views," and it developes the infidelity and danger of the times in which we live. The interrogatories were presented, and extract sent, merely to subserve the cause of truth. Thank you for the reply. Yours in the Gospel.

#### Rock Island and Eastern Iowa Conference.

The third meeting of the Rock Island and Eastern Iowa Conference was held in Cordova, Ill., July 3, 4, and 5th, 1857. Met at the Chapel July 3rd, at 9 A. M. After reading of Scripture, by M. Chandler (Rom. 12th,) and singing, with a session of prayer, conference was organized. Elder N. W. Spencer was appointed President, Elder M. Chandler Vice President, and G. W. Dean Sec'y. Opening discourse by Elder H. H. Janes. Text Ps. 133: 1. The following brethren were appointed as business committee, P. B. Morgan, H. H. Janes and Wm. Blackman. Adjourned to meet at 1 o'clock P. M. Conference met at 1 P. M. Brn. Stowell and Mansfield invited to a sitting with the conference. Heard reports from churches.

Cordova Church .- Delegates, G. M. Dean, H. B. Gilbert and Geo. Turner. Organized the church last Oct., now numbered 27, with many brethren and sisters whose names are not with us on the church book. By the vigilant efforts of Bro. M. Chandler, they have a good chapel, which they hoped soon to pay for. Last winter had a precious revival of religion, the effects of which continue yet. Elders Chandler and Morgan, now supply them with preaching. Congregation good, and have a good Sabbath-school.

Princeton (lowa), Church.-Delegates, Wm. Blackman, B. Williams, J. C. Murphy, A. Lancaster. During the past season the church has somewhat declined by reason of some moving away, others have died, and some have neglected the assembling of themselves together, yet few have been added to the church. Have it yet in contemplation to build a house of worship. Have preaching by Brn. Morgan and Chandler.

Moline (Ill.,) Church.—Represented by Bro. N. Branch, Jr. Their church has greatly declined by children of God there. Worship in a hall, have Are hoping for a revival. Adjourned to hear Its significancy. Salvation usually includes an preaching by Elder N. W. Spencer .- Isa. 2: 22. Preaching in the evening by Elder J. Howell.

Conference met Saturday morning at 9 o'clock. Reports continued .- Wilton (lowa,) Church .-Represented by Bro. J. Covell. A church had been organized there during the past winter, resulting from God's blessing them with the labors of Elder P. B. Morgan. Have a good prospect before them. Said of Muscatine (lowa,) that Bro.

Green River .- Of this place Bro. Morgan said,

Camanche (lowa.) - Bro. Currier said there were | believe that much might be done both for our muno brethren in that place looking for the Lord except himself and the family of Bro. Fenn, recently from Connecticut. Bro. Chandler recently spent a Sabbath there, and found interest to hear.

Bro. Chandler said be had labored awhile during the past winter in Elizabeth, Jo Davis Co., where were some good substantial brethren, as likewise at Brush Creek, where he spent a time. They need help.

Bro. King of Sterling, Whiteside Co. Ill., late of Ogle Co., said except his family, he was alone in that place, a village of 3000 inhabitants; yet he desired, as formerly he had done, to enjoy the influence and help of Advent brethren. Had never had an Advent sermon in the place, wished some one to come over and help them.

The cause in DeKalb Centre was represented by Elder Janes. Said it was a church which came into existence by the blessing of God in the labors of Elder S. Chapman. Was called to its charge when he first came west, now two years. But by many friends moving into Iowa, &c., they were considerably broken up; yet their congregations were good, new doors continually opening. Bro. Janes wept that he could not do more for destitute regions.

Elder Spencer said of the church in Shabbona Grove, DeKalb Co, it had been greatly reduced by removals, declensions and death, yet had a good number striving for the Kingdom, and willing to sustain laborers among them. Other places in that vicinity might have good accomplished, with therefore judicious labor.

Brn. Howell and Mansfield said in Harvard, McHenry Co. Ill., they had a substantial organized church, of nearly 40 members. Worship in a large, pleasant hall. Have a Sabbath-school in connection with the Presbyterian and other brethren. The church are all believers in the doctrine of immortality through Christ only, and what is termed the "age to come," although on the latter subject he never preached to them. Did not make a hobby of anything.

Reports of the business committee, accepted and adopted by the conference.-Whereas we are now living in days of imminent peril to the church, during which we may look for the glorious appearing by being formed into an Annual conference, with of our Lord Jesus Christ, therefore

Resolved, That as a conference we signify to the churches, that we earnestly believe it the duty of western Adventists to make larger sacrifices and a more earnest and continuous effort than has ever yet been made to save our cause from spiritual barrenness and death.

Whereas, in the present condition of western Advent churches, and the cause generally, as represented in this conference, we believe that much good might be done for the advancement of the cause of God by the labors of an efficient Evange list, therefore

Resolved, 1st, that we feel it incombent upon us as a conference to appoint and support an efficient evangelist to travel within the bounds or regions of this conference.

2. Resolved, that such evangelist be required to appoint and attend a conference with each church herein represented, and any other churches signifying their desire to cooperate in this arrangement -to arrange with them for preaching-and other. wise labor for their upbuilding.

3, Resolved, That such evangelist have the general superintendence of all missionary matters appertaining to this conference; seeking suitable places and men for such labor, and suggesting the same to the standing committee, provided for in the constitution of this conference to make appointments, disburse funds, &c.

4. Resolved, That it shall be the duty of such evangelist to, while surveying this field, look with called to the ministry-employing them where, of them as evince the possession of the necessary gifts and graces to the attention of the next conference for such encouragement as it can bestow.

5, Resolved, That such evangelist be also required to act as the Agent of this conference in of the conference and missionary fund.

6, Resolved, That the conference pledge such evangelist the sum of \$500. for the ensuing year, poetically expressed, which sum shall be paid out of the conference fund, if not otherwise received.

7, Resolved, The evangelist appointed by this conference be subject to the cognisance of the conference committee, who shall have authority to, appoint another in his stead.

8, Resolved, Such evangelist be appointed by

Whereas we have a mutual interest in the common cause of our divine Master, and whereas we tality of God. Admitting this definition of the

tual good and the visible advancement of God's cause by establishing a common fund, therefore

1. Resolved, That we establish a fund known as the " Conference and Home mission fund."

2. Resolved, That each church make such efforts as it can towards this end, which money, shall be placed in the hands of this conference, and appropriated according to its discretion, which appropriation, with the amount received from each individual or church, shall be printed with the minutes of the conference.

Whereas, we recognize in the distribution of Tracts and religious publications, a powerful auxiliary to the work of enlightening men in the Gospel, and whereas Bro. N. Branch, Jr., of Moline, Ill., has at this time, some hundred dollars worth of tracts and publications on hand, which may be obtained at eastern wholesale prices, therefore

1. Resolved, That this conference establish "Tract fund," for the purpose of supplying evangelists, destitute places and poor brethren with publications for gratuitous distribution.

2. Resolved, That until such fund can be established, we urge upon our brethren the importance of at once supplying themselves with tracts from Bro. Branch, as an opportunity placed within our reach by the good hand of Providence for this end.

Whereas, for the want of a mutual understanding and general cooperation in arrangements and labors among Advent churches in the west, we are doing but little to what we might otherwise do.

Resolved, that Elders P. B. Morgan, M. Chandler, J. Howell, N. W. Spencer and H. H. Janes be appointed to draft and lay before our churches a plan which shall suggest arrangements meted to the several wants of the church.

Resolved, we recommend a number of tent-meetings to be held with the N. E. Mission Tent, during the summer, in localities convenient for the gathering of our brethren, and that those meetings e seasons of special effort for the advancement of God's cause in those localities.

Whereas, after mutual consideration it is the mind of this conference, that it could more effectually subserve the end for which it was organized, the appointment of several quarterly conferences,

Resolved, that the plan of forming an annual conference, with such quarterly conferences, embracing all the interests identified with the Advent cause in the state of Illinois and contiguous regions, be urged upon the consideration of the brethren and churches, forming this and other conferences in the region, and such arrangements be entered into, if thought expedient, at the next regular sitting of this conference.

Voted, Said evangelist receive his payments quarterly.

After twice balloting, Rev. P. B. Morgan was manimously chosen evangelist, and agent for the ensuing year, being allowed 3 months in which to make a visit to New England, before entering upon his labors as evangelist.

Voted, we now receive contributions and pledges for the conference and mission fund; when the sum of \$187 was pledged.

Voted, to adjourn to meet in such place as the conference committee shall deem wise.

GEO. W. DEAN, SEC'Y.

## Letter from Richard Robertson, Esq.

DEAR CHRISTIAN BRO. :- I perceive by the Advent Herald, No. 22, dated May 30th last, that a question has been raised as to whether Adam " was reated an immortal being,"-upon the hypothesis that if man had "been created, subject to death, it would have peen a solecism to have held Permit me, therefore, to entreat your indulgence, and as his judgment may allow, commending such whilst "I also will shew mine opinion." Adam, as the sacred historian informs us, had no sooner been placed in the garden of Eden, and commanded not to eat of the tree of the knowledge of good and evil in its midst, than he transgressed the divine command, and thus incurred the penalty of receiving collections and subscriptions on behalf death. Now if in his primitive state, man was created immortal, in what sense can it be understood that he was a "free moral agent," or as

"Heaven made us agents, free to good or ill, And forced it not, tho" He foresaw the will."

Immortality, according to the best lexicograohers, signifies a state of unchangeableness, never upon sufficient reason, silence or suspend him, and dying, or altering. Dr. Johnson defines it to mean exemption from death, or existence without end; whilst other classical scholars use the word to express a state of life that cannot be destroyed, partaking both of the immutability and immorword, and that free moral agency is an inherent namely, that, herit a principle liable to produce alteration, or corruption of his being. Immortality, or eternal days," as that inestimable gift of God which constitutes the blessed hope of all believers obedient to the doctrine of Christ, (2 John 9,) and any mistrust of the precious gift being withdrawn, when once inherited, would be to impugn the immutability of the Almighty. Well might the apostle wisdom and knowledge of God." (Rom. 11: 33.) Yea, " Eye hath not seen, nor ear heard, neither which God hath prepared for those that love Him. (1 Cor. 2:9.) Therefore keep not silence, y watchmen, divinely appointed to stand on the God," "Behold thy salvation cometh, behold His reward is with him, and his work before him."-(Isa. 62:11.)

Further evidence might be added to show that Adam never possessed immortality; as, after his transgression, he was driven from Eden,-" lest he put forth his hand, and take also of the tree of life. and eat and live forever." (Gen. 3:22.) This benign interposition of God to prevent man partaking, under rebellion, "also of the tree of life," (the scripture emblem of immortality) became indispensable to prevent his becoming an eternal tion of existence to his posterity, who are now invited, "by patient continuance in well doing, to life."-Rom. 2:7.

The subtle reasoning of that old Serpent, with our first parent, being in direct contravention to the mind and will of God, was an open display of his indelibly sinful nature, similar to that, which, doubtless, will stain the nature of all the unredeemed by Christ, at His glorious appearing ; for then, "the Israel of God" will in a moment, be transformed into the likeness of Christ, by partaking of his glory, honor and immortality, attainable only at his marriage festival, where shall be found both the tree, and fountain of life, in the New Jerusalem,-(Rev. 22: 1, 2,) whilst, on the other hand, the vassals of Satan, will then be manifested in his perishable likeness, as "the vessels of wrath fitted to destruction," (Rom. 9:22); for God will "despise their image" (Ps. 73:20,) as "filthy," (Rev. 22:11); and who shall be able to maintain, upon divine authority, that the old serpent, called the devil and satan, together with all the angels which kept not their first estate."-(Jude v. 6,) were created immortal; whilst on the other hand, it is contended that they were created free moral agents, after the manner of our first parents, having life, from the author of natural life, couditionally; subject to forfeiture by reason of sin; otherwise their doom of destruction (Heb. 2: 14; 2 Thess. 1-9) would never have been divineiy preached; and herein is exhibited the boundless mercy and love of God to his fallen creature man. "In that while we were yet sinners, Christ died for us,"-Rom. 5:8, in order, not only that we might have life, but "have it more abundantly." John 10:10. Let theorists indulge in their vain imaginations concerning the unending existence of celestial bodies, the eternity of torment, or perpetuation of sin, and descant on the nature of future rewards and punishment; be it our earnest solicitude, devoutly to secure eternal life, which he, who cannot lie, and alone is able to dispense that precious gift, has promised to all faithful believers .- John 3:16; 10:28; Rom. 6:23; 1 John 2:25. The punishment of death having been incurred by man, and ever since mournfully experienced by him, it is not now for us to question the divine sovereignty as to how long the natural life originally bestowed upon him, would have been continued, provided he had refrained from transgression; notwithstanding, we may rest assured that it would have been prolonged during the pleasure of the Almighty, in the same manner, as in all probability belongs to all created intelli-

Having thus briefly delivered my opinion on that long cherished hope of man, when From filthy garments of vile flesh "the chosen"

are set free, And robed in everlasting life, or immortality, it now only remains for me to offer a few desultory observations connected with this subject, on that traditional error, quoted from the pen of an emiment " Master in Israel," at the head of your leading article of the Herald, above mentioned; hold these three years 1 came seeking fruit on this

power to act independently of all authority, it "All children, dying in infancy, or before the would appear to be indispensable, according to the years of responsibility, are, without one exception ordinary use of language, that an immortal being or limitation as to the character or conduct of the should be wholly incapable of acting inimical to parent, saved." The florid writer here alluded to, the mind and will of God ; otherwise, he must in- doubtless holds the prevalent dogma of infant salvation, or redemption; which bereaved parents in their sorrow, receive as a balm of consolation, unlife is, therefore, incompatible with a state of free conscious of it being administered at the sacrifice moral agency, and is revealed to us in these "last of divine truth and justice-truth, inasmuch as that it is wholly based upon the fiction of heathen philosophy, and Papal error, having no authority whatever from the Scriptures and justice; because it is opposed to the righteous dealings of God, as revealed to man. "Suffer little children to come unto me, and forbid them not, for of such (simiexclaim, "O the depth of the riches, both of the lar to such) is the kingdom of God,"-Luke 18 : 15, was truly the language of our Lord, but nothing short of perverting the Scriptures could conhave entered into the heart of man the things strue such language to shew the final redemption of little children. " Look unto me and be ye saved all ye ends of the earth."-Isa. 45 : 22. "Come unto me all ye that labor, and are heavy walls of Jerusalem, "hold not your peace day laden,"—Matt. 11: 28, is still the same benign nor night,"—but cry aloud to "the Israel of mission of our Lord, whilst he also still addresses mission of our Lord, whilst he also still addresses his disciples by the tender appellation of " little children," "little ones," John I3: 33; Matt. 10: 42; and farther it records, " Except ye be converted, and become as little children, ye shall not enter into the kingdom of God,"-Matt. 18: 3, shewing obviously, that adults, such only as possess genuine humility and sanctification, will become qualified for the kingdom of God. If, however, on the contrary hand, the theory be maintained, of departed immortal souls, soaring into a kingdom of heaven, or "mansion in the skies," upon the assumption, that, Christ, having "died for all,"transgressor, and transmitting this debased condi- 2 Cor. 5:15, and hence, children, not having sinned after the similitude of Adam's transgression,"-Rom. 5: 14, are redeemed by reason of seek for glory, honor and immortality, eternal Christ's atonement for original sin, verily, then might rather be commended the idolatry of the Israelites, who, after the manner of the heathen, burnt their sons and daughters in the fire .- Deut. 12:31; Jer. 6:31, as an act of parental mercy, then condemned, as abominable sin; and why indeed, should ye, bereaved parents, so sadly mourn the loss of your offspring? The hand of man's relentless foe, who wields the instrument of death, has merely cropt those buds " by martyrdom, the flowers in heaven shall blow." The "wages of sin" is not theirs, but the gift of eternal life. Ah! "let no man deceive you with vain or enticing words."-Eph. 5:6; Col. 2:4. The crude opinions of the aborigines of Australia, that after dissolution they return again to this world as white people, is a nearer approach to the truth of divine revelation, than such papal superstition.

It is written, that Christ, when put to death in the flesh, but quickened by the spirit, then preached unto those spirits in the prison house of death, the glad tidings of salvation, (see 1 Peter 3:18, 19 and 4:6; Isa. 42:7; 49:9 and 61:1. He, to whom was delivered " the keys of hell, and of death." (Rev. 1:18) then also promised the keys of the kingdom of heaven to his faithful disciples, (Matt. 16:19 ) and, in defiance of this assurance, shall it be maintained that centuries previously, little children forestalled the keys and entered into the kingdom? Such doctrine is none other than the devices of Satan, - to turn men aside from the " one Faith;" for Christ is pre-eminently-" the firstborn from the dead," (Col. 1:18), "the first-fruits of them that slept,"—and then, "afterwards they that are Christ's, at his coming."—(1 Cor. 15:20, 23). Such persons, then, and then only, can enter the Kingdom of God. ( Luke 12:32; 2 Timothy 4:1 ;- James 2:5.) If however we sanction the traditional error, that the spirit of man when yielded up to God who gave it, then at once enters into ineffable glory,

that insatiable Abys Where flames devour and serpents hiss, Roscommon.

we thereby render the Word of God of none effect. But the verity of the great Apostle's argument, that " If Christ be not risen," faith is vain, and his saints are perished, would alone refute such dangerous error. If the dead rise not, or should there be no resurrection of the body, then grasp the carnal pleasure of feasting, those natural enjoyments of the beasts that perish, as your final reward. But, " be not deceived," " the first fruits," of the Heavenly harvest, having been plucked when Christ arose, is indubitable evidence, a sure indication, that the sheaves still remain to be gathered from the field at harvest time ; -in illustration of which it now only remains for me briefly to refer to the parable of " A certain man who had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none; then said he unto the dresser of his vineyard, befig-tree, and find none. Cut it down; why cumbereth it the ground! And the dresser answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit; well,-and if not, then, after that thou shalt cut it down." Luke 13:6, 7, 8, 9.

The three years pointing to the patriarchal, Mosaical, and Gospel eras; the first of which, terminated when "the earth was filled with violence," and the thoughts of a carnal race were continually evil; therefore,-"it repented the Lord that he had made man on the earth." Hence no fruit was found this first year.

In the next year was established the divine law, that, however, as the inspired penman declares ' made nothing perfect."-Heb. 7:19. Consequently no fruit was found that year also. But, in the following year-" the bringing in of a better hope, did,"-namely the hope of the resurrection, unto eternal life, through Christ.

To Christ, the Dresser, then " resound immortal praise;"-for " thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." - Rev.

He, who, in the beginning, breathed into Adam the breath of the Spirit of lives, and is emphatically, the " preserver of men," (Job 7:20), has condescended to reveal His merciful power in the preservation, not of children only, but all mankind antil the announcement of the final decree, "He that is unjust let him be unjust still, and he that is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy let him be holy still."—22:11. But, alas! this benign revelation of omnipotent power, being inimical to "the wisdom of this world, which is foolishness with God," is contemned by those, whose fear of Him, "is taught by the precepts of men," (Isa. 29:13; Ezek. 33:31; Mark 7:7,) and they therefore remain strangers to the wisdom, dominion and power of God, even that " mystery which hath been bid from ages and from generations, but now is made manifest to his saints." Col. 1:26; Rom. 16:25; Eph. 1:9, 10.

That you, my dear Christian brother, may "be preserved blameless unto the coming of our Lord Jesus Christ," and so then be accounted worthy to enter into his everlasting joy, is the heartfelt prayer of yours, very faithfully, waiting for the king dom of God,

RICHARD ROBERTSON.

London, England, June 30th, 1857.

Almost any ship will sail before the wind, but it requires a trim and well built ship to beat well, so almost any person may go with circumstances, but it requires a person of fixed principles and good courage to go against them.

> Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th De Dr. J. C. Ayer: I do not hesitate to say the best remover found for coughs, hoarseness, influenza, and the comptoms of a cold, is your Cherry Pectoral. Its const y practice and my family for the last ten years has slossess superior virtues for the treatment of these companies.

Croup, Whooping Cough, Influenza.

Sir: Your Cherry Pectoral is performing marvenous cau-this section. It has relieved several from alumning symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years Henry L. Parks, Merchant,

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon triest.

Consumption ...

Probably no one remedy has ever been known which has cured to many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and comfort.

The Aster House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a daty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily falling, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude acc tegard,

Consumptives do not describe this way tried Avects Cherry.

Consumptives, do not despair till you have tried Aper's Cherry ectoral. It is made by one of the best medical chemists in the rorld, and its cures all round us bespeak the high merits of its irtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills. The sciences of Chemistry and Medicine have been taxed their

smost to produce this best, most perfect purgative which is known or man. Innumerable proofs are shown that these Pills have vir ness which surpass in excellence the ordinary medicines, and that hey win unprecedentedly apon the esteem of all men. They are afe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove he obstructions of its organs, purify the blood, and expel disease, they purge out the foul humors which breed and grow distemper, simulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also ormidable and dangerous diseases that have baffied the best of numan skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints; re-unaginated carrifficates of their cures of the following complaints; re-unaginated continuation of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach

Practical and Analytical Chemist, Lowell, Mass. Price, 25 cts. per box. Five boxes for \$1.

> DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

DR. LITCH'S PAIN CURER. This article, which has during the st seven years made its way by its own merits, to public fave ed with good effect for nearly all forms of pain and soreness. Sheadache, toothache, rheumatism, cholic, bowel compla-rns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eysipelas imors, cancers in the first stage, nursing females, inverted toe-ails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and solid by the above named agents.

E. D. Spenr, the Indian Doctor, having removed to No. 26 Seach street, would inform the public that he may be consulted at its office, upon the various diseases which afflict us, free of charge, rom 8 a. x. to 4 r. m. Consultation by letter may be had by enlosing one dollar and a postage stamp. His Family Physician ent in answer to all letters containing a postage stamp.

Jan. 4—1year

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ı	WORCESTER, MassBenjamin Emerson
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## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY AT NO. 464 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad." BY JOSHUA V. HIMES.

-1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
\$ dollars in advance will pay for six copies for six months
to one person: and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
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for twenty-six numbers or \$2.50 per year.

CAMADA SUBSCRIBERS have to pre-pay the postage on their pa-pers, 26 cents a year, in addition to the above; i e, I dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s steeling or six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near (codon.)

London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

#### Contents of this No.

# ADVENT HERALD.

BOSTON, AUGUST 8, 1857.

#### MY JOURNAL.

Concluded from page 253.

absence; but was attacked again the last week in June, from which I have not fully recovered. It has left me weak, and unable to perform much hard labor, either physically or mentally; body and mind share in the effect.

July 4th .- Attended a meeting with brother G. W. Burnham, in Newton N. H., in the barn of brother Gale. We had a good turn out, and the best kind of a celebration of the 4th of July. I spoke from 1 Tim. 6:13, and showed that the people of God had hope of a good government, under the administration of the " blessed and only Potentate;" and the consolation also, that the reign ing. of Christ is near at hand.

Sabbath, July 5th .- Heard Bro Fassett, and assisted him in the services, in the chapel at Kneeland St. He baptised three. The services were very interesting through the day.

Saturday, July 11th .- Went to New York. Found Bro. Gunner quite unwell, with sore throat, and unable to get out. Preached twice to the church, of which a remnant still hold out faithful. What is to be the future of this society we cannot tell, but have hope that God will still bless us in our efforts to sustain the cause in this great city. Bro. Gunner has been faithful, and is still doing all he can for the cause. But by the diminution of their numbers in death, and removals, with their scattered state, it is more difficult than ever to keep up the interest, yet we will hope in God. During the week I visited brethren in Williamsburg, Brooklyn, Rockland Lake, Oceanport, Rahway, N. J. and Spring Valley, N. Y., in all of which places, I had communion with kindred spir-We rejoiced and wept together. Most of these friends are isolated, and hear Advent preaching but occasionally, and feel sadly the want of sound scriptural preaching. One of the families informed me, that they were but a few Sabbaths ago, treated to a discourse against the Advent, in which allusion was made to "ascension robes," "lunatic asylums," with Advent believers, &c. Very rich, this, from a Presbyterian clergyman

Saturday, July 18th .- Being weary with the duties of the week, I took the steamboat Isaac Newton, at 6 o'clock for Albany, promising myself a good night's rest, in order the better to fulfil my duties, the next day (Sabbath,) with the Albany church. We ascended the Hudson about 30 miles, when the machinery broke down, and we had to return to New York. We had the promise of another boat, and a prospect of getting to A. in season for my meeting. But it turned out, that the interests of the boat were first looked after, and the passengers were subject to a delay that was very unjust and provoking to most. We were thirty hours on the boat, and arrived at Albany at 12 o'clock Sunday night. With three services appointed at Albany, and a disappointed people, both in the city, and from abroad, whom I had not seen for some time, and having anticipated the meeting with much interest, my feelings may be judged off, during a whole day, shut up as it were in prison, in a sultry heat, worse than I ever on land owned by Mr. Daniel Miller, on the Benno society that I could mingle in with edification. In such a condition, I asked myself, more than once, Why am I here? What purpose will this disappointment serve, either for me, or the congregation who wait for me? But I quietly submitted, and hoped for the best. On my arrival I found that the house was filled during the day with interested parties to hear, who were much disappointed. But, they were not all destitute. Many brethren, with good gifts, took hold, and the meetings were made profitable, and also interesting. Well, God will overrule for good. I had the pleasure to see some from the country on Monday morning, among whom were Bro. and sister Brownell, of Esperance, N. Y., who came 30 miles to hear the word. Our interview was very pleasant. Monday, July 20th .- Took the cars for Hebron,

N. Y., and met Bro. Ross at the Salem depot, who took me to his house and made me welcome. I spent two days, and gave two discourses to his people. We had a season of interest, and I hope

of profit. My visit with Bro. R. was very agreeable and I hope will be crowned with good.

Thursday, July 24th .- Took leave of Bro. R. and came to Lansingburg, and was received by Brn. Sayles, Brooks and others, and in the evening we all went to Troy, where I spoke to a few friends at the bouse of brother A. P. Barringer, an old friend and burden bearer in years past in the cause. We had an excellent time. Nearly all spoke, and seemed to be much revived and cheered up. The cause there will not die.

Friday, July 24th .- Returned home to be with the church on Sabbath the 26th, but I was too weak and unwell to preach, and so I sought rest in retirement from public duty.

#### Tour to Penusylvania.

In consideration of my poor health, my ministerial brethren and others have strongly persuaded me to relinquish my journey south. I have a high respect for the advice of my friends, and would comply with it, and rest quiet at home, if I could. But my spirit has no rest. I must go if God permit. Brn. Robinson and G. W. Burnham are missionaries in the field, so that it is well cared for. The call of Bro. Boyer to the Aleghany mountains, seems to me to be of God. It is a "Macedonian cry." So I will go, by God's blessing, and do what I can. I wish to be at my post living or dy-

"He guards thy soul, he keeps thy breath, Where thickest dangers come: Go and return, secure from death, Till God shall call thee home."

I shall go to Pa., by the Erie R. R. to Olean. So I cannot call on friends going out as requested, but will try to do so on my return from the south, when I shall, if the Lord will, also visit my old field in western New York.

#### Preaching Tour.

Having been relieved from my duties as Pastor, during the month of August, I have proposed to spend either the second or third Sabbath of that month with the church in Philadelphia. I should be pleased to occupy the time allotted me for apsence from home, in preaching; but being ignorant of the number, places and wants of our churches on the various routes to and from that city, am therefore, quite unable to give a list of appointments. The first Sabbath, I expect to be in either Worcester or Providence. Now, if brethren will signify their wishes, and send a letter to me, at Boston in the care of Bro. Himes, also at New York in the care of Elder F. Gunner, No. 241 9th Avenue, near 26th St., and the care of Eld. J. Litch, No. 47 North 11th St., Philadelphia, I will endeavor to answer their calls, if practicable. I should not hesitate going somewhat out of the direct line of travel, in order to encourage and comfort feeble and destitute churches.

JOHN PEARSON, JR.

CAMP-MEETING NOTICE. - A Camp-meeting will be held in Shippen, Mc Kean Co., Pa, on the old campground previously occupied, situated on land owned by Mr. Chauncey More,-to commence Thursday evening, August 20th, and continue a week or longer.

We urge the brethren to make this meeting a subject of prayer, that God may strengthen the hearts of his ministers and people to labor unitedly in his cause at this meeting. Come all that can, and come with prayerful hearts, and humble spirits; and I doubt not you will return with gladness and rejoicing, beholding the saints comforted, and sinners converted. Elders J. V. Himes, J. Litch, and L. M. Jackson will be present. In behalf of the Conference J. D. Boyer.

GROVE MEETING .- A grove meeting will be held net's branch, Elk Co., Pa., to commence the 28th of August, and continue a week or more.

Elders J. V. Himes, of Boston, J. Litch, of Philadelphia, and L. M. Jackson, of Center, will be present. In behalf of the conference.

## Centre County, Pa., Camp-meeting.

Will be held on the old camp-ground, on land owned by, and near the residence of Bro. Joseph Eckley, situate 3 miles from the borough of Milesburg; to commence on Thursday evening Sept. 3rd, and continue near a week. We expect Brn. J. V. Himes, J. Litch and J. D. Boyer will be present to preach the word. Again we invite the brethren and friends of Centre and adjacent counties, to this their annual feast. Let there be a general gathering. Come brethren-come in the spirit of Christ, and with a mind to work, and we shall not fail to realize the presence of him who has said, "Lo 1 am with you alway, even unto the end of the world." In behalf of the brethren,

M. L. JACKSON.

1856 and 1857.

Memoir of Old Humphrey. With Gleanings from his Portfolio. 35 cents.

Life in India; or Madras, the Neilgherries and Calcutta. By the Rev. John W. Dulles. 60 cts. Life of Luther. With special reference to its Earlier Periods and the opening scenes of the Reformation, 50 cents.

The Way of Life. By Rev. Charles Hodge.

Cottage Lectures on Pilgrim's Progress 50 cents. Memoir of Rev. E. J. P. Messinger. By Rev. S. H. Tyng, D. D. 35 cents.

Life of Bunyan. By the author of "Robert Dawson." 50 cents.

The Home of the Mutineers. 45 cents.

The Useful Christian. A Memoir of Thomas Cranfield. 33 cents.

Wesley and his Friends. 35 cents.

The Great Question: Will you consider the subject of Personal Religion? By the Rev. H. A. Boardman, D. D. 33 cents.

Moral Heroism; or, The Trial and Triumphs of the Great and Good. 48 cents.

Catacombs of Rome. 60 cents.

The Suppliant; or, Thoughts designed to encourage and aid Private Devotion. 37 cents. Martyr Missionary; or, Life of John Williams.

The Gospel among the Bechuanas. 43 cents.

Good, Better, Best; or, Three Ways of making a happy world. By Rev. J. W. Alexander, D. D.

Triumphs of Industry illustrated by the Life of Adam Clark. 43 cents. For sale at this office.

Those who are continually doing good to others, are continually blessing themselves; for it is written, "it is more blessed to give than to receive."

TRUE KNOWLEDGE-The excellent John Newton, on being asked his opinion on some topic, replied:

"When I was young, I was sure of many things; there are only two things of which I am sure now one is, that I am a miserable sinner; and the other is, that Jesus Christ is an all-sufficient Saviour." This is the sum of all saving knowledge, and he is well taught who gets these lessons by

## Appointments.

A Camp-meeting will be held at Wilbraham, Mass., com-encing Aug. 31st. Get tickets for North Wilbraham, the unpground being near the N. Wilbraham depot. Proviscampground being near the N. who ion will be made for man and beast.

There will be a tent-meeting in East Farnham, to com-mence the ninth of September at 5 o'clock A.M. and to hold over the next Lord's day. In behalf of the brethren.

The Lord willing, I will preach at Lincolnville, Youngtown, Me., the first Sabbath in August; Holden, Clewley neighborhood, 2d Sabbath; Orrington, Advent chapel, the 3d Sabbath.

T. Smith.

3d Sabbath.

Providence permitting, we will hold meetings at Caseo at Holden Corner, in the Union meeting-house Aug. 13th and continue over the Sabbath.

J. PARTRIDGE.

O. R. FASSETT.

Providence permitting, we shall hold a grove-meeting at North Raymond, Me., on the farm of Bro. Thomas Morrill, on the road leading from Gray to West Poland about five miles from Gray Corner, to commence the 7th Aug., at 10 1-2 A. M., and continue over the Sabbath.

## BUSINESS DEPARTMENT.

## The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add-one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But t are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be reliaved and already for the control of the cont would be relieved, and placed on a footing that would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God. to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call as I now do for the aid necessary to the to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt,

A meeting will be held with the church at Cooper's Settlement Clearfield Co. Pa., to commence on Friday evening, Sept. 11th, to hold over the following Sabbath. The above named ministering brethren are expected to be present. In behalf of the brethren.

M. L. J.

Sunday School Books.

Publications of the American Sunday School Union.

And honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean. Yet the give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald.

TO AID THE "HERALD" OFFICE.

A S Gillett, J Crampton, B T Morrill, Acorn, A friend, Dudley, Bro Burcher, S Bradford, S Judson—each \$1. M C Butman, \$2. S B Goff, \$3. Mrs Stout, \$1.19.

Present total.

### BUSINESS NOTES.

Earl Hathaway—It was not ree'd. We have however credited you to No. 841—concluding that you paid the postage, and directed it plainly.

A Burkholder—We find that you paid \$2 on the 27th of Oct. last, which paid your paper from 759, the previous payment, to No 805. By an error of ours, the cr. was not marked on the mailing book, which caused your paper to be stopped. Have now resumed it and cr. you to 805, which leaves \$2.75 due at the end of the year 1857. The end of vol. 17, referred to on bill sent, was to January, and not to July, 1857; and the words "received payment" are of effect when the bill is signed, and not before. Jacob Burkholder was cr. on the mailing book Oct. 27, the \$2 you sent, from 797 to 843. Correcting this, it leaves 2.90 due from him to Jan 1, 1858.

J M Orrock—The two papers stand, one Moses, and the

J M Orrock—The two papers stand, one Moses, and the other Hannah on the books—do not see how both should come marked M. Have cr. S Foster \$13.37 and the others as per receipts. Sent you Nos 27 and 28, and bundle to S

Eld Z Colman—You are cr. on the Her. to July 1, 1857.

Huzley, 1.18—Sent book the 31st.

W Busby—Have cr. you 60 cts on Her to 835. Have not heard from the subs.

Wm T Moore, 5—Sent books in three packages, 2.50; tracts, .75; pd. postage 97 cts and cr. the bal. on your 3 papers to 919.

S Bradford, 1 for Advent missions. L Gilbert—Your Guide is sent to Lowell and is pd to Ju-

J H Baker-Have credited J W Reed \$1 to No 841.

#### DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima face evidence of fraud, and is a criminal offence.

Nors.—No one is put into this list who pleads inability to pay then the paper is discontinued, or who promises to pay at some uture time

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The PM of Wentworth, N. H., writes that the Herald sent to EATON GREEN is not taken from the office. He owes

#### RECEIPTS, UP TO AUG. 4TH, 1857.

The No. appended to each name is that of the Hurald to which the money credited pays. No. 815 was the closing number of 1855; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 867 is to the close of 1857.

James Wood, \$1 for his Herald and \$1 for a subscriber he pays for. We don't find his name on our books, a know not what subscriber is referred to, nor his address.

Mrs S G Robinson 867, H Moore 867, G Lawrence 867, B J Thomas 841, M Eiseley 867, W M Palmer 867, H E Keach 867, G W Thompson 867, Mary Nason 867, M L Jackson 867 and \$5 on acc't—M Shapley is cr. on our blus to No 867, L Nichols 872, S G Tyler 841, W Simpson 886, D Tenney 919, L Allen 867, J W Reed 841, J Murray 867 and 12 cts for G, B T Libbey 898, S Atkinson \$67, Dr G W Mitchell 867, J L Wood 867—each \$1.

A G Brown 893, 37 on G to 138 and 62 1-2 for office, T G Stetson 900—of that sent two years ago 50 cents was credited on G., and the bal. on Her.; J Buffam 867, A Grow 615, J O Butman 893, Wm Baird 841, B T Morrill 893, W Griffiths 843, J S Brandeburg 867, S Martin 848, T F Boyer 932, S Carmont 813 and book, S Bradford 963, E W Marden 867, J W S Adriance 789—each \$2.

Geo Howland 919, R R Hill 919, J Wheelock 841-each

N M Clark 841, F Davis on account — \$2.87 more than was due; B Bancroft 893—each \$5.

J Danforth 885, \$1.75 and 1.25 for 5 Gs to 133, not having any of No 121, W H Bennett 841, \$3.75, and 25 to H T on G to 132, R Orrock 897, and G to H O to 139, \$2.25, C Russell 139, 38 ets; N Picket 841.



J. V. HIMES, Proprietor.

OFFICE. No. 46 1-2 Kneeland-street

WHOLE NO. 848.

## BOSTON, SATURDAY, AUGUST 15, 1857.

VOLUME XVIII. No. 33.

#### THE CLOUDLESS.

No shadows yonder! All light and song; Each day I wonder, And say, How long Shall time me sunder From that dear throng

No weeping yonder! All fled away; While here I wander Each weary day, And sigh as I ponder My long, long stay.

No partings yonder ! Time and space never Again shall sunder; Hearts cannot sever; Dearer and fonder Hands clasp forever.

None wanting yonder, Bought by the Lamb! All gathered under The evergreen palm; Loud as night's thunder Ascends the glad psalm.

## The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last, 3 mils 300

We now pressed upwards, not even staying to notice the footmarks of Mahomet's camel on the rock. There was no vegetation visible, save perhaps in a hollow or crevice here and there, a few inches high. The mountain was utterly bare. When actually on it, the fiery redness of its granite, which glares on the eye in the distance, softens into a dingy brown, with a slight tinge of red here and there. There were still rude steps in the rock or amidst the debris, which somewhat lessened the labor of climbing, though after all the ascent is very steep, and more than once we had to make our way over snow which lay nearly a foot deep in some parts. In about an hour and a half from the time we left the convent, we reached the top,-the " grey top" of Sinai, for while the great body of the an hour upon the top. Yet during that time we mountain is of red granite, this is of grey. Whether from decay or the peculiarity of the original formation, I do not know, the granite est. appeared laminated on the top, so that we were able to split off some slices with the help of our hammers, of perhaps an inch in thickness. With these exfoliated fragments we filled our bags or pockets, thinking it worth our while to carry home with us specimens of that mountain which "burned with fire," and on which Jehovah himhundred years before. The cold and the drivinteresting at the time; nor is it less so in recollection.

The day was not clear; mists were rising in we saw the "great and terrible wilderness"

barrenness and desolation than we had ever seen upon mount Sinai. . . . and the light of the or fancied. No soft feature in the landscape to mitigate the unbroken horror. No green spot, no tree, no flower, no rill, no lake, -but dark brown ridges, red peaks, like pyramids of solid fire. No rounded hillocks or soft mountaincurves such as one sees even in the ruggedest of home scenes, -but monstrous and misshapen cliffs,-rising tier above tier, and surmounted here and there by some spire-like summit, -serrated for miles into ragged grandeur, and grooved from head to foot by the winter-torrents that had swept down like bursting water-spouts, tearing their naked loins, and cutting into the very veins and sinews of the fiery rock.

"How did the wide and melancholy earth Gather her hills around us, grey and ghastly, And stare with blank magnificence of loss Right in our faces."

I need not mention the mighty Serbal in the distance, or Jebel Katherin close at hand, or the adjoining peaks that make up the Sinaitic group. These certainly were the spires which rose above all the rest in majestic gloom. But all around these were masses of lower peaks, variously coloured and as diversely shaped,forming one vast forest of hills, or rather one awful stretch of rocky moorland, " a land of darkness and of the shadow of death, without any order, and where the light is as darkness" (Job 10:22). In ordinary circumstances this passage would hardly have been applicable, for sunshine lights up these wilds and mitigates their horrors. But while we were gazing, a fierce storm drove over them; clouds shut out the sun; and the snow, borne upon the mountain-blast, threw a dismal shadow over what in itself was as dismal as could be conceiv-It was the perfection of dreariness and hor-The snow-blast compelled us to descend sooner than we meant, having only spent about saw the position of Jebel Musa. It is the pivot or centre-peak of the range, though not the high-

Reasoning from their own ideas of grandeur, some have argued against this being the " mount of God," because it is not so noble as Serbal or Katherin. This is no proof. Man's ideas of what the mount of God ought to be are not to be trusted. Others again insist on Sasafeh being the mount, because it is visible from the self descended. The wind was strong and the plain of Er-Rahah, which Jebel Musa is not, air cold, so we took shelter under part of the Yet this amounts to nothing; as any reader of wall at the entrance to one of the chapels. the holy narrative will see. It is nowhere said While the monk who was with us was striking that the people saw the mountain or its top; it a light and preparing coffee, we were gazing on is only said that they saw the fire and the glory, the scene, and writing a few short letters to which, blazing up into the heavens, would be friends, dated "top of Sinai." I had taken perfectly visible from the plain. The mountain with me the "ten commandments" in the origi- itself, whether it were Sasafeh or Jebel Musa, nal, on a large sheet; and spreading it out, I read would be quite invisible, being wrapped round over the law, upon the summit of that mountain with smoke and flame; but the place where it where it had been given three thousand five was could not be hid, for it is written "the mountain burned with fire unto the midst of ing wind were considerable hinderances, and heaven, (or more literally, up to the very heart more than once my tables of the law were on of heaven) with darkness, clouds, and thick the point of being torn to pieces and carried darkness" (Deut. 4:11). Perhaps the appearaway, but I accomplished my purpose. It was ance presented was that of the whole mountain, up to the very top swathed in clouds of thickest the horizon, so that we did not see far off. But supernatural flame. "A cloud covered the

around us, and it was a vision of more utter;" the glory of the Lord (the shekinah) abode glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." It was thus that the pillarcloud rested on and covered Sinai, and it was thus that "the glory" or (shekinah), which had appeared to Moses in the bush, blazed up out of the cloud. Yet the mountain did not fall to pieces under the pressure of the infinite glory, just as the "bush" was not consumed when the glory rested there. Besides, had Er-Rahah been visible from the top, Moses would have seen and known what was going on behind before he descended, whereas it is evident that he only heard the shouting, but knew not what it meant till he came down and saw the calf and the dancing (Exod. 32:19). Of course this is no actual proof that Jebel Musa is mount Sinai, but it is a strong presumption in favor of immemorial tradition, and an answer to some of the objections urged against its being so.

After gazing round on the wild scene, and securing some relics of the mountain-some memorials of our ascent-we descended. The snow passed into rain as we got to the foot, but all the afternoon the wind blew sharply. In the course of the day I went into one of the small rooms of the monks, at his own invitation. It was dark and dingy, though not uncomfortable. He seemed anxious to offer some kindness in return for my small gift in the forenoon, and then shewed me his library. It was small enough A Greek and Arabic Lexicon was the chief book on his shelf, and a newspaper in the same language lay on his table. I spied a folio, and he brought it to me. It was a prayer-book in Greek, with the gospels and epistles arranged for the different festivals. As we did not succeed in our attempts at conversation, I soon withdrew.

In the evening two or three of the monks visited us; but it was to get us to buy their pots of manna (an exudation from the tarfa), at one shilling each, -and their little skins of dates and almonds pressed together. These dates are from the more southern point of the peninsula, in the neighborhood of Tor, where the monks possess large palm-plantations, cultivated for them by the Arabs. This was almost the only interview which we had had with them, save in a previous part of the day, when they gathered round Mr. Wright and sat to the photograph for their pictures. With these they were abundantly pleased. Their dark eyes and faces, long beards and flowing robes, made excellent por-

In the works of some travellers we have read most exaggerated statements as to this famous convent. Its stateliness is praised. I saw nothing of this. On the contrary, it appeared to me poor in every way, within and without. To be sure, no building, of whatever size, could look stately at the base of such a mountain. When man builds upon the top of a lofty cliff or hill he gets the benefit of the height, and his structure is set off by the elevation of its position; but when he chooses the foot, he loses amazingly, and his palace, however goodly, shrinks into a pasteboard-cottage, overshadowed by the enormous mountain-wall. And so it is gloom (Ex. 19:19), and then out of the midst of with the convent. But besides this, it is poor this girdle or mantle of awful darkness rose the enough in itself. Its fortifications, its walls, its cannons, its chapels, its buildings, -have all mount" (Exod. 24:15); and then it is added, been made the theme of admiration. There must have been some spell over the admirer's

eye when he drew so fair a picture. And as to the trees of the garden being exotics of richer lands, and memorials brought hither by Greeks of their native Greece,-I shall say nothing save that there was not a tree in it for which any one needed to go farther than Palestine,if indeed so far. No doubt Achaia had its cypress-bearing mountains; but Syria has its cypress-bearing plains.

## The Book of Joshua

BY REV. JOHN CUMMING, D. D.

This chapter unfortunately does not begin where it ought. The commencement is properly at the first of the three preceding verses, that is, at the close of the fifth or immediately preceding chapter. In the second verse we read, "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour."

But it is in the previous chapter that we have

the account of this special appearance of the Lord to Joshua, who, having manifested himself there, speaks to him as is narrated in this chapter. At the thirteenth verse of the previous chapter we read, " And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand :" that is, as already explained,-Jesus Christ, the Son of God, appeared under the form of humanity, previous to his incarnation, with a sword drawn in his hand, indicating the consecration of Joshua for his mission as a soldier about to lead the hosts of Israel against what was assumto be an impregnable fortress. And Joshua said unto this Being, not knowing at first who he was, "Art thou for us, or for our adversaries?" a very anxious and important question. This being answered, "Nay; but as captain of the host of the Lord am I now come;" or, as it is in the margin, "The prince of the host of the Lord;" or, as it might be rendered in its equivalent, "As the Lord of hosts am I now come;" the moment he manifested himself as a Divine Being, assuming language that was peculiar to and inseparable from Deity, Joshua recognised the Illustrious Visitor as he had not before; " and fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" Then the Captain of the Lord's host, or the Lord of hosts, or the Prince of the hosts of the Lord, said, "Loose thy shoes from off thy feet; for the place whereon thou standest is holy:" just as at the burning bush, a Divine Being, who called himself the Lord God of hosts, said to Moses, "Loose thy shoes from off thy feet; for the place whereon thou standest is holy ground." So here, a Divine manifestation dissolved and disappeared, the place was restored as it was before. Thus we see the connexion. This Lord of hosts, who appears to Joshua, is represented saying, in the second verse of the sixth chapter, " And the Lord said unto Joshua," that is, the Being who appears to him, as narrated in the previous chapter. We thus see, that the common division is unhappy; and that the fifth chapter, which describes the Israelites undergoing the initiatory rite of the covenant of Israel, ought to have closed properly at the end of the twelfth verse;

and then the sixth chapter ought to have begun at the thirteenth verse of the fifth chapter.

Having seen the connexion, let us hear next a command addressed to Joshua by this Divine Being: "Ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days." The description is so minute and specific that we can have no misapprehension of its meaning. The only phrase that demands some explanation is "rams' horns." It seems from the word, as if they were literally so. Now I believe they were, as the Hebrew word indeed denotes, trumpets of jubilee, jubilee trumpets; but they were called rams' horns, because shaped like rams' horns. There is a brass musical instrument still called a horn, though it is really made of brass. There is another musical instrument called a serpent, simply because it is in the form of a serpent. And there is mentioned here a musical instrument called a ram's horn; not that it was literally so, but that it was in the shape or form of a ram's horn. And these trumpets, thus called rams' horns,-called popularly after what they resembled,-but known ceremonially and ecclesiastically as the trumpets of jubilee, were instruments consecrated to announce the different feasts and festivals of the Jewish religion; and, therefore, had a definite, sacred, and solemn meaning .-The command to Joshua was, that the trumpets should be blown; that the priests should carry the ark of the Lord; that they should compass the walls every day; and the last day seven times; and then the walls of the city should fall. Joshua did as he was commanded. I dare say the inhabitants of Jericho, when they saw the procession marching round their walls, must have smiled with derision at such folly; and evidently concluded that there was no chance of an assault, or of their city being stormed by men that resorted to such means: little knowing that success is not in the instrument, but in the consecration of the instrument, by Him whose power is omnipotent, and whose word is strong as deeds. The result was, that the walls fell flat to the ground when the people shouted and the priests blew with the trumpets : " and the people went up into the city every man straight before him, and they took the city."

"There never was so strange a siege as that of Jericho; here was no mound raised, no sword drawn, no engine planted, no pioneers undermining; here were trumpets sounded, but no enemy seen; here were armed men, but no stroke given; they must walk, and not fight; seven several days must they pace about the walls, which they may not once look over, to see what was within. Doubtless these inhabitants of Jericho made themselves merry with this sight. When they had stood six days on their walls, and beheld nothing but a walking enemy, 'What,' say they, ' could Israel find no walk to breathe them with but about our walls? Have they not travelled enough in their forty years' pilgrimage, but they must stretch their limbs in this circle ? We see they are good footmen, but when shall we try their hands? Do these vain men think Jericho will be won by looking at it? Or do they only come to count how many paces it is about our city? If this be their manner of siege, we shall have no cause to fear the sword of Israel.' Wicked men think God in jest when he is preparing for their judgment."-

Now, if you say, Is this a precedent for us? would it do to adopt such a process as this in the East, and to imitate it, and expect that we should succeed? I answer, that would be an instance of what I call fanaticism. If God were to say to our armies and to their leaders, "Go and do what Joshua did, and walk in his footprints, and imitate his plan; and you shall succeed;" then it would be scepticism in our soldiers to refuse to do it. But as there is no such command, and no evidence of anything approaching to such a command; were our soldiers to do now what was peculiar to a special instance, with a special command and commission from heaven to sustain and back it; they would be guilty of the most flagrant fanaticism and folly. This shows us, that when we read the Bible, we must not take a fact as a precedent by cutting

the fact out of the context; but we must look at | the fact in all its ramifications, before, and after, and on each side, and see that we understand it; and apply it as enlightened men, in the exercise of good sense, comparing Scripture with Scripture, and humbly seeking the guidance of the Holy Spirit, should always do.

(To be continued.)

## Four Writings on the Cross.

Pilate intended that there should be three .-The fanatical Jew, who had repelled with scorn the very idea of a Nazarene being the Shiloh, read in the Hebrew the name Jesus. He had rejected the pretender from the place to which prophecy and miracle seemed to have lifted him. The circumcised bigot thought to do God's service by crucifying the son of Mary. Jesus was a name which disappointed pride and long-cherished malice have rendered infamous among the Jews in every land. Even their children make the sign of the cross this day in the East in the sand with a stick, and when a Christian passes, spit upon it. His father read the name on the cross in Hebrew, and then invoked the blood of the Crucified One on himself and children, not in mercy but in vengeance.

The second handwriting was in Greek. Jerusalem was a provincial city, whose manners and customs were controlled by the overshadowing influence of its capitals, Antioch and Alexandria. Greek was the polite tongue in both these splendid cities, and the upper classes of intermediate towns must speak it and read it also. The fact that the entire Testament, written in this tongue for Jews, Hebrews of the Hebrews, shows how universally the Greek was understood, although the people spake the Syriac Aramaic .-To the strangers also from the polished cities of Greece, who might be at Jerusalem, Pilate intended to speak in this superscription.

They were superstitious, and yet adored wisdom and beauty as they dwelt in forms of thought and substance. Could the Roman Governor have thought that there were any of the sons or daughters of Attica or of the Ægean who would pause at the cross, read, and believe?

The inscription was repeated the third time, in the tongue of the conqueror. Herod, a cunning and unprincipled Jew, had introduced himself to Augustus at the Island of Rhodes. He had gone there on purpose to make his bow, with the true Oriental spirit, to the rising sun of Rome. Augustus, soothed doubtless by bribes and flatteries, confirmed Herod in his power .-Pilate and his soldiers spake Latin. Cornelius, at least, and perchance other believers, also, used it. For their sake the inscription was put in this, to the dwellers at Jerusalem barbarous

But on the cross there was another inscription which neither the murderous Hebrew, the idolatrous Greek, nor warlike Latin could read. There was a band, some of whom lingered near the cross, who, with tears of thanksgiving as well as grief, read the words. Among that class Mary was seen. How much her overflowing heart then found which the giddy, selfish, depraved spirit never sought nor cared to find!

No angel pencil could have drawn the fourth inscription in clearer or brighter lines. The bow of promise was not inscribed on the dark bosom of the storm-cloud in plainer characters. The stars, the work, oh, God, of thy fingers, show not in more radiant lines, the utterance of an unseen goodness than this handwriting on the

Millions have marched under the sign of the cross, other myriads have worn it upon their dress, and in jewelry on their breasts, without being able to see and read this fourth writing on the cross. Other millions have looked in faith, childlike faith, and there beamed forth from that accursed tree on which the Saviour died this last and first inscription in rosy characters of

God in Christ is Love."

Christian Intelligencer.

## Infidelity and Superstition.

Infidelity is arctic. Superstition is tropical. Infidelity is dark, cold, cheerless, almost wholly

unproductive, a region and shadow of death. lytism in the bosom of Protestant nations. They Superstition is hot and moist, and therefore are busy in frigid Norway, where a live Papist teems with rank vegetation, a tangled jungle, has not been seen for centuries till now. The matted with poisonous vines, and haunted by Jesuit missions are hard at work in northern venomous reptiles, and breathing a deadly mi- Germany to uproot if they can, the doctrines of

in being equally hostile to the life of truth, in a few years all England, the bulwark of the though on opposite sides; and the truth is alike Reformation, has been laid out by the Pope into abhorrent from them both. Nay, there are other mysterious affinities between these two irreconcilable enemies to the truth. In the darkest infidelity there is some superstition. As in the dreary desolation of the sunless polar winter, the long black night conduces to gloomy imaginings, and conjures up many a shape of fear and foreboding; so the frozen soul of the unbeliever is disturbed by frequent fantastic terrors, and a ' fearful looking-for' of evil which it knows not of. On the other hand, superstition is itself pervaded by the spirit of unbelief; for it ignores the divine truth of God's holy word, and its tion, passion, sensuousness, and folly.

become a mortal foe; so the infidel, weary of the least a great pity. the dreary and dismal rigors of his vacant creed, has plunged, as with a single leap, into the dense we are willing to make all due allowance on the growth of a heated and humid superstition, re- score of apology for this fault. We know that sounding with the hum, and hiss, and howl of preachers may be dull; perhaps even stupidly the throngs it generates. Thus, also, the fiery so; though we nevertheless suspect that the redevotee of false religion, by turns maddened and mark of a certain good friend of ours is quite exhausted by his unhealthy excitements, has widely true. "All the ministers that I hear," veins amid the blank sonws and icy streams of 1 do not think 1 ought to be very fault-finding."

Of the two, infidelity seems to be the more dangerous to the individual, and superstition the more perilous to society. The reason is, that the former has no proper bond of union among its disciples. It can usually unite them only by freezing them together. It organizes nothing: it developes nothing. Its institutions melt away, like the icebergs when they meet the force is soon spent. The exception to this is when it is mixed up with politics, as it was for a while in the terrible French revolution at the close of the eighteenth century.

Superstition, on the contrary, binds its votaries together in the ties of a communion which runs through their very hearts. It inspires them with a blind passion, and skillfully draws out all their resources. See what old heathenism can do! What "cloud-cap't towers and gorgeous palaces" it reared! what stupendous hearing. Sometimes, these are the result of temples and costly rituals it sustained! And simple carelessness, but sometimes of downright more especially, see what has been achieved by heartlessness; and in either case they ought to Popery, that vast and vigorous system of super- be corrected and reformed. Some under the stition, which alone, in our times, attempts to preaching of the word, are invariably accusextend itself, and " compass the sea and land" tomed to put themselves into postures, and to to make its proselytes. Judaism is still and assume an expression (or want of expression) of stagnant. Mohammedanism is stationary at last, countenance, indicative of any thing but a beunless it may be among the obscure tribes of coming respect for the ambassador of Christ and central Africa. Paganism is nowhere seeking the message which he brings. One will lean helpless; and so far from seeking to diffuse drooping, as if inviting old Somnus to his emthemselves and "enlarge their area," are suffer- brace. Another will take upon himself an aring more or less from the inroads of the Gospel. But how different is the case with Popery! distant East, and even penetrate the heart of tionable attitudes and postures, which with many shut-up China.

Aye, more. Their emissaries, by hundreds house of God. and thousands, are plying all the arts of prose- Now we believe that however harmlessly in -

Luther. The Protestant supremacy is put in But widely contrasted as they are, they agree peril in Geneva, " the city of Calvin." Witha great missionary field, apportioned among a full hierarchy of bishops, having more than a thousand priests laboring under their direction, where they were many less than one hundred at the beginning of the present century. Within the same period they have made even a more rapid development of numbers and resources in these United States of America and the adjacent British Provinces .- Christian Union.

## Dull Hearing.

"Take heed how you hear," is the Great Teacher's injunction. And we should attend elements are but a mixture and fermentation of to this caution, not for our own sake only, but human fanaticism, authority, tradition, corrup- for the sake of our fellow hearers. We believe that many Christians even sin in their ways of Hence the facility with which infidelity and hearing the gospel; so dull, drowsy, frigid, superstition have so often combined their efforts lifeless, indifferent, are their airs and attitudes to resist the truth. And hence, too, the facility in the sanctuary. Manners are contagions; and with which men have passed over from one of to the infection of listless hearing, multitudes. those extremes to the other. As the lavish alas! are sadly susceptible. That Christian spendthrift has been known to change at once disciples, whose duty it is in all ways to reflect into the meanest of misers; or as the passionate and hold forth the word of life, should be guilty lover, in a moment of bitter disapointment, has of communicating such an infection, is, to say

We would not be harsh in our judgment, and rushed to cool his burning brain and fevered said he, " preach better than I practice, and so Still if the preacher be really dry and prosy and uninteresting, we admit that there is a measure of apology for dulness in the hearer; though even in such a case, if the truth is preached, the Christian hearer should so listen as to show that he appreciates it, and has an interest in it.

The weather, too, may be unfavorable, oppressive, or at least depressive to the spirits; and thus both preacher and hearers may find it difsun. It is but sluggishly aggressive, and its ficult to resist the lethargic influence and tendency. Moreover, some may be afflicted with actual physical infirmities which go far to extenuate, if not completely to excuse, an actual or seeming dullness and drowsiness in hearing the word. We have known some such cases, where we felt that it were quite unjust to indulge in severe censure, but rather that our pity was

But aside from all these, there are very many who are changeable with culpably bad habits of for converts. All these have become effete and the head lazily upon the hand, with eyelids tificially demure, downcast imperturbable look, as if ready meekly to suffer whatever blow of Look at its material wealth. It is rich beyond the truth might be aimed at his head, and yet in all estimate in the gathered spoils of ages and hope that it might harmlessly rebound if it of nations. No scheme of religious belief has should happen to hit. Another will cover his ever cossessed itself of so many, so vast, and so face as nearly as possible with his hand, as if expensive structures, or lavished on them such to hide all expression of counterance whatever. treasures of art and costly adornment, or en- Another will bow the head so completely, that dowed them so magnificently. And still, though whether he be awake or asleep, shall be a mere not as it once did, it propagates itself with zeal question of inference; while another will delibin every clime. Its missionaries pursue our thin erately compose himself for a lounge or a nap and scattered Indian tribes; they cruise among ad libitum.-And so we might go on through the remotest islands of the sea; they invade the manifold other phases of unbecoming and objec-

have become almost a stereotyped habit in the

amounts to a really serious evil. It frequently must have a depressing effect upon the preacher himself, as well as a pernicious effect upon other hearers, or those who ought to be hearers. The eyes of the world are more or less upon us in the sanctuary. The shadow of our deportment will be cast upon them, and to a greater or less extent, they will inevitable feel it. If listlessness and sluggishness characterize Christian disciples in the services of worship, and under the hearing of the gospel, how can we expect the attention and interests of those who as yet believe not ? The thing is unreasonable.

Christians should hear with their eyes open, as well as with their ears open. They should evince by their whole appearance, that they have something to do with the word of God, and that they regard it as having something to do with them. They should show themselves on the alert to receive the truth in the love of it, and at the same time to reflect it from their very countenances upon those who gather with them to the place of hearing. Be wide awake hearers yourselves, and you may help to awaken others.

#### Original. The Hope that Saves.

"For we are saved by hope." Rom. 8:24. This is affirmed by Paul of the Christian, and the Christian's hope. This hope is always the desire and expectation of future good, based upon Jehovah's unfailing promise. It is the memorial of a covenant between man and his Maker, assuring us that before us, is the priceless boon of immortality, the redemption of our bodies, and full and final deliverance from our present burdened, saddened, groaning condition under the curse, upon condition that we "have the first fruits of the Spirit," and thus wait "for the adoption," the resurrection blessedness, and the lighest honor and noblest happiness.

The present state of existence is one of expectancy, one of warfare; and hope is an important part of our armour. Hence Paul bids us take for an helmet the hope of salvation." "He alo describes this " hope as an anchor of the soul oth sure and steadfast, and which entereth into that within the vail." And here suffer me to note the language of the pious and eloquent

"The anchor is cast within the vail, whither Christ the forerunner is gone before. And it hope be fixed upon Christ, the Rock of Ages, a rock rent, if we may use the expression, on purose that there might be a holding-place for the anchors of a perishing world, it may well come to pass that we enjoy a calm as we journey through life, and draw near the grave. But since other foundation can no man lay than that is laid,' if our anchor rest not on this rock where is our hope, where our peacefulness? I know of a coming tempest with which the Alhighty shall shake terribly the earth.-Then hall there be a thousand shipwrecks, and immerity be strewed with the fragments of a stranded lavy. Then shall vessel upon vessel, laden with reason, and high intelligence, and noble aculty, be drifted to and fro, shattered and disnounted, and at last thrown upon the shore as nel for burning. But there are ships which hall not founder in this battle and dissolution the elements. There are ships which shall in no peril whilst this, the last hurricane which is to sweep our creation, confounds earth, and sea, and sky; but which, when the fury is verpast, and the light of a morning which is to now no night breaks gloriousiy forth, shall be found upon crystal and tranquil waters, resting cautifully on their shadows. These are those hich have been anchored upon Christ. These re those-and may none refuse to join the numer-who have trusted themselves to the Mediaor, who humbled himself that he might lift up all those that are bowed down, and who have therefore interest in every promise made by him hose kingdom is an everlasting kingdom and hose dominion endureth throughout all genertions. The soul which is anchored in the king-

that entereth within the vail.

was never proposed by ambition in its most dar- to hope and wait for the salvation of God." ing flight; and a wealth such as never passed before avarice in its most golden dreams; and delights, such as imagination, when employed in delineating the most exquisite pleasures, hath never been able to array. And let hope fasten on this radiant glory, this surpassing wealth, these untold delights, and presently the soul, as though she felt that the objects of desire were as ample as herself, acquires a fixedness of purpose, a steadiness of aim, a combination of energies, which contrast strangely with the inconstancy, the vacillation, the distraction, which have made her hitherto the sport of every wind and wave. The object of hope being immeasurable, inexhaustible, hope clings to this object with a tenacity which it cannot manifest when and thus the soul is bound, we might almost say indissolubly, to the unchangeable realities of the inheritance of the Saints. And can you marvel, if, with her anchor thus dropped within the vail, she is not to be driven from her course by the wildest of the storms which yet rage with-

"There is something exquisitely beautiful in the idea that the anchor has not been dropped eternal calm, and its hold is on a rock which no action of the waves can wear down. You may say of Christian hope, that it is a principle which gives fixedness to the soul, because it can appeal to an ever-living, ever prevalent Intercessor who is pledged to make good its amplest expectations. It is the hope of joys which have been purchased at a cost which it is not possible to compute, and which are delivered into a guardianship which it is not possible to defeat. It is the hope of an Inheritance, our title to which has been written in the blood of the Mediator, and our entrance into which that Mediator ever lives to secure. And therefore is it, that we affirm of Christian with all its attractiveness, and with none of its will expound our dilemma to the kaid." uncertainty. It is hope with all that beauty and brilliancy by which men are fascinated, and with none of that delusiveness by which they ing voice, but that voice whispering nothing but members of the council. truth; hope with its untired wing, but that wing cil painting only what really flashes with the gold and vermillion."

ise, bringing into view the dazzling heights of ed. their future Eden home, and telling them of tribing joy upon their head, when they shall obtain joy and gladness and sorrow and sighing shall Prophet."

tended, this is all wrong, and that it often what will keep her steadfast in the storm, and with surfeiting, drunkenness and cares of this life fast; when a gray-bearded Mueddin, who had advance her toward the haven. Who knows so that Christ shall come upon us as a thief and not that the dissatisfaction which men always find us unprepared to meet him? Nay, rather experience whilst engaged in the pursuit of earth- let us " abound in hope by the power of the Holy good, arises mainly from a vast disproportion ly Ghost;" rather let the bright prospect of eterbetween their capacities for happiness, and that nal life brought to light through the Gospel, and material of happiness with which they think to obtained through Jesus Christ alone, prompt us fill them? what they hope for is some good, re- to deeds of noble daring in the cause of truth, specting which they might be certain, that, in the cause of God; let us fight "the good fight place of being as an anchor, hope itself agitates of faith," and thus lay hold on eternal life; them, driving them, hither and thither like ships lay hold upon "an enduring substance," the ren- din, " believe in the One God, or in Mohammed, without ballast. But it is not thus with a hope ovated earth, filled with Messiah's glory; lay hold upon wealth, upon a city of gems, a golden "Within the vail are laid up joys and poss- city, the New Jerusalem, the city of peace, as essions which are more than commensurate with our eternal home. Swift footed time will soon men's capacities for happiness when stretched to bring our bright, our blessed destiny, if we wait the utmost. Within the vail is a glory, such as patiently and obediently; for "it is good both

## The Clock at Tangier.

The Moors, unlike their partially enlightened brethren of the East, prohibit the Christian and the Jew from entering a mosque or other places consecrated by the law of the Prophet, under pain of death or embracing the faith of Islam. A droll instance of this occurred some years ago at Tangier.

The clock at the "Jaman Kebeer," the great mosque at Tangier, being much out of order, needed some skilful craftsman to repair it .-None, however, of the "faithful" were competent to the task, nor could they ever discover many put forth their opinions with great pomp and authority; amongst the rest one man declared that a Jin or evil genius had in all probabili ty taken up its abode within the clock. Various exorcisms were accordingly essayed, sufficient as every true believer supposed, to have expelled a legion of devils-yet all in vain; the clock continued dumb.

A Christian clock-maker, "a cursed Nazanavigate. The anchor rests where there is one one fortunately was sojourning in Tangier-"the city protected of the Lord." He was from Genoa, and of course a most pious Christian; how, then, were they the faithful followers of the Prophet to manage to employ him? The clock was fixed in the wall of the tower, and it was of course, a thing impossible to allow the Kaffer to defile God's house of prayer by his sacrileg-

The time-keeper Moakkeed reported the difficulty to the kady; and so perplexed the graybearded dealer in law and justice by the intrica cy of the case, that, after several hours of deep thought, the judge confessed he could not come to a decision, and proposed to report upon the ting the soul from being borne away by the gusts the local authorities should be called. "For,

The kaid entered feelingly into all the diffi-culty of the case, and forthwith summoned the other authorities to his porch, where various

One proposed to abandon the clock altogether,

om, is like the vessel which a staunch cable ward course? Shall we become "weary in well morning; it was already noon, and yet so far ward now and so from having got over their difficulty, they were the wind is hot and stiffing. On the 20th the infact exactly where they had been before break- wind was high, but only oppressive from the during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during, in prospect of reaping so soon, and so during so soon, and so during so during so soon, and so during so soon, and so during so during so soon, and so during so during so during so soon, and so during so during

hitherto been silent, craved permission to speak. The kaid and the kady nodded their assent.

"It," said the venerable priest, " the mosque be out of repair, and lime and bricks have to be conveyed into the interior for the use of the masons, do not asses carry those loads, and do not they enter with their shoes on?"

"You speak truly," was the general reply.

"And does the donkey," resumed the Muedthe Prophet of God?"

"No, in truth," all replied.

"Then," said the Mueddin, "let the Christian go in shod as a donkey would do and come out like a donkey."

The argument of the Mueddin was unanimously applauded. In the character of a donkey, therefore did the Christian enter the Mohammedan temple, mended the clock, not indeed at all like a donkey-but as such, in the opinion of "the faithful," came out again; and the great mosque of Tangier has never since needed another visit of the donkey to its clock.- Western Barbary; its Wild Tribes and Savage Ani-

## Extraordinary Phenomenon.

The following letter from the Hon. Charles Augustus Murray, Her Majesty's Envoy to Persia, has been handed to us for publication by Sir Charles Lyell :- " Bagdad, May 23, 1857. My dear Sir Charles,-We have lately witnessgrasping only the insignificant and unsubstantial what part of the machinery was deranged, though ed here a phenomenon so strange that a brief description of it may not be uninteresting to you. On the 20th inst., a few minutes before six p. m. (which is here about an hour before sunset), I was sitting with my Mirza reading some Persian letters, when on a sudden I became sensible of an unusual obscuration of the light on the paper; I jumped up, and, going to the window, saw a huge black cloud approaching from the north-west, exactly as if a pall had been drawn in the rough waters which the Christian has to rene," was now their sole resource; and such an over the face of the heavens. It must have travelled with considerable rapidity, for in less than three minutes we were enveloped in total darkness-a darkness more intense than an ordinary midnight when neither stars nor moon are visible. Groping my way amid chairs and tables, I succeeded in striking a light, and then, feeling assured that a Simoom of some kind was coming on, I called to my servants to come up and shut the windows, which were all open, the weather having been previously very sultry. While they were doing so the wind increased, and bore with it such a dense volume of dust or sand that before they could succeed in closing the windows the room was entirely filled, so that the tables and furniture were speedily covered. hope, that it is precisely adapted to the preven. subject to the kaid advising that a meeting of Meanwhile a panic seized the whole city; the Armenians and other Christian sects rushed of temptation, or swallowed up in the deep wa. in truth," said the kady "I perceive that the through the gloom to confess and pray in the ters of trial. It is more than hope. It is hope urgency of this matter is great. Yes! I myself churches; women shricked and beat their breasts in the streets; and the men of all classes prostrated themselves in prayer, believing that the end of the world had arrived. After a short time the black darkness was succeeded by a red are deceived. It is hope with its bland and sooth- propositions were put forward by the learned lurid gloom, such as I never saw in any part of the world, and which I can only liken in imagination to the effect that might be produced if all lifting only to regions which have actual exis- another would lay down boards over which the London were in conflagration in a heavy Novtence; hope, with its fairy pencil, but that pen- infidel might pass without touching the sacred ember fog; to me it was more striking (I may floor; but this was held not to be a sufficient safe- almost say fearful) than the previous utter darkguard; and it was finally decided to pull up ness, and reminded me of that darkness visible Thus the christian is saved by hope founded that part of the pavement on which the Kaffer in which the poetic genius of Milton placed the upon Christ's merit and God's immutable prom- trod and whitewash the walls near which he pass- demons and horrid shapes of the infernal regions. ed.

This lurid fog was doubtless occasioned by the rays of the western sun shining obliquely on the ulations ended, of the hard fought fight ended, was required of him; and he was expressly com- dense mass of red sand or dust which had been of the wiping out of tears, of the destruction of manded to take off his shoes and stockings on raised from some distant desert, and was borne death and the grave, where adieus and farewells entering the Jamaa. "That I won't," said the along upon the blast. I enclose you a specimen will be sounds unknown, and the joyful multi- stout little watchmaker; "I never took them off of the dust. The Arabs here think it came from tude of "the ransomed of the Lord, shall re- when I entered the chapel of the most Holy Vir- the Nejd. The storm seems to have travelled turn and come to Zion, with songs and everlast- gin," and here he crossed himself devoutly, in a circular direction, having appeared first and I won't take them off in the house of your from the south, then south-west, then west, then north-west. After about two hours it had so flee away." Beloved brethren and sisters of the They cursed in their hearts, the watchmaker far passed away that we were able to open the household of faith, do we really possess such a and all his race, and were in a state of vast per- windows again and breathe the outer air. It "blessed hope," and shall we falter in our on- plexity. The wise Oolama had met early in the cannot have been a simoom, for during those

dense mass of dust that it carried with it." Pro- | new agreeth not with the old."-Luke 5:36. "1t | 22, Nicodemus comes to him by night, chap. 3:1, fessor J. Quekett, of the Royal College of Surgeons, having kindly examined the specimen of red dust from Bagdad which accompanied Mr. Murray's letter, has informed Sir Charles Lyell that he could detect under the microscope, only inorganic particles, such as quartz-sand, in the dust. There are no relics of Diatomaceæ apparent; and though a small portion of calcareous matter was present in the sand, yet he could observe no microscopic shells or other organic matter.-Literary Gazette.



# The Advent Herald.

BOSTON. AUGUST 15, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### IV. PROVERBS.

Some of the sayings of Christ, which are called Parables, would be more properly denominated

Among these may be instanced the following,

1. " And he said unto them, Ye surely say unto me this proverb, Physician heal thyself."-Luke

The word here rendered "proverb," is the same that is commonly rendered parable

The meaning of this parable is seen by the context: "Whatsoever we have heard done in Capernaum, do also here in thy country,"-which miracles would demonstrate to them his Messiahship. But he answered by another proverb :

2. " Verily I say unto you, No prophet is accepted in his own country," v. 24, i. e., People are less ready to recognize superior attainments in those now speakest thou plainly, and speakest no provthey have always been familiar with, than they are in comparative strangers.

with publicans and sinners, he said to the Phari-

"They that be whole, need not a physician but they that are sick."-Matt. 9:12.

The Pharisees were so self-righteous, that Christ's teachings would be wasted on them; while sinners, feeling their unworthiness, were the proper objects of his commiseration. The Pharimercy on those less strict in its observance; and hence the Saviour added (v. 13) "Go ye and learn what that meaneth, I will have mercy and not sacrifice : for I am not come to eall the righteous, but sinners to repentance."

into the ditch ?"-Luke 6:39.

This inculcates the necessity of teachers being thoroughly instructed in the doctrines or duties they attempt to inculcate. If the teacher is ignorant of the truth, he will teach only error; and his ignorant hearers will be led by him in a course publication of Mr. Elliot's work at this office. that will end in destruction.

ereth it with a vessel or putteth it under a bed ; The fact recorded in John is similar to that recorbut setteth it on a candlestick, that they enter in may see the light."-Luke 8:16.

This teaches, by a substitution, that those who the light they have received to others-truth being communicated for the purpose of being more widely extended.

palace, his goods are in peace: but when a strong-

makes it evident that the strong man is put by says Bp. Newcome, observe the order of events. substitution for Satan, whose kingdom on earth is to be destroyed; and that the stronger than he, is lee, chap. 2:11; then he passes a few days at Ca-Christ, who will wrest from him his usurped do- pernaum, which brings him on his way to Jerusaminion, and take possession.

No man putteth a piece of a new garment upon of the temple, ver. 15, 16. At the passover he an old: if otherwise, then both the new maketh a works many miracles, ver. 23. While he is in Jerrent, and the piece that was taken out of the usalem, which city he does not leave till, chap 3:

worse."-Mark 2:21, and Matt. 9:16.

the Pharisces fast oft, but thy disciples fast not?" Christ's reply was, that it was because he was then with them. He then utters the parable, which exemplifies, by the common prudence exercised in domestic affairs, the necessity of adapting all duties to the attending circumstances.

8. "No man putteth new wine into old bottles else, the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved."-Luke 5:37,38.

The teaching of this, is to the same import as the foregoing. It implies that Christ's doctrines ordinances; but that they were the commencement of a new dispensation.

9. " No man also having drunk old wine straitway desireth new : for he saith The old is better.' -Luke 5:36.

The old wine, is here put by substitution, for the substantials of religion, viz., faith, repentance. &c. Those who had tasted of these would little value the ceremonial additions of the Jews, on which they placed their chief dependence.

10. " Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good truit is hewn down and cast into the fire. Wherefore by their fruits shall ye know them."-Matt. 7.16,20

The fruits of any doctrine, are its tendencies or effects. And the fruits of false teachers are manifested in their spirit and conduct. Selfishness. self-sufficiency, arrogance, ambition, &c., are as certain marks of false teachers, as are disinterestedness, humility, meekness, love, &c. of the true. The injunction of Christ is imperative, that those whose teachings and spirit are pestiferous, are not to be recognized as teachers of the truth.

Using another word, he says of his parables "These things have I spoken unto you in proverbs but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. . . His disciples said unto him, Lo. erb."-John 16:25-29. The word here rendered proverbs, occurs in but two other instances in the 3. When the Saviour was rebuked for eating Scriptures, viz., in 2 Pet. 2:22, " According to the true proverb;" and in John 10:6, " This parable spake Jesus.'

## NOTES AND QUERIES.

"Did our blessed Lord twice eject from the temple the money-changers and the speculators, or only once? John 2:14, places that transaction immeees fancied themselves to be made righteous by their diately after what he calls in verse 11th this beginoutward conformity to the law, while they had no ning of miracles, whilst the other three Gospels place it after His triumphant entry into Jerusa-

"Have those articles headed Professor Sanborn on millenarianism been published in book or pam phlet form ? If they have please send me one .-4. "And he spake a parable unto them: Can And is there any prospect of E. B. Elliott's Horæ the blind lead the blind? shall they not both fall Apocalyptica being published by the Herald office? Yours as ever.

J. W. SUTTON.

Ans .- To begin with the last, our review of Prof. Sanborn has never been published in pamphlet form; and there is no probability of the

We are led to the conclusion that our Saviour " No man, when he hath lighted a candle, cov- twice drove the money-changers from the temple. ded in Matt. 21:12; Mark 11:15; and Luke 19:45; but if it be the same fact, then John anticipates three years of time in relating it here; as that have received truth and knowledge, should extend cleansing of the temple mentioned by the other evangelists took place in the last week of our Lord's life. Mr. Mann, Dr. Priestly, and Bp. Pearce, contend that our Lord cleansed the temple only 6. "When a strong man armed keepeth his once; and that was at the last passover. Calvin, Mr. Mede, L'Enfant and Beausobre, Dr. Lardner er than he shall come upon him, and overcome him, Bp. Hurd, and Bp. Newcome, contend that he he taketh from him all his armor wherein he purged the temple twice; and that this mentioned trusted, and dividedth his spoils."-Luke 11:21,22. by John, was the first cleaning, which none of the A comparison of this with Matt. 12:26-30, other evangelists have mentioned. Let the reader,

" Jesus works his first miracle at Cana of Galilem, ver. 12. The passover being near, he goes 7. "And he also spake a parable unto them: up to Jerusalem, ver. 13, and casts the traders out

taketh away from the old, and the rent is made 2. Chap. 3:2 contains a reference to chap 2:23. After these things, Jesus departs from Jerusalem This was spoken in answer to the inquiry of and dwells and baptizes in Judea, chap. 3:22.the disciples of John, (v. 14) " Why do we and And all these incidents takes place before John was cast into prison, ver. 24. But the second cleansing of the temple happens most clearly du- but to show the view taken and which is partly ring the last week of our Lord's life, after the death of the Baptist, and at a time when it would be absurd to say that afterwards Jesus dwelt and ing a 'Mediatorial Kingdom.' Christ is the Mebaptized in Judea."

The vindication of God's house from profanation was the first and the last care of our Lord; the execution of this office, he manifests no more and it is probable he began and finished his publie ministry by this significant act.

It certainly appears that John directly asserts an early cleansing of the temple, by the series of is our Advocate with the Father-he is the way his history; as the other three eyangelists assert were not for the purpose of continuing the Jewish a later cleansing of it. And though the act mentioned here seems to be nearly the same with that mentioned by the other evangelists, yet there are some differences. St. John alone mentions the scourge of rushes, and the casting out off sheep and oxen. Besides, there is a considerable difference in our Lord's manner of doing it: in the cleansing mentioned by the three evangelists, he assumes a vast deal of authority, and speaks more pointedly concerning himself, than he appears to of any variableness or shadow of turning in his do in the cleansing mentioned by St. John: the reason which has been given is, In the first cleansing he was just entering upon his public ministry, and therefore avoided (as much as was consistent with the accomplishment of his work) the giving any offence to the Jewish rulers; but in the last cleansing, he was just concluding his ministry, being about to offer up his life for the salvation of the world, in consequence of which he speaks fully and without reserve. For answers to all the objections made against two cleansings of the temple, see the notes at the end of Bp. Newcome's Greek Harmony of the Gospels, pp. 7, 8, 9.-Clarke's Com. Vol 5. p. 528.

## ON THE SAINTS' BODIES.

" Will the Bodies of the Saints be literally flesh and blood, but made incorruptible at the first resur

Ans.—The bodies that were flesh and blood will be so changed by the glorification of the saints, as no longer to be corruptible; and hence they will not be flesh and blood in the sense that is expressive of mortality; and they will be as real and tangible as ever; for our risen Saviour said, " A spirit hath not flesh and bones as ye see Me have "the flesh of the resurrection being unlike that of the unchanged, in as much as it will be immor-

## ON 18A. 24:5.

"What ordinance is referred to in Isa. 24:5, as having been changed? What everlasting covenant vas broken ? and what are the effects of doing this ?-or how is the curse to devour the earth ?' CASTLE CHURCHILL.

Ans .- The "ordinance" is the rule of faith which God has given in his word. Men change this when they substitute for it their own view of what is right and proper for them to do. The everlasting covenant, is that by which God covenanted to Abraham to give to his seed the land of Canaan for an everlasting possession, and to bless all nations through him; and for men to break that covenant is to refuse compliance with its conditions, and changing the ordinances which alone give a title to its blessings. The curse is the effect of sin, and it devours the earth by subjecting it to all the disabilities of the fall, under which God desolates nations, and which will result in its dissolution by the fires of the final conflagration.

"I lately saw in a religious paper a request for the views of E D. on Rev. 20:5. He says, 'We frankly confess we have no light on that text that is satisfactory to our own mind, and therefore beg to be excused lest we should darken counsel by words without knowledge. If any other brother has light on the subject, we hope they will let it shine,' Will you give your views on it."

Ans .- We know not what paper is in the above referred to nor who E. D. can be. Whoever may be thus quoted our opinion is that he compliments his modesty more than he does his intelligence and knowledge of Scripture. We can take but one view of the passage, which is that "the rest of the dead" are the wicked dead who do not have part in the resurrection of saints and martyrs at the commencement of the millennium, which is the first resurrection; but that at the close of the 1000 years, they will come forth to the resurrection of condemnation, and be subjected to the wiles of the adversary, as predicted in vs. 8, 9.

The Delivering up of the Kingdom.

In the Puritan Recorder of July 30th, is an exposition of 1 Cor. 15:24-8, " read before an Association of Ministers." The writer knows nothing about the restitution of this earth to its Eden state, or the place of the "Saints' Inheritance:" right, we give the following extract:

" In the Bible, we do not read anything respectdiator between God and men; the Mediator of the New Testament-of the New Covenant. But in of regal authority or dignity, than in all his other works. He is the Creator " of all things-he is the only Saviour-he is the Judge of all,-he the Truth and the Life, of all who live spiritually. Why, without inspired authority, should he be represented as receiving, possessing, and resigning a 'kingdom' in one of these capacities, rather than in any one, or all of the others !\_\_ With him, as the Creator, Redeemer, Mediator, Saviour, Ruler, Judge, God manifest in the flesh, by whom the Father, who dwelleth in him, doeth divine works, we are satisfied - perfectly satisfied. We are unprepared to hear, and unwilling to think being, attributes, relations, offices, or works. On the contrary, we are happy in reading that 'of his kingdom there shall be no end;' and happy, too, in the confidence, that in relation to his kingdom there are to be no changes-nothing but increase, progress and development. In relation to this kingdom, all things are as well as we can desire. We only wish to learn, to know, and to enjoy more perfectly the mysteries, the elements, and the ends of it, as they shall be disclosed, as rapidly as our capacities can receive them.

" At the time of the 'end,' spoken of in the passage, we see the whole human family-the dead raised, and the living changed-assembled on the right hand, and on the left of the Judge. All that believe, joyful expectants of heaven-and all who have neglected the great salvation, silent and dumb awaiting their awful doom. Every mouth is stopped, and all the world is guilty before God. All subdued-all subjugated-all rule, and all authority, and all power, which have been in opposition to God, are 'put down.' To the Supreme Ruler of the universe, to the Father, the whole revolted kingdom, is, by the Messiah, 'delivered up,' to be disposed of according to the eternal counsel.

" It is not the office, but the people which be delivered up. 'Behold I, and the children which God hath given me,' all raised up at the last day. Not one is lost. 'And those, mine enemies, which would not that I should reign over them,' all are here, on the left hand-all, every child of Adam is here, either in willing or in unwilling submission. This is 'the restitution of all things,' which has been put out of order for a time, by the introduction of sin into the world. This is the delivering up, the restoration back to authority, contemplated from the beginning. But no resigning, laying down, relinquishing, or restoring of office, or commission on the part of the Saviour-no change in his relations, or authority. As ever, in the past, so now, and ever in the future, he is King of kings, and Lord of lords. 'His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. He must reign till he has put all his enemies un-

VIOLENT STORMS. This season is an unparalleled one for violent storms. Scarcely a week passes that there are not several in various parts of the country. We learn from the Detroit Advertiser that on the 31st ult. a second terrific hail storm visited Clinton, Mich. The rain fell in torrents, accompanied by hail stones said to be in many in stances larger than a goose egg. These huge balls of ice, driven as they were before a furious gale of wind, severed the corn from the root, totally destroying whole fields of the most promising corn, besides doing great damage to other crops. Almost every window looking to the North was demolished. One man declares that the hail was driven with such force as to penetrate through the siding of his barn which was built of inch white wood lumber.

The Quebec Journal contains a graphic description of a water spout which devastated the parish of St Eleazor, county of Beauce, on the 18th ult., furnished by the parish priest, who was an eye-

" A large and dark cloud was overlanging the place on Sunday forenoon, 18th July, when a noise, as that of the sea in a storm, gave warning of the approach of something unusual. Soon the cloud seemed to burst, letting fall towards the earth a long train, somewhat in the shape of a tunnel,

with the small end turned downward. It revolved | rapidly, hissing like escaping steam, and swinging to and fro, and imitating the contortions of a snake. When the small end reached the ground it lifted and carried away in its revolving impetus whatever it came in contact with. Boards, timber. stones, and portions of houses were whirled in the air and thrown at a distance with a fearful report.

Several houses were thus raised to the ground. One horse and three cows were drawn up by the power of suction to the water spout, and after being raised high in the air, were let gradually down, they escaping uninjured, and were only covered with mud. Five carts were carried to a such as maples, have been uprooted and removed a disastrous and awful, must, however, have been a

On the 31st, ult., the city of Toronto experienced a very severe thunder storm. The rain poured down in torrents, and quite a tornado passed over a portion of the city, carrying dust, straw, hay, and other light substances in a spiral form to a considerable height into the air. The low grounds of the city were completely flooded, and the inhabitants in some parts of the eastern end of the city,

On the 20th ult. a tremendous hail storm passed over a part of Burrell and Alleghany townships in Pennsylvania, inflicting great damage upon the growing crops. Some of the hail-stones measured seven inches in circumference. The storm appeared to be about two miles in width, and along the centre of its path everything of a vegetable kind was destroyed.

The Front Royal (Va.) Gazette gives the following account of a destructive storm in that vic-

"On Wednesday night, 22d July, one of the most terrible and destructive hail storms ever known in this section visited the upper end of our county and the lower portion of Page. It extended from Gooney Manor to Rileysville, a distance of about twelve miles. For the space of one hour the wind blew terribly and the rain and hail fell in torrents, destroying nearly all the growing crops of corn and oats, and threshing out the wheat stacked in the fields. The hail is estimated to have been in many places, three feet deep. The small streams were instantly filled, and the water swept everything which came in its way. A servant belonging to Mr. Joseph Lawrence, in endeavoring to cross a log over a small branch between the milk house and the main building was washed off, carried nearly a hundred yards, and came very near being drowned. Tall trees, which had stood the test of many storms, were uprooted and fell. The loss is very large-it cannot be less than from 15 to \$20,000, and falls heavily upon those who were dependent upon the produce of their farms for support."

A severe storm of wind and rain visited Cleveland, Ohio, and the lake shore to the West; on the 31st ult., tearing up fruit and forest trees, prostrating grain crops, and doing much damage. Orchards suffered greatly, the trees being denuded of their fruit.

CATASTROPHE AT NIAGARA FALLS. The Rochester American of Monday gives the following particulars of the fall of rock at Niagara :

" An accident of a serious character occurred at Niagara Falls yesterday afternoon about 4 o'clock. It appears that as usual a number of persons were strolling about visiting the various localities of interest, and a number had descended the Biddle stairs to the beach of the river, and gone towards overhanging rock, weighing probably from thirty to fifty tuns, became detached from the bank above them, and fell with a tremendous crash to the bottom. The concussion was so great as to split it into fragments. and the pieces flew in all directions. Three persons were seriously injured-one of them, a Mr. G. W. Parsons from Cleveland, Ohio, it is feared fatally. The others were a gentleman who had been stopping at the Cataract House, whose names we have been unable to learn, and a boy about fourteen years of age, who resides in the village of Niagara. This boy had his leg broken, and the gentleman at the Cararact House, we understand, both a leg and arm broken."

The Buffalo Commercial says:

"There had been some indications of a caving off at this point, during the summer ; and occasional masses of rock had fallen. During the last two years the rock has fallen off so much that the carriage road around the island has been carried back some forty feet from its original position at

For several years past, bits of rock have occasionally crumbled from the cliffs between the Cave of the Winds and the Horse-shoe, so that placards are posted at the foot of the Biddle Staircase, warning visitors to beware. Notwithstanding this, incautious explorers generally clamber along the shelf, always running a great risk. The height of the cliff at this point is about 150 feet.

THE GREATEST NATURAL BRIDGE IN THE WORLD. The Abington Virginian contradicts the statement recently published, that, " the greatest natural bridge in the world is that over Cedar Creek in Virginia. It extends across a chasm eighty feet in width and two hundred and fifty feet deep, at great height and thrown across some fields into the the bottom of which a creek flows." The Virginwoods, being smashed by the fall. Large trees, ian says: "The writer is mistaken, not as to the dimensions of the bridge, but as to the fact of its distance of five acres. This phenomenon, although being the greatest natural bridge in the world." There is a natural bridge within fifty-two miles of this place, in Scott County, Va. compared with which the bridge over Cedar Creek is a mere circumstance. The Scott bridge extends across a chasm more than twice eighty feet in width, and is over four hundred and twenty feet deep, at the bottom of which flows a much larger and more rapid stream than Cedar Creek. The arch of the Scott bridge is not so perfectly formed as that of Cedar Creek, but it is not less a bridge, with a had to get ingress to their houses by ladders to the broad wagon road located upon it. The survey of the Cumberland Gap Railroad passed through the arch of this bridge. It is perhaps the wildest and most stupendous natural curiosity in the United States, and yet is comparatively unknown."

> THE NEW COMET .- At the sitting of the French Academy of Sciences in July M. Verrier confirmed the details already given of the appearance of the new comet. It was noticed at the Paris observatory on the night of the 23d of June, by M. Dien, but had been detected by a Berlin astronomer on the 22d. Its position is in the constellation Perseus. From observations made by M. Yvon Villerceau, the orbit of the new celestial visitant had been calculated. It appears to be approaching the earth so rapidly that it will soon present a fine object to the naked eye. At present it is believed that it is not Charles the Fifth's comet, of which there has been so much talk, and destined to come into collision with the earth on the 13th of June.

> THE KINGDOM OF GOD ON EARTH .- On Sabbath July 19, Rev. Mr. Pearson preached a discourse, in which he exhibited, by the words of some of our most distinguished divines, various inconsistencies existing among those holding the same creed, upon important points of their faith, creating an inharmonious theology. This sermon was listened to with great interest by an audience, composed in part of other societies. During the following week the criticisms upon the discourse were quite numerous, and in a few instances animadversions were indulged in, in regard to the sentiments expressed. Stimulated by these strictures, and with a view to make known the peculiar faith held by his people. Mr. P. prepared a sermon of a doctrinal nature, which as it was understood was to be preached on Sabbath afternoon, drew together many strangers, who were anxious to listen to his exposition, and to inform themselves in the doctrines he promulgated. The sermon was an able production, and was spoken in a spirit of earnestness, with an eloquence which somewhat surprised us, though we understood it was not unusual .-Newburyport Herald.

Sound Doctrine.-The following arguments in favor of advance payment for newspapers were advanced by a member of the Ohio Editorial Convention, at its recent session :

"What would you think of a farmer who had raised a thousand bushels of wheat, and who should sell it to a thousand different persons scattered all over the State, and agree to wait a year for his pay from each of them, and if one-half of them did not pay at the end of the year, he should give them another bushel of wheat, and agree to wait another year for his pay, and thus go on year after year? How long would such a farmer escape bankruptcy !- probably not very much longer than publishers of newspapers who follow such pracice. It costs the editor of a weekly paper as much to supply a thousand subscribers with it for one year as it costs a farmer to raise a thousand bushels of wheat. The farmer sells his grain in bulk, and either takes the cash or a note just as good as cash upon delivery. The editor cannot sell his thousand papers in bulk. They are sold to a thousand different persons, living in different towns in the country, and different counties in the State, and he must wait until the end of the year before he can get his payment, and then he depends wholly upon the honesty and responsibility of the subscriber, for it is impossible that he should

know the character of all his subscribers. It will not pay him to go around or send around the country or State to collect his dues. It would cost more than the collections would come to."

ANOTHER YOUNG SPURGEON .- The Rev. J. A. Spurgeon, younger brother of the famed Mr. Spurgeon, has appeared in Boston, England. preached two sermons in the Corn Exchage Hall. At the morning service the immense hall was crowded to excess, and on the preacher making his appearance a sensation of surprise at his youthful appearance seemed to pervade the audience his age is said to be seventeen years. He took the text of his sermon from 1 John 3:1,2. His distinct utterance, fluency of speech, and earnestness of soul, together with the graceful ease and dignity of all his movements are, qualifications calculated to excite an extraordinary amount of interest in favor of a preacher of his early years. The younger Spurgeon's style of speaking possesses nothing in common with that of his brother, but in command of language and the choice of words he is, though but still a student, at the very least equal to his brother.

WORTH KNOWING. One pound of green copperas, costing seven cents, dissolved in one quart of water, and poured down a privy, will effectually concentrate and destroy the foulest smells. For water closets aboard ships and steamboats, about hotels and other public places, there is nothing so nice to cleanse places as simple green copperas dissolved : and for sick rooms, it may be placed under the bed in anything that will hold water, and thus render a hospital, or other places for the sick, free from unpleasant smells. For butchers stalls, fish markets, slaughter houses, sinks, and wherever there are offensive putrid gases, dissolve copperas and sprinkle it about, and in a few days the smell will pass away. If a cat, rat or mouse dies about the house, and sends forth an offensive gas, place some dissolved copperas in an open vessel near the place where the nuisance is, and it will soon purify the atmosphere.

RICHES NOT HAPPINESS. The late Mr. Girard, of Philadelphia, when surrounded by immense wealth and supposed to be taking supreme delight in its accumulation, wrote thus to a friend : " As to myself, I live like a galley slave, constantly occupied, and often passing the night without sleeping. I am wrapped in a labyrinth of affairs, and worn out with care. I do not value fortune. The love of labor is my highest emotion. When I rise in the morning, my only effort is to labor so hard during the day, that when night comes, I may be enabled to sleep soundly."

A RECEIPT FOR HAPPINESS. It is simply, when you rise in the morning, to form a resolution to make the day a happy one to a fellow-creature. It is easily done -a left off garment to a man who needs it; a kind word to the sorrowful; an encouraging expression to the striving-trifles in themselves light as air-will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. Look at the result: You send one person-only one-happily through the day; that is three hundred and sixty-five in the course of the year-and supposing you live forty years only, after you commence this course, you have made fourteen thousand six hundred human beings happy, at all events for a time.

Now, worthy reader, is this not simple! and is it not worth accomplishing? We do not often indulge in a moral dose-but this is so small a pill, that no one needs no red currant jelly to disguise day, that we feel warranted in prescribing it. It is most excellent for digestion, and a producer of pleasant slumber."-London Atlas

When men are continually telling of the sacrifices they have made for God, they make it manifest, that they have made none at all : for they are thus seeking remuneration for what they have done, in self-praise.

## EXPOSITORY.

The Prophecy of Zechariah.

Continued from the Herald of August 1.

" JEHOVAH hath been greatly angry with your fa-

"Now, say thou unto them, Thus saith Jebovah of hosts; Turn ye to me, saith Jebovah of hosts, And I will turn to you, saith Jebovah of hosts."

The act of turning towards another, is here put

by substitution for a feeling of reconciliation-the act of turning from, or turning one's back towards another, being significant of estrangement.

The Lord had become displeased with Israel,—

with the fathers of the generation that was now addressed-because of their idolatry, and had afflicted them with a long and a severe captivity in Babylon. Previous to that, he exhorted them to turn to him, in the same language with which he now entreats their children; but in vain said Jermiah: 25: 4-11, "The Lord bath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers forever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye provoke me to anger with the works of your hands to your own hurt .-Therefore thus saith the Lord of hosts ; because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, and my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." At the end of seventy years, from the first subjection of the Jews to Nebuchadrezzar, Babylon was taken by Cyrus, who restored those Jews who went up with Zerubbabel. They had now been in Jerusalem between sixteen and seventeen years, and now the Lord addresses them with the same language of entreaty that he addressed to their fathers-but without the threat-

Though God was justly displeased with their fathers, he expresses his perfect readiness to forgive their children : but the offers which he extends to them are not independent of conditions, but he only requires penitence and confession on the part of the recipients of his grace.-Micah. 7:18-20.-"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will not turn again, he will have compassion upon us : he will subdue our iniquities : and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

"Be ye not like your fathers, to whom the former prophets have cried, saying,
Thus saith Jehovah of hosts; Turn ye now from
your evil ways, and your evil doings;
But they did not hear, nor listen to me, saith Jehovah."—v. 4.

The act of turning, is again put by substitution for that of reconciliation; and neglecting to hear, or to listen, is put by the same figure for the indifference and inattention with which those gracious offers were received.

"Your fathers where are they! and the prophets,
do they live forever!"—v. 5.

"But my words and mine ordinances, which I commanded my servants the prophets,
Did they not overtake your fathers!
And they turned and said, As Jehovah of hosts
thought to do to us:

According to our ways and according to our doings.

According to our ways, and a so hath he done with us."—v. 6.

By negative interrogations, the Jews are reminded that their fathers had died; and that even prophets lived only for a limited period; and yet, that there had been no failure in the predictions uttered respecting them. There is a metaphor in the use of the word "overtake"-the marginal reading in the common translation-when used in connection with words and ordinances, to illustrate that the punishment threatened their fathers, for the violation of God's ordinances, had been inflicted upon them. Said Jeremiah, after the conquest of Jerusalem, Lam. 2:17,-" The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old : he hath thrown down, and hath not pitied : and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries." By reminding them of this, the returned captives were admonished of the folly of opposing God, or of inattention to his requirements.

#### CORRESPONDENCE.



Understood the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

#### NOTES OF A COLPORTEUR. NO. XIII.

I once passed through the town of B-. Called on a professed Christian. Conversed treely with him on Christianity, and the gospel hope. Found him a believer in the Jews' return and conversion of the world; but he was candid. After much talk on the Scriptures, I recommended to him the "Saints' Inheritance." He took it. Some two years past, I met him again; asked about the book. He liked it very much ; it had cleared up his mind about the Jews, corrected his faith on the Christian's hope, and given him the Bible view of the character of the millennium; led him to

see the evils of the times, and to look for the Ad-

vent of Christ. I now sold him the Treatise on

Matt. 24th, and 25th. He was a member of the

Congregationalist church, of much influence. At F-I called at a house, and offered books. They seemed to like them much, but could not buy. Finally the man asked if I had "Johnson's 3000 errors in the Bible." He had heard of it, and would buy it if I had it; thought it must be a valuable work. He then recommended me to go to his next neighbor, who liked religious books, and would no doubt buy some. I called to see offered my books.

" Have you any Bibles ?" enquired the father of this family, an old man whose head was fully whitened by the frost of many winters. "Yes. sir, I have them. Would you like one ?"

"No, I would not give a d-n for the Bible It is full of lies. It is a corrupt book-not fit for a family to read. 1 would not give it - room.

I turned my attention to the wife and children. and recommended the Bible, and good books to them. The old man began to ask me questions on the Bible, to draw me away from the family; but I told him as he did not believe the Bible, I felt under no obligation to answer his questions, and did not. 1 sold his son Wellcome's Treatise, and then offered the old man " My Bondage and My Freedom," by Fred. Douglass, and told him it might amuse him more than the Bible. He bought it. If he reads it, there may be some prospect of his seeing the difference between Christianity and the common religion of this nation. Douglass speaks of God, of Christ, and of the Bible, in so clear and bold a manner as to touch many a hard heart; draws the contrast between Christianity and hypocrisy in such living colors that all may see and feel the importance of the one and the evil of the other. I wish this book was in every family. regard it as the best work on American Slavery that I have ever met with.

In the town of B-I called on several families, and found that a copy of Ramsey's " Spiritualism a Satanic Delusion," which I sold a year ago, had been exerting a good influence, not only in showing the evil character of Rapology, but opening the minds of some to see that the signs indicate the immediate coming of the Lord to establish his everlasting kingdom.

Called at one house and offered my books. The lady had purchased the Saints' Inheritance, and the Treatise on Matt. 24th and 25th, of a sister with whom lleft them for sale. She liked them very much ald of this week, under the additional heading of and had sent them off to her friends, remarking to me that the Treatise on Matt., was the clearest from the editor, of some two columns. In my arwork she had ever seen on the Bible. Sold her Cumming on the Apocalypse, both series, and her daughter Bonar's "Story of Grace," and "Eternal Day." Gave them a discourse on Rapology, much to their pleasure, and left. This is a family who have began in earnest to look at the " signs of the time.

from Christianity to Spiritualism. 1 find spiritualism is taking strong hold of a large part of the to, was affirmation. But I have no desire to go community. It comes stealthily over many, who into a lengthy, metaphysical discussion, in order find themselves believers before they are aware of

talked freely on religion; of its importance, and with the feeling of our infirmities." He "sufferthe benefit of good books: but they were not able ed being tempted," and is therefore "able to suc to buy. It was "hard times." It would not do cor them that are tempted." to pay out much for books these times. If money Although made to use the term tempt, in an was plenty, as it was a few years ago, it would devil sense, by my reviewer strongly emphasizing a

this man was a prominent member of a church, and was worth \$100,000. Poor man, he knew much about shipping and money, but little of Christ or his kingdom.

At another house I was asked if I had books for children. 1 presented the "200 Stories for Children," informing them it was the best thing I ever saw of the kind for little folks. I read to them the preface, in which it is stated, among other duties, sympathies and duties to the poor." The man burst out, "I don't want it-I have no sympathies for the poor, I want nothing to do with the poor. I owe them nothing. They have no excuse for being poor. I work for what I get, and it is a free country. They can get a living as well I. 1 pay taxes, and will do no more." 1 pitied the man, and looked at him for a moment with surprise, and gazed around the richly furnished room, and out of the window upon the beautiful farm. the elegant fixtures of this stately mansion, with out-buildings and park, meditating what to say. I was about to quote some scripture to him, but could not speak for a time. At length I arose to depart from his presence, for 1 felt a pressure upon my heart which was distressing, while I pondered his words, with the determined, piercing look, striking terror to my heart beyond all blasphemous oaths I had ever heard. I remarked to him, "I have known men, probably as rich as you, who have been brought to beggary. It is possible you may yet be brought to poverty, and be dependent on your fellowmen, and beg for a little help." I then left this rich man's house, thinking of, "Blessed is the man who considereth the poor,"

#### Meeting in Stanbridge, C. E.

BRO. HIMES :- According to the arrangement the meeting was held in Stanbridge C. E. The friends were somewhat disappointed. In the first place they expected you would be at the Conference at Derby Line, and being acquainted with you, thought you would pass through that way and preach the word to them. Then you not being there, they engaged Bro. S. W. Thurber. He was not there. So the preaching-what there waswas from P. V. West and myself, and one discourse from Bro. C. P. Dow; but the Lord was with us and blest us. We had a good meeting, well attended, good interest, prejudice removed from many minds and conviction rested on the minds of the people, and some resolved to give their hearts to God, while the brethren and sisters were strengthened and comforted, and we think a door will be opened for future labor, in that place.

The Herald is prized highly. They sympathize with you in your embarrassment. You will prob ably hear from them soon. I am supprised at the course pursued by some who profess to be Adventists and say they love the Herald, but are too poor to take it; but go to their houses and you will find they use those filthy weeds, tobacco and tea, and pay enough for them to pay for several Heralds. Then ask them to buy some book-they are too poor; but see them at the house of God with their family, and perhaps twenty dollars or near that has been paid out to fit out their children with ornaments for to appear like the world. I hope the Lord will open our eyes to our good, and his glo ry, and prepare us for his kingdom, and to hear him say, " lnasmuch as ye have done it unto one of the least of these, you have done it unto me." I hope all that have heard a discourse from you from the text, "She hath done what she could." will try and remember it, and do all we do for the glory of God. Yours in hope, D. W. S.

July 13th, 1857.

## "Temptation of Jesus"

BRO HIMES :- Under the above heading, I wrote short article which was published in the Her " Notes and Queries," which called forth a reply ticle as it appears in the Herald, a certain part is italicized, not by me, however. The portion thus italicized, appears to him particularly obnoxious. I wish now to say, that the expression, which appears to him of such " startling import," is nearly identical with language found in the Herald of June 20th, in an article headed, " On Temptation.' Called on several families who are perverted The only material difference, is this; mine was in the form of inquiry, that in the Herald, alluded to ascertain whether our Saviour was, in his human nature, "in all points tempted like as we Called on one family who bore marks of wealth; are," and therefore knows how to "be touched

to buy, &c. After 1 left, 1 was informed that | certain portion of my article, yet I utterly disclaim | year there have been nine additions to the church : any such intention. The editor, stopping in the three of whom were received on their confession midst of the review, offers the following prayer: - of the Lord Jesus by baptism. There are now six "O, Thou sinless Lamb of God, wilt thou forgive the words our pen has here written, and enable us to vindicate Thy spotless innocence !" and he!" I would "vindicate" the "spotless innocence" of the "sinless Lamb of God," and still contend, that, though our Saviour "was in all points tempted like as we are, yet without sin!"

Be it remembered, yet without sin! If the meaning of the language, as declared by the apostle in Heb. 2:18, and 4:15, is not what appears to be plainly expressed, then I should be very happy to know what it does mean; for surely I am very " solicitous to know the truth, and would start back aghast at any declaration in conflict with " " the teachings of inspiration !"

The author of the article in the Herald of June 20th, in speaking of Christ's temptation says,-He was "unmoved by it!" But how our Saviour was made to "suffer being tempted," and also " tempted like as we are," and yet be "unmoved by it!" is somewhat mysterious to me. Perhaps others can understand!

T. M. PREBLE. East Weare, N. H., Aug. 1st, 1857.

Massachusetts Conference of Churches.

This conference met at Haverhill, Mass., or Tuesday, July 28th, agreeably to notice. The President and Secretary being absent, Elder L Osler, was chosen President pro tem. and Bro. O B. Fenner, Secretary pro tem. There being but few of the members present, it was deemed best to occupy the remaining time of the afternoon in prayer and conference. At the close of the social religious exercises, brethren Osler, Brown and Bentley were appointed a committee to arrange the order of religious services during the session of the conference.

Wednesday, 9 o'clock, A. M.

The President being still absent in consequence of sickness, the meeting was called to order by the chairman pro tem. After the usual opening religious exercises, the following delegates were repor-

Providence, Elder Osler, J. Wolstenholme and O. B. Fenner; Haverbill, Elder Bentley, brethren Brown and Chase; Westboro', Elder Cunningham, Elder Griggs and Bro. Streeter; Newburyport, Elder Pearson, Elder W. Burnham, R. Welch, Jr; Worcester, Elder D. T. Taylor; Boston, J. V. Himes; Abington, Elder C. Taylor; Salem, Bro.

On motion the conference made choice of Elder L. Osler, as President; Elder J. Pearson, Jr., as Secretary, and brother Charles Wood, as Treasurer for the ensuing year.

REPORTS PRESENTED BY THE DELEGATES.

Providence, R. I,, Church.—Anthony Pearce, Clerk of the Providence church, offered the follow-

During the year, just closed, the enemy death has laid his hand upon two of our number. Five have been dismissed, and three excluded. There have been 32 added to our number. Some are new converts.

The number of members now composing the church is, 94,-viz.-31 males and 63 females.

The Sunday-school, connected with the church, has received a new impulse of late. Large additions have been made to its numbers. There are at present three Bible classes and two infant class es, and eight classes of children and youth, embracing 130 names. The average attendance at present is over 100. Some 8 or 9 of the recent conversions are members of the Sunday-school. The

On a Sunday afternoon our Pastor preached to the children from that book; the occasion was one of much interest to the children, as well Monday evening. as others in attendance. What added much to the interest of the occasion, was the ready and will seat about 300, and is now owned by the correct answers of the scholars to questions put brethren. We are living in peace and brotherly by the Pastor. One of the boys traced on the map the travels of St. Paul, from the time of his conversion, to his arriving a prisoner at Rome, naming 90 places in consecutive order, not missing or incorrectly stating one.

The church and society, after considerable effort, have commenced the erection of a place of the following report :worship, which, when completed, will add much to our facilities for spreading the blessed doctrine of Christ's speedy, personal coming, in the community, and be the means, we trust, of the salvation of many souls.

Westboro' Church .- C. R. Griggs, delegate, presented the following report :-

more desiring to follow the Lord in this ordinance.

During this time, two of our number have been removed by death. One of these was our respectthen adds, " As a man thinketh in his heart, so is ed and beloved brother, Elder N. Billings. Concerning him we are comforted with the happy assurance that he "died at his post."

> Our meetings have been well attended on the Sabbath, and our prayer-meetings on Sabbath evenings are exceedingly interesting and profitable. Our prayer-meetings and class-meetings are uncommonly interesting and highly profitable. The influence of our meetings is beginning to be felt more effectually for good in the community .-Our Sabbath-school is large, comparatively speaking, duly organized, and ably conducted. We also have in connection with the school, four Bible classes, which are well sustained. Our Pastor Elder C Cunningham, Jr., is very much liked by the church, and also in the community. His labors with us have been greatly blessed

> Worcester Church.-Charles Wood, Clerk of this church, presented the following report :-

> This church was organized Oct. 28th, 1850, with nineteen members, the total number of members since that time being one hundred and twelve. Of these four have seceded, four have been expelled, five have died, and about twenty have removed to other places, and in most instances connected themselves with other churches. During the past current year, since July 1856, we have lost by death one member, by expulsion two, by removal and connection with other churches by letter, four; but having enjoyed a gracious reviving during the winter, there have been added to the church forty new members, twenty-four of them on profession of faith and baptism and the remainder by letter and the recommendation of a well-known Christian life. The newly converted are still faithful, with few exceptions. The church now numbers 78 members, besides about a score of good brethren and sisters who worship with us and labor in harmony with our interests, but who have not yet seen fit to enter our organization.

Our church nursery, the Sunday-school, is in a prosperous condition, having nearly doubled within the last four months. There are now sixtyfive different names on our list of juvenile pupils, forty-five of whom are regular attendants. have a Bible class in connection with the Sunday School, numbering about thirty persons. The total number of our average attendants at the Bible class and Sunday-school, is from 75 to 80 souls. Iwo or three dozen copies of a juvenile paper are distributed weekly among the children. Our Sunday-school library numbers about 400 volumes, 175 of which are new and recently published. We have Sunday-school concerts every month for the purpose of catechizing, addressing, praying for and with the children. We feel a deep interest in the welfare of the Sunday-school, and are encouraged to do so from the fact of its having furnished the church during the past year at least half a dozen new members.

Besides occasional discourses from itinerants we have regular preaching twice on Lord's day, with two prayer and conference meetings weekly.

The early pastors were Elders Shipman, Bonham, and others; but since Sept. 10th, 1854, Elder D. T. Taylor has been the regular pastor. officers of the church, besides the pastor, are two deacons, a clerk, treasurer and prudential committee of three to supply pulpit vacancies. We have two class-meetings, numbering from 15 to 20 each, held in private houses on Friday evenings, and which are very profitable in assisting every day experience, and keeping alive vital godliness school has recently completed the study of the among us. The Lord's supper is attended to on book of Acts, which has been their study for about the first Sunday in each month. Mention should also be made of a special meeting to pray for the conversion of sinners, which proved a great blessing during the past winter. It was held on each

The chapel on Thomas St., where we worship, love, and having an eye to Matt. 5:9, whenever difficulties arise they are searched out and recorciliation effected, if possible. The church is, we trust, growing in Christian intelligence and divine favor, and earnestly looking for the Coming One. Haverhill Church .- The Clerk, E. E. Chase, gave

Since September last, Elder M. L. Bentley has been our pastor, during which time we have enjoyed prosperity, and there have been some conversions. Within the two years past there have been nine added to our number and five have been dismissed. Our present number on record is fortyfive. There are others, who are with us in heart The Advent church in Westboro' consists, at the present time, of 38 members. During the past and action, though not in the church organization.

well attended and interesting; a Bible class, which tem of action, to supply its pecuniary demands. has been increased the present season; and a Sabbath-school, in connection with the village mission Sabbath-school.

Newburyport Church .- Henry Lunt, Jr., the Clerk, reported as follows :-

We have no matters of very special interest to report since your last session. The church has the past winter and spring, telt an increasing interest and desire that these in our midst, who listen to the faithful preaching of the gospel, might submit themselves to God, acknowledge his claims upon them and find mercy through our Lord Jesus Christ, and they have been praying and laboring for this object, but as yet there seems to be but a conviction, though we think it is deep in many minds. which we hope will result in their conversion to God. The attendance on public worship is good, and our congregation is on the increase, and we can but hope that the good word of God will not return unto him void, but will accomplish that which he doth please and prosper in that whereunto he has sent it. Our Sabbath school is in a good condition, and we think there is an increasing interest in the study of God's word.

West Abington Church .- Dea. Luther Jackson, reports in behalf of this church as follows :-

We cannot inform you of any special interest the past year. Since we were last represented, our pastor has baptized four, six have been added to the church. One of our beloved number has been removed by death. Whole number remaining, forty-one. Our meetings are well attended on the Sabbath.

Salem Church.-Isaac Winchester, delegate, reported as follows :-

Our temporal and spiritual affairs are not in so desirable a state as could be wished. There is but comparatively little interest in religious things. notwithstanding the great efforts which have been put forth in this city in past time. The present aspects of our religious affairs are certainly discouraging; but we are very far from yielding to these discouragements, or giving up the doctrines connected with the speedy coming of our blessed Lord, or the cause associated with their promulgation. Our society will average about 200. From May, 1856, to May, 1857, there have been added to the church 7; dismissed 7; expelled 1; erased 1; conversions 1. Present number, 72. The whole number of scholars belonging to the Sabbath-school, 58.

Boston Church .- The Clerk, J. G. L. Himes, presented the following report :-

The Church of Adventists worshipping in the Chapel corner of Hudson and Kneeland Sts. Boston, Mass., consists at the present time of ninetyfour members. Of this number, however, 35 are not residents of the city, but live in places adjacent or elsewhere more far removed, so that the real strength of the church is about sixty. Our Pastor is Elder J. V. Himes; Associate Pastor, Elder O. R. Fassett. The latter has been laboring with us during the last seventeen months to good acceptance. Under his faithful ministrations the church has been blessed and edified, and since the commencement of his labors more than twenty persons have been added to our number.

We have a Sabbath School, and two Bible classes-one of brethren and another of sisters-which meet in connection with the School.

No authorized delegates having been sent from Attleboro', Holden and Templeton, the condition of the churches in those localities was presented by brethren acquainted with their affairs.

Elder J. S. White gave a brief history of the past and present state of the church at Attleboro'. He referred to their union with the brethren in Wrentham, in order to sustain public worship. And their need of a meeting-house, so situated as would be most convenient to their scattered condition. They are not enjoying the labors of a settled Pastor, and their future prosperity depended very much on the erection of a chapel, which is not contemplated by the brethren.

Elder D. T. Taylor said that the church at Holden, still had an existence. Under the labors of Elder Crowell a congregation was gathered, but at present, being deprived of a settled preacher, meetings were held once a month. The brethren live scattered, some residing 5 to 7 miles from the place of worship. On pleasant days the congregation numbers from 40 to 60.

The following resolutions were offered by D. T. Taylor, and unanimously passed :-

Resolved, That we take hold of the Missionary enterprise with renewed interest and energy.

It was also recommended by the convention, that the pastors and delegates present the advantages and needs of the missionary enterprize to the various churches comprising the conference and

We have two social meetings every week, which are | urge upon them the adoption of some efficient sys-

Elder Osler submitted the following preamble and resolutions which were laid on the table:

As there are several young men, who propose preparing for the ministry among us, and as they will be in need of pecuniary assistance, therefore Resolved, That the delegates of this convention be requested to immediately present this subject to their several societies, for the purpose of systematic effort in raising the necessary means.

EVENING SESSION.

At the close of the evening religious services, the conference resumed its business deliberations.

The resolution, in aid of young men who design ntering the ministry, was taken from the table, and after an interesting discussion of its merits by the members, it was passed, when the convention ad-J. PEARSON, JR., SEC'Y.

Bro. C. Beckwith writes from McDonough, N. . July 13, 1857:

"The Lord has of late blest us beyond our expectations. Bro. Chapman has been with us, the Lord blest his labors, sinners have been converted, backsliders reclaimed, and put on Christ by baptism. We have united in church capacity. We number 17, and feel assured the Lord approves of the act. We have seen the blighting effects of no church order.

Brethren in other places, should unite in church apacity, that there may be order in God's house : that we may be better prepared to guard against wolves in sheep's clothing.' We are now lifting up our hearts, feeling our redemption draws nigh. To God be all the glory."

Bro. S. Dudley writes from Jacksonville Ill. July

I prize the Herald too highly to have it stop now. The longer 1 study the great truths you advocate through its columns the stronger is my conviction that they are the truths of the Bible, and that not one jot or tittle shall fail until all be fulfilled.

What a glorious hope, indeed, to be living so near the restitution of all things spoken of by the prophets from the foundation of the world, and at the same time how sad the thought that so many sourn the doctrine with contempt, having never searched the Scriptures, like the noble Bereans, to so see whether these things are so.

A poor subscriber writes :-

My dear sir :- I hereby send you one dollar, as per agreement, some weeks since. I raised it by laying by one shilling a week, and shall continue to do the same hereafter, (sickness excepted,) and shall by that means get ahead of you in time. 1 find that it is the best way for a poor man like myself, and I wonder why I never adopted the same plan before; and there are probably others thus ituated, who could easily pay you on the same plan, who now think it too hard to raise several dollars at once. Let them try it.

A REQUEST .- " Dear brethren and sisters, the undersigned requests those who have access to the throne of grace to remember his afflicted wife, and pray that the Lord would smile on her once more, and restore her to health again, that she may live to see her children converted to God and the cause of our coming Lord prosper all around. HIRAM BALDWIN."

Those who are unwilling to suffer for the sake of Christ, make it manifest, that they value their own ease and pleasure more highly than they do the friendship of the Redeemer.

# Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whoso-ver liveth, and believeth in me, shall never die." — John

Died, in Brooklyn N. Y., of consumption of the bowels, resulting from a cancer, Capt. Nicholas Johnson, in the 49th year of of his age.

Bro. Johnson was a native of Denmark. He came to this country when about 21 years of age, and has resided most of the time, when on land, in Providence and vicinity. About 2 years since ne returned from California, in hope of being relieved of the cancer, which was then in its incipient development. He went to N. Y. for the sake of a cure, and remained under medical treatment, until his death. He embraced Christianity in 1842, was baptised by Elder Benjamin Taylor, first Pastor of the Seamen's Bethel in this city. Embraced the doctrine of the pre-millennium Advent during Elder Litch's first visit here; which

ted Christian until his death. He leaves a wife and one child to mourn his loss. A discourse was preached by the writer from 1 Thess. 4:18.

S. W. THURBER.

DIED, in Cabot, Vt., July 18th, 1857, Sister LUCIA HOIT, wife of Brother Enoch Hoit, aged 37

Sister Hoit was a consistent Christian. She loved the appearing of Christ and the events associated with it, She loved to read the Bible and was very much interested in reading the Herald. She was a good companion, an affectionate mother, a kind neighbor and a worthy member of the church. She leaves a large circle of friends to mourn her

Her funeral was attended by a large concourse of people, who listened attentively to a discourse founded on Isa. 33:24 S. W. THURBER.

Our sister has gone to her rest, She sleeps in the valley below; By sorrow no more she's oppressed, By sickness, by death, nor by woe.

In Jesus she's fallen asleep; Her spirit to him has now flown;
Ah! why should we sorrow and weep?
She'll come with new life from the tomb.

Ah! yes, we'll behold her again, When earth in its beauty restored, No sorrow or anguish or pain Will be found in that blissful abode.

The loved ones of earth will there meet, And join in sweet anthems of praise, The songs of redemption so sweet, No angel can join in its lays! A SISTER.

Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the hest remedy I haver found for coughs, hoarseness, influenza, and the concomitany mptoms of a cold, is your Cherry Pectoral. Its constant use in practice and my family for the last ten years has shown it cossess superior virtues for the treatment of these complaints Eben Knight, M. D.

Eben Knight, M. D.

B. Mortley, Esq., of Utica, N. Y., writes: "I have used Pectoral myself and in my family ever since you invented it, elieve it the best medicine for its purpose ever put out.—a bad cold I should sooner pay twenty-five dollars for a botten do without it, or take any other remedy."

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first does relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as thebest we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisic, and Bronchitis.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept.
6, 1856; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to
consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing
proof of the virtues of this remedy is found in its effects upon tri-

Probably no one remedy has ever been known which has cured o many and such dangerous cases as this. Some no human aid an reach; bu even to those the Cherry Pectoral affords relief ad comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratifuld and regard,

Orlando Shelby, of Shelbyville,

Orlando Shelby, of Shelbyville, consumptives, do not despair till you have tried Ayer's Cherry storal. It is made by one of the best medical chemists in the rid, and its cures all round us bespeak the high merits of its tues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been faxed their

he cherished until his death. Just before he died he said to his wife, "Tell my friends, that Jesus and the resurrection is my hope." And thus he sleeps, until the sea gives up the dead which are in it. His body was brought to this city on the 23rd, and the funeral services were attended at our place of worship. A wife, brothers and sisters and friends mourn his loss. L. Osler.

Providence, July 23rd, 1857.

Another of the old and tried friends of the Advent faith is gone. Bro. J. Payne, of Coburg, C. W., fell asleep in Jesus, last December, in hope of a part in the resurrection of the just at the glorious appearing of the Lord Jesus Christ.

"How long, O Lord, how long!"

J. LITCH.

Philadelphia, Aug. 3rd, 1857.

Died., in Cabot, Vt., June 22nd, 1857, Bro.

Danker Collins, aged 33 years.

Brother Collins was converted to God under the labors of Bro. Shipman, in 1843. Soon after he fell back again into the world; but he was renewed again in mind last February, and lived a devocted Christian until his death. He leaves a wife and leaves the sum of the part of the man shill dead and tried friends of the Advent faith is gone. Bro. J. Payne, of Coburg, C. W., fell asleep in Jesus (his particular of the live and being effectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were the convertion to the public and to first the pathing of the Lord Jesus Christ.

"How long, O Lord, how long!"

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Philadelphia, Aug. 3rd, 1857.

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em, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

dec 20 3 m

DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all billious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. C.F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N, Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fulless confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague if rarely falls to cure the disease, whothe leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure billous fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eysipelas tumors, cancers in the first stage, nursing females, inverted toenalls, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 3.4. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

Jan. 4—1year

Agents.

ALEANY, N.Y. W. Nicholis, 185Lydius-street.
BRIDGEPORT, CT. All Andrews.
BUBLISGTON, IOWA James S. Brandaburg.
BASCOE, HANCOCK COUNTY, Ill. WM. S. MOOVE.
BRISTOL, VT. D. BOSWOTTH.
BALTIMORE, MD. WM. Paul.
CABOT, (Lower Branch,) VI. Dr. M. P. Wallace.
CORDOVA, ROCK Island Co., Ill. C. N. Whitford.
DE KALD CRNTER, ILL. Charles E. Needham.
CINCINNATI, O. JOSEPH Wilson.
DUMHAN, C. E. D. W. Sornberger
DURHAN, C. E. J. M. OPTOCK 

## THE ADVENT HERALD

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13 do., or \$2.25 per year, at its close.

Illars in advance will pay for six copies for six months

to dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies.

Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCHINES have to pre-pay the postage on their papers, 25 cents a year, in addition to the above; i.e., I dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all he Provinces. ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each opy, or \$1.04 in addition to the 2 dollars per year. Sesterling or six months, and 12s a year, pays for the Herald and the Amerian postage, which our English subscribers will pay to our agent, lichard Robertson, Esq., \$9 Grange Road, Bermondsey, near andon.

Postagn.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be haifa cent a number in the State, and one cent out of it.

# THE ADVENT HERALD

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## ADVENT HERALD.

BOSTON, AUGUST 15, 1857.

#### Tour to Pennsylvania.

In consideration of my poor health, my ministerial brethren and others have strongly persuaded me to relinquish my journey south. I have a high respect for the advice of my friends, and would comply with it, and rest quiet at home, if I could. But my spirit has no rest. I must go if God permit. Brn. Robinson and G. W. Burnham are missionaries in this field, so that this part of New England is well cared for. Though the people in these mountains are generally poor, and I may not expect the support I might get in other parts, yet the call of Bro. Boyer to the Aleghany mountains, seems to me to be of God. It is a " Macedonian ery." So I will go, by God's blessing, and do what I can. I wish to be at my post living or dy-

"He guards thy soul, he keeps thy breath,
Where thickest dangers come;
Go and return, secure from death,
Till God shall call thee home."

I shall go to Pa., by the Erie R. R. to Olean. So I cannot call on friends going out as requested, but will try to do so on my return from the south. when I shall, if the Lord will, also visit my old field in western New York.

CAMP-MEETING NOTICE. - A Camp-meeting will be held in Shippen, Me Kean Co., Pa, on the old campground previously occupied, situated on land owned by Mr. Chauncey More,-to commence Thursday evening, August 20th, and continue a

We urge the brethren to make this meeting a subject of prayer, that God may strengthen the hearts of his ministers and people to labor unitedly in his cause at this meeting. Come all that can, and come with prayerful hearts, and humble spirits; and I doubt not you will return with gladness and rejoicing, beholding the saints comforted, and sinners converted. Elders J. V. Himes, J. Litch, and L. M. Jackson will be present. In behalf of the Conference J. D. Boyer.

GROVE MEETING .- A grove meeting will be held on land owned by Mr. Daniel Miller, on the Bennet's branch, Elk Co., Pa., to commence the 28th of August, and continue a week or more.

Elders J. V. Himes, of Boston, J. Litch, of Philadelphia, and L. M. Jackson, of Center, will be present. In behalf of the conference.

## Centre County, Pa., Camp-meeting.

Will be held on the old camp-ground, on land owned by, and near the residence of Bro. Joseph Eckley, situate 3 miles from the borough of Milesburg; to commence on Thursday evening Sept. 3rd, and continue near a week. We expect Brn. J. V. Himes, J. Litch and J. D. Boyer will be present to preach the word. Again we invite the brethren and friends of Centre and adjacent counties, to this their annual feast. Let there be spirit of Christ, and with a mind to work, and we shall not fail to realize the presence of him who has said, " Lo 1 am with you alway, even unto the end of the world." In behalf of the brethren, M. L. JACKSON.

A meeting will be held with the church at Coop- in her old age. er's Settlement Clearfield Co. Pa., to commence on Friday evening, Sept. 11th, to hold over the following Sabbath. The above named ministering brethren are expected to be present. In behalf of the

PROHIBITING THE BIBLE.—Henry VIII., by royal proclamation, forbade the general reading of the Bible by the laity. He made exceptions, however, in favor of the Lord Chancellor, the Speaker of the House of Commons, and captains in the wars, who may need to quote it " in order to enforce public harangues." A nobleman " may read it in his house or garden quietly or of good order." A merchant " may read it to himself privately. La- shall go to them, yea! we shall meet them in a dies of quality may read it to themselves-not to fairer clime, and under calmer skies. Faith in others." The King as carefully surrounded it with cautions as if it were a torpedo, or something very grave of its victory. We are cast down, but of that sort. His daughter, Queen Elizabeth, had not by sorrow for our precious ones. O no! Our

| would not permit any ridicule of the Virgin Mary | or the sign of the cross, and once from her pew, when Nowell, her Chaplain, made a sly, collateral dash at the " sign," she called out to him and bid him come back to his text!

CONFERENCE AND TENT MEETING .- There will be a Conference and Tent meeting held at Shabbona Grove, De Kalb Co., Ill., Providence permitting. commencing on Tuesday the fifteenth of Sept. next, and hold over the Sabbath. The Churches of northern Ill., are requested to send delegates to the Conference. Elders Howell, Morgan, Chandler, Janes and others are expected to preach the word.

A general invitation is extended to all to come to this meeting. Brethren in Christ let us once more rally, and come up to this feast of tabernacles, praying God's blessing to rest upon the effort, and that this may be the best meeting ever held in the West.

There will be a supply of the new Harp and other publications from the Herald office, for those who wish. Homes provided for all who come. In behalf of the Board, N. W. SPENCER, Sec'y.

A Young PREACHER. - We have supplied a poor young man with five dollars and fifty cents worth of books, which he much needed. Who will help bear this expence? Our young men must be helped. As yet we have received nothing for this object. Will brethren look at this subject? And let us hear the result.

#### To Correspondents.

W. Bennett-glad to hear from you, and of your faith and hope in God. Hold fast, says the Savviour, " till I come."

J. Sanborn-We shall expect to hear from you in Sep., and now resume the Herald.

B. Bancroft-Yours was very acceptable. All right. I hope to visit you again, at some future time, as God shall permit.

W. K. Stump-Have resumed, and hope to see you, or hear from you soon.

C. Weir-We have fixed the account, as you say, though it differs from our books. We credit to July 1, 1857.

S. Lawrence-Your kind note was thankfully

T. W. H .- That to which you refer, is not regarded in the light in which you view it. The obect of it is supposed to be for the very opposite that its wording would indicate, and therefore we omit your comments.

M. A. Frank .- I have hope that I may be able to visit you this time. See the Herald.

## Note from Samuel Chapman.

DEAR BRO, HIMES :- Of this world's goods. I have but little, but knowing your need of help to sustain the Advent Herald, (the best of all papers), I send you one dollar, with the respectful and earnest request that my children in the gospel and others who have the means, will readily do the same, and moreif they can. Brethren, the cause we advocate, and love, demands your attention and help at this time. Yours expecting redemp-SAMUEL CHAPMAN.

McDonough, N. Y., July, 1857,

## A Widow's Mite.

DEAR BRO. HIMES :- I am a widow in my eighy-ninth year, and am poor as to the things of this world. Yet I cannot endure the thought that the Advent Herald shall cease to be published, and therefore send one dollar over and above my annual a general gathering. Come brethren—come in the subscription, to sustain it, and the cause it advocates. Yours in hope, OLIVE SHIRLEY.

Homer, N. Y., July 15th, 1857.

The above is from a good " mother in Israel," with whom I have been acquainted for many years. I thank her for the interest she has shown, and her gifts and prayers for the support of the cause

New York, August 4th, 1857.

DEAR BRO. HIMES :- We are stricken with sorrow, smitten in the providence of God-afflicted by death ! On Wednesday, July 28th, our suffering FREDDIE fell asleep; and the following morning our infant daughter LIZZIE JULIA slept by his side. The former died from marasmus, the latter of cholera infantum. " Lovely and pleasant in lifein death they were not divided."

Death came to our domestic circle in a double wave-but thank God! the resurrection is now fringed with a two-fold glory! Our household treasures are deposited in the casket of hope. We also her leaning to the old order of things. She loss is their gain. We are cast down as we con-

template the desolations of sin, rampant and cruel | I do not believe there is a more liberal, prompt, in the death of our race. We are cast down, when we reflect that the tender babe of a few days must pass the suffering ordeal and sigh helplessly in the pains of death. None are exempt. All must suffer, and all must die.

But God is just and good. Perchance were it not for this suffering of the innocents many of us would be unwilling to let them go, and think it hard of our God to remove them. Our family flowers are nipt in the bud, to open and blossom in beauty, at the coronation of the Lamb. The consolations of God are not small with us, and kind friends are not few.

We are enabled to praise Our God from " the depths." Yea, we do praise him ; for he doeth all things well, and he holds out his "promising bow" to comfort and cheer us on until we accomplish the passage of the final barrier, and enter

I trust that you too may be sustained by the mercies of God, and ultimately finish your course

Affliction is a sad, but necessary monitor. May God sanctify it to us all, lest our spirit be overwhelmed within us.

Owing mainly to the present financial disability of the Mission Church in this city, on Thursday last, July 30th, I sent in my resignation as Pastor. The church accepted with expressions of regret. I shall hold them in esteem, and remember them in prayer. I look to God for his promised direction concerning my future course. Affection-F. GUNNER. ately as ever.

SINGULAR AND FATAL FREAK OF LIGHTNING. Lem uel Boice of Conway, Mass., with his son John, a boy of nearly nine years, were haying for Wm. Stearns on Saturday afternoon, July 25, when a flash of lightning struck the boy John, who was on the hayload, killing him instantly. Mr. Boice and Mr. Stearns were a few feet from the cart; the former was brought to his knees, and the latter also slightly shocked. On recovering themselves, they saw the oxen running off, and the boy senseless on the load. The Greenfield Gazette, says that at the time of the shock there was no shower, no thunder, and no rain had fallen. The sky was clear overhead, but there appeared to be a shower approaching from one direction over the hill and another shower was seen passing off over the opposite one. The bolt was seen to break in the air, and descend in a number of different streaks.

## Appointments.

A Camp-meeting will be held at Wilbraham, Mass., commencing Aug. 31st. Get tickets for North Wilbraham, the campground being near the N. Wilbraham depot. Provision will be made for man and beast.

The fare to the Wilbraham campmeeting from Boston and back is \$3; from Worcester and back, 1.75. One-third off from regular prices from intermediate stations between Worcester and the campground. Tickets to be had of br. Geo. T. Adams, 167 Hanover st., Boston. Brethren will please inform Bro. Adams how many tickets they wish and forward the money to him, according to the prices named. Those who take the cars at Boston can get their tickets by calling at Bro. Adams' store, as above. Remember that Those who take the cars at Boston can get their treates calling at Bro. Adams store, as above. Remember that the R. R. Co. will sell no tickets at their depots at reduced prices for the campmeeting. N. B.—The campground is near the Wilbraham depot, and not North Wilbraham, as has been advertised. The campmeeting is in North Wilbraham, but there is no such depot. Get tickets for Wil-

There will be a tent-meeting in East Farnham, to commence the ninth of September at 5 o'clock A.M., and to hold over the next Lord's day. In behalf of the brethren. JOHN CHAPMAN.

The Lord willing, I will preach at Lincolnville, Youngtown, Me., the first Sabbath in August; Holden, Clewley neighborhood, 2d Sabbath; Orrington, Advent chapel, the 3d Sabbath.

T. Smith.

Providence permitting, we will hold meetings at Casco at Holden Corner, in the Union meeting-house Aug. 13th and continue over the Sabbath.

J. Partings.

O. R. Fassett.

## BUSINESS DEPARTMENT.

## The Herald Office.

I have now ascertained about what can be real-ed from those indebted, and can now say to our additional and the same and post-office right, than another person would be, that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends. ized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The man-ner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. are many who would not rest able to an arrange of the propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will set in fature require such appeals for help. would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do for the aid precessary to the to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter, I must have help. But from whom and from what source, I must leave with that kind Providence

which has always supplied the wants of our cause
We shall be glad to hear from all interested, and
whatever is sent will be duly credited in the Herald.
J. V. Himes.

TO AID THE "HERALD" OFFICE.

\$213.81 Previous total

J Reints, T J & S Bailey, M Green, A Weldon, A Bliss, Benns, R Crampton, T G Stetson, D Winchester, E olmes, E Dunham, J H Merritt—each \$1.

olmes, E Dunnam, J H Merritt—each \$1.

Friends in Cambridgeport, \$2.

I Freeman, J Landreth, each \$3.

From C A Thorp and others in Leeds, Eng., \$10.

F Davis \$5.

R Stillman, M Winslow, D B Winslow, each 50 cts. Present total.

#### BUSINESS NOTES.

C A Thorp-Ten dollars has been paid for office by J W

C A Thorp—Ten dollars has been paid for office by J W Bonham, as credited below.
C F Luce—We ree'd \$2 and cr. to No 763, Jan 17th, '56 We have at no time ree'd \$5 from you, but we now credit you \$3 in addition, to make up the 5 which you say you sent; which pays to No 841, July 1st, 1857, and resumed.
I Freeman—The prices of Dr. Cumming's volumes are all given in our list of books in the Herald. There is no one of them named "Sermons," in distinction from others.
H H Tooker—It was cr. in Her. of July 18, which we have again sent.

have again sent.

Rec'd a letter dated "Bristol, Aug. 8," without any signature, and enclosing 5 dollars for "C Bisbee of Middleboro', Vt.," and \$5 to "place to my account." We judge from the handwriting that the last should be cr. to D Bosworth, del have a done.

and have so done.

T G Stetson—The note in last Her. must have been de-T G Stetson—The note in last Her. must have been designed for some one else; for we find no G sent you; and March 12th, 1856, you was cr. 1 dol. from No 770 to 796, and Sept. 6th 2 dol. from 796 to 848. We have now changed the cr. of that rec'd last week so that you are cr. 1 dollar from 848 to 874, and 1 donation.

John M'Nilly—The money sent in July was not received, but we have cr. it to No 841. We can't make out by your letter how you want the name changed. You did not give your P O address.

R F Berry—You were duly credited, on H. to 852, and on G to No 132.

C N Lewis—Sent you bundle Aug. 11th.

#### DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Norg.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some fature time
Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The PM of Falmouth, Mc., returns the paper sent to HENRY H HOWLAND, not taken from the office, he having removed from that place, and owing 1.25

## RECEIPTS,

UP TO AUG. 11TH, 1857.

The No. appended to each name is that of the Hebrito which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

As a general thing, it is better for each person to wri

James Wood, \$1 for his Herald and \$1 for a subscriber the pays for. We don't find his name on our books, and know not what subscriber is referred to, nor his address.

A Smith 867, W W Wheeler 867, E Rogers 867, H C H A Smith 867, W W Wheeler 867, E Rogers 867, H C H
Payne 876, L Campbell 893, C Barstow 867, E Parker sent
books, A Brown 841, H Hill 898, E J Cook 879, D A Peasley 711, \$5 due, J H Josselyn 867, J M Dodge 867, T W
Haskins 845, H Cutting 841, R Andrew 877, E Sprague
862, S Palmer 874, C Beckwith 867, bal of books and G &
1 dol. sent in tracts, N R Clay 874, Mrs Ann B Foss 867,
J W Aiken 861, B G Gardner 841—it has not been stopt,
but we send again, J Burdett 789, C Dunham 869, T Frost
841—each Sl. 841-each \$1.

A M Luce 877, J Reints 893, E Paine 853, D S Turner 867, J Landreth 893, G Miller 893, G W Clement 880, E Holmes 893—each \$2.

J Mussen 841, A Brown—soon, W Bennett 846, H Moore on ace't, A Wares 906—each \$3. W Sears 732, A Weldon 899 and G to 138, C Bisbee 872

-each \$5.

J Payne 867, chd. to J G., \$3.30; J Litch 70 cts.; E L Douglass (6 copies) 872, \$10; Phebe Hoit 867, \$7; J C Putnam 867, \$1.50 and tracts 1.50; M Green 803, 1.50; S A Ware 841, \$6; J L Clapp 889, 50 cts.





J. V. HIMES, Proprietor.

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 849.

## BOSTON, SATURDAY, AUGUST 22, 1857.

VOLUME XVIII. NO. 34.

Original.

"IT HASTETH GREATLY."

The day draws on apace, When Christ the Lord will come, And end the day of grace, And take his people home. He'll come with all his shining train To introduce his endless reign.

A day of gloom 'twill be To those who live in sin, A sad eternity, To them 'twill usher in ;— Depart from me, the King will say Your day is oer,—your gracious day

Great God, my soul prepare
For that tremendous time;
Permit me then to share The joys of Thee and thine; The spirit of thy kingdom give, And then me to thyself receive.

Gather me not with those Who love the sinful way; I do respect thy laws, And hail thy coming day; I'll trust thy faithfulness and power To save me in that dreadful hour.

R. H.

#### The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

seven. Walked out on the roof and read Psa. 40. In the distance was the plain of Er-Rahah, the centre, and on the right, the adjoining and almost under me was the garden, whose mountains, shooting up almost perpendicularly trees, with the exception of the blossoming almond and the evergreen cypress, shewed no Cimbri, in ancient times, by way of amusement, sign of life. No palm rises there. That tree loves a lower region and a warmer air Breakfasted at half-past eight. The noise of Arab but on what shield could either Cimbrian or admit. He persisted, however, in maintaining tongues outside was both annoying and amusing. We were getting some new Arabs and camels, these ? and the quarrelling arose at the adjustment of the loads. It was long and most vociferous. I watched them from the roof and saw them struggling, one with the other, about the loads for their camels, each one determined to take as fire from the blazing mount. We soon turned to little as possible, so that more camels might be the right, and entered Wady Sheikh, whose needed. Tents, beds, baggage, &c. were tossed ridges shut out the rugged heights, at whose base to and fro in rapid disorder, sometimes on one camel's back, sometimes on another; and our portmanteaus ran no small risk of being torn to on Sinai. For in truth that mountain is too awpieces, as two or three strong Bedaween rushed ful, both in itself and in its memories, to attract. upon them, each catching hold of a strap, or a 1t fills the soul with awe, but does not win the handle, or a cover, and pulling diverse ways, heart, nor make us wish to tarry within sight, sought to secure the lightest load for his own as if it were good to be there. It repels, but blood. Hard blows and high words, however, judgment, not of grace. Its echoes wast to u were all that we saw or heard. shed.

After an hour's quarrelling they were ready to move. So we prepared to start at ten, and to wards. When the "wilderness becomes a pool leave without regret, the convent behind us. of water, and the dry land springs of water" The superior, with two or three of his monks, came to bid us farewell. We had not seen him before; but there was nothing venerable about him save his grey hairs. The monks paid him no respect or attention, such as his age, if not his office, entitled him to. He could hardly walk, and yet they did not rise from their seats and nearly to fall in reaching his seat. He came, not to give his blessing, as some tourists tell us, but to receive our gold with his own hands. We offered him three sovereigns,-but he held

by giving a dollar to each of the servants at his of the sand singly, not in clusters or ridges. own cost. We had to pay dearly for the small The day was beautiful, and the heat would have amount of cleanliness and comfort we had ex- been oppressive had it not been for a cool breeze perienced. Of hospitality we found nothing, coming quietly along the valley. In how many We had the use of two small rooms, had to fur- ways did God refresh us in the desert! Somenish our own provisions, and were left to our- times it was the " shadow of a cloud that brought selves. That was all. Monastic life here is a down the heat;" sometimes it was the foliage of poor shabby kind of thing ;-all out at the el- the palm, or the tarfa, or the ritt'm; and somebows. Sir John Maundeville, who travelled and times it was the genial breeze. wrote in the fourteenth century, says, " In that abbey no flies, toads, or lizards, or such foul high rocks on either side, bare and rugged as venomous beasts, nor lice, nor fleas, ever enter, usual. Then the scene changed, and we came by the miracle of God and our lady; for there to some curious rows of sandy hillocks. Again were wont to be so many of such pests that the the scene changed, and we found ourselves in a monks were resolved to leave the place, and were wood of tarfa-trees, of considerable extent. Then gone thence to the mountain above, to eschew these disappeared, and the valley became bare that place; but our lady came to them and bade them return, and since that time such vermin have never entered in and had place among them, nor never shall enter hereafter." Glad started on Saturday morning. While the tents should we have been to find the miracle still in were pitching, and preparations for dinner makforce; but three nights' troubled experience told ing, I walked out alone to a short distance, enus that the spell is broken and the miracle at an end ;-for miracle most certainly it must have bering home-friends. The evening became rabeen, as every traveller in the east can testify.

As our camels paced along, we gazed up at Mount Sinai, Tuesday, Jan. 29.-Rose at the stupendous scene. Behind us there was the group of Sinaitic peaks, of which Jebel Musa is above us, of kindred colour and grandeur. The are said to have slid down the snowy sides of of the worst, for which I gave him as good a retheir northern mountains, on their broad shields; proof as my ignorance of his language would Arabian have slid down mountains such as that he was tayib!

Towards the left was the level plain of Er-Rahah,-where the tents of Israel once stood, and whose sands were once reddened with the double gleam of fire from the pillar-cloud and we had been sojourning. We felt no unwillingness to turn our back on these, and look our last came!. Our dragoman had warned us of all does not invite; for like the law, of which it is this, and had prepared us for seeing swords and the memorial, it speaks of death, not of life, of No blood was no glad tidings of the free love of God.

Wady-esh-Sheikh is a long flat valley, about him! Yet still it is truea quarter of a mile in breadth, winding north-(Isa. 41:18),--this wady may overflow the yellow sands of Er-Rahah, forming a lake for the For "God saw every thing that he had made, shadows of Sinai to rest upon, -on whose edge shall come up "the cedar, the shittah-tree, and teb, may form a river which will discharge its to assist him, but allowed him to hobble along waters at Wady Markhah into the Red Sea. In seen, it seems the most suitable for a prolonged bowing in eastern fashion to the group, we left mountains and scorched peaks,—some of them you, and think that in an hour all that life will was preparing Mr. Wright and I walked out,

our dragoman to settle with him, which he did more isolated than hitherto, as if coming up out

In a little we came to a narrow defile, with and tame. About three o'clock 1 dismounted, and enjoyed a pleasant walk. At five we encamped in the same spot from which we had joying the solitude and the sunset, -and rememther cold. A damp mist, like that which the east wind brings up from the sea in Scotland, filled the air. Worship at ten. Went to bed at half-past ten. Heard the Arabs fighting, first with words, then with sticks and swords. This storm lasted about half an hour. I found next morning that one of our men was cut severely in the cheek, and that my camel-driver was one

Wady-esh-Sheikh, Wednesday, Jan. 30 .-Rose before seven. The moon and morning-star beautiful in the clear cold sky. The sky looked intensely clear and pure; and these two lights seemed the very symbols of brightness and purity. Yet, looking up to that pure desert firmament, the patriarch said,-

"He putteth no trust in his holy ones, Yea the heavens are not clean in his sight."-(Job 15:5.)

Behold even the moon, Yea, it shineth not! And the stars,— They are not clean in his eyes !- (Job 25:5.)

with His! Even that fair star,

Even that moon of brightness, up to which I am now looking, has no splendour in comparison

Last in the train of night, had not purity when placed side by side with

"Holy, holy, holy, Jehovah Sabaoth, The fulness of the whole earth is his glory" (Isa. 6:3.)

and behold it was very good" (Gen. 1:31).

Slowly the east began to take on its well the myrtle" (Isa. 41:19), -or pouring down its known red, and the west its well-known-purple waters through Wady Feiran and Wady Mukat. of soft silk. The mighty range of mountainpeaks lay black against the brightening blue; till one after another they caught the yet unristhis valley Israel would find ample room for en light, and crowned with the gold of dayspring, their encampment. Of all the wadys we have they looked like the monarchs of the waste. Walked about for an hour in the cloudless twisojourn. The "goodly tents" of Israel could light. The quiet freshness was as soothing as them up in his palm, and said it was not enough! here spread themselves out without limit. On it was bracing. At home in such a case you We told him that we meant to give no more, and either side rise up ranges of the same barren look down upon the still life beneath or around

be stirring. Here it is not so. You may look from dawn to midnight from these hills, but no life stirs. Life is not here, nor sound save of the wind, nor motion save of the tarfa-branch. Life is not asleep; it is awanting. Yet this is not the place of death. Death is not here, and your feeling is not that of one gazing on churchyard stillness, where life is only in abeyance for a time. It is more akin to dreariness of spirit. You feel no link to the scene; you enjoy it for a time : but you are glad to quit it. The heart has no bond here either with the living or the dead; and, like Noah's dove, finding no restingplace for the sole of its foot, it is glad to return to the homes of living men.

We started about half-past eight,-walking for a considerable way. In about half an hour clouds began to rise over the hills before us, till they covered the whole sky. Rain fell in large drops. We betook ourselves to a projecting rock as " covert from storm and from rain" (Isa. 4:6). It was barely sufficient for shelter; but we were glad of it, as we were somewhat in advance of our party and had left both camels and coverings behind. The threatened rain however did not come. It proved but the skirts of of a shower passing by us. On we went, with similar slight showers till noon, when the sky brightened into its usual clear and cloudless blue. About half an hour before this we had turned to the right, out of Wady Sheikh, and crossed a narrow defile over rocks like a Scottish glen, and then in about three quarters of an hour we came down upon a fine valley, where we had once more a full view of the ubiquitous mountain, which seemed to watch us at every step,-Serbal. Crossing this wady we went up a rocky road into Wady Berakh or Berah, and suddenly came upon an Arab grave-yard, on the right. With its simple stones unhewn and uncarved, amid these lonely hills, it spoke most touchingly to the heart, and seemed to throw over the scene a dreary melancholy. Above ground no life appeared, beneath there was what once was life. The want of life makes the desert at all times lonely; but the presence of death deepens the intensity of the loneliness. It seems lonely to live in such solitude, lonelier to die there,-but loneliest of all to be buried in such a place! Who were lying there we knew not,father, mother, wife, and husband, brother, sister, child, such we knew were there; and that was enough to make us feel an interest in the spot. How many generations were there we could not tell; they may go back to the days of Moses, and the dust of the sons of Israel may be mingling there with the dust of the sons of Ishmael. It is curious that so many of these graveyards should be found in the centre of the desert, and so few anywhere else.

Up Wady Berah we pursued our way, in a westerly direction, for about an hour. This scene was bleak and monotonous, and continued so all the afternoon. Here, for the first time, we noticed some pink crocuses peering out of the sand. With their tiny leaf of dark green, and their slender flower, they formed a pleasant contrast to the usual desert-shrubs. In gathering some of their roots, we found them several inches deep in the sand. One species of them the Arabs eat greedily. Its name, I think, was Beshakh. At their recommendation we tried them, and found them not unpleasant. We encamped about five in this wady. While dinner

and turning to the left, soon found ourselves in a beautiful little basin, hemmed in by a low range of steep cliffs, in which the strata were quite perpendicular,-black and white layers alternately, like furrows, intersecting the ridge, and giving to it a singular appearance. It was more fruitful than its neighbors, and there were some flocks of white and black sheep feeding in it. As we were returning, our sheikh met us. On missing us from the encampment, he set out after us, not only to take care of us and prevent us losing our road, but also to bring us some of his best dates to eat by the way. The moist fruit stuck to his tawny hands, which were but seldom washed, and it was not quite agreeable to eat fruit off such a platter. But inconvenience such as this we had often to submit to in our wanderings. As we came slowly back our sheikh toid us that the name of the valley we had visited was Wady-El-Lajah, and pointed out to us Wady Geduram Selim. The night became showery, but we were safely housed.

An old Arab, belonging to this wady, brought us his little boy for medical advice. Mr. Wright prescribed for him, to the father's great joy. In the course of the evening the grateful Arab appeared with a beautiful black and white lambkin in his arms, as a present to his Hakim or physician. We thanked him for the gift, but as well could not carry it with us, we declined it, with many thanks. Arabs are not ungrateful; and they prize kindnesses shewn to their children even more than to themselves.

(To be continued.)

#### The Book of Joshua.

BY REV. JOHN CUMMING, D. D.

THE CONQUEST OF JERICHO.

The next thought that occurs in reading this story is the utter destruction of Jericho. They were to kill and to destroy both men, and women, and children, young and old, oxen, and sheep, and asses, with the edge of the sword. Now this seems a very cruel and a very awful occurrence; and the ordinary reader is so puzzled by it, because it seems to be the command of God himself. In the first place, we obviate the difficulties that arise in our minds on first reading this by recollecting that criminals are prosecuted for their crimes, and penalties inflicted proportionate to those crimes. We may be deeply distressed that a great public offender should be visited by a severe public sentence; but whilst our feelings are pained by the fact, our consciences acquiesce in the justice of the sentence. So here we see a most painful manifestation of Divine justice in the destruction of the whole population of a city; but you must take into connexion with this historic fact the circumstance, that these very people are expressly stated to have been polluted by every crime, to have been branded and stained by every wickedness; and therefore, this execution was a great judicial sentence pronounced by the Judge of all the earth who ever does right, upon a people who had by their crimes against heaven and against earth, and publicly upon the broad stage of the world, provoked the righteous judgments and the indignation of God. But on the other hand, to take another view of it, if you say, Why not spare women and children? you do not get rid of the difficulty by objecting to the Bible that records this. Do you find, for instance, in the destruction of Sebastopol, that man, and woman, and child, all have suffered? and there was no way, as far as we can see, of avoiding it. Do you not find, when plague or pestilence bursts upon a city, that woman and child, as well as man, suffer and are smitten down? And if it be true that God reigns in the world, then you ask, when he permits, or as some say, sends the pestilence and the sword, why does he not protect women, and babes, and children, from the terrible consequences? So that you observe, if there be a God at all, and if that God be cognisant of what is going on, and if that God has power to prevent what he does not prevent in the providential arrangements of the world every day, your argument against this being the inspiration of God, because it records such a fact as the des-

against the very existence of a God in the world | because under his government he does not prevent the same cruelties occurring every day .-There are many things in God's book recorded, that are embosomed in difficulties; but are there no things in God's outer world transacted that are embosomed in equal difficulties? And you will find that every objection that you can wield against the fact that this is God's book, will just tell as powerfully against the fact that there is a God at all. And you will find the old story come out, that between the out-and-out Protestant and Evangelical Christianity, that accepts the Bible in its completeness as the rule of faith and Christ the Saviour as the only name given among men whereby we can be saved, and the freezing, withering atheism of Voltaire, and of Hume, and of Rousseau, and others, there is no consistent standing place.

Having seen the destruction of the city, let me notice an instance of God's mercy in the midst of it. You remember the promise that was made by the spies to Rahab, which we considered at the time when we read the chapter that records it, that she should be spared. They were true to their word. Joshua gave strict orders that she and all near and dear to her should be spared. And it is recorded in order to show that if God is faithful in executing his righteous retributions he is no less faithful in dealing mercy and lovingkindness to those that trust in him. twice repeated, that, "Joshua saved her alive, and her father's household, and all that she had; and she dwelleth in Israel unto this day."

But why so extraordinary a scene about this city, and not about the other cities of Canaan? The answer is, this was the frontier city of Canaan; it was the stronghold of the Canaanites; it was the key, as it were, to the country; and the destruction of this Jericho, was, therefore, signalised by a special miracle. That other questions arise in connexion with this is quite true. Why the God that clave the Red Sea, and divided the Jordan, did not at once transport them from the desert into the full possession of the land of Canaan, we cannot answer. All we know is, that he did not do so; and that the record is, that he did not do so.

The occurrences here mentioned are spoken of as remaining in their memorials unto this day; and Rahab also amongst them. Now that shows that this was written whilst the generation spoken of in it was then alive; and if it were a falsehood, it would have been then contradicted; some tradition or record of such contradiction would have existed. And, therefore, that statement is so far, I do not say it is triumphantly so, but it is so far, a proof of the authenticity and genuineness of the narrative.

## The Sun, and the Eclipsing Glory.

Concerning an object so conspicuous, beautiful, and useful, science has endeavored to say much; and rational beings, walking in the light and gladdened by the genial heat of the sun have in all ages been willing listeners. Some useful information has doubtless been given, and many things said calculated to excite admiration of the great Creator, and call forth gratitude toward Him. On the other hand, many mistakes have been made; and one generation of astronomers have found employment in correcting the errors of the preceding one. A veil of mystery still hangs over the orb of day, which the hand of science will probably never be able fully to draw aside. In a sense, we may say of the sun as of its Maker, that it dwells in light unapproachable-at least for the present. Light, heat, gravitation, motion, have all mysteries, which are to us inscrutable.

It will not be necessary here to refer to the size of the sun-its relation to, and influence over, the planetary worlds- its situation in space-and its probable connexion with other similar orbs. We propose only to consider it as spoken of in the word of God, and especially with relation to what that Word reveals respecting the world to come.

What Christian has not felt his heart saddened, even in the cheering light of the sun, by considering how fallen and foolish man has wortruction of Jericho, goes farther, and tells shipped and bowed down to this visible representation and the life; I am the way for wan. They will all revolve round him in the orbits of

probably, that idolatry commenced (Job 31:26) and guard them on their journey, and the very and once began, it went on at an accelerated image and representative of Him who is lovepace, till everything was deified, and the true in whom their weary hearts may find rest, and God deserted. It seemed to many a reasonable by whom their vast desires may all be satisthing to worship God through the sun, but the fied." next step was to worship the sun itself, then the moon and the stars; next came homage to the mountains, the rivers, and the trees; until "fourfooted beasts, and creeping things"-yea, every- lar system, but its all; and such is the Saviour thing refuse and vile was worshipped. Then to man (John 1:4). Without the sun, darkness, God gave man up, light was extinguished and death, and disorder would reign triumphant in lust triumphed. The Creator was dethroned nature; planets would rush from their orbits, as far as rebel man could do it; and devils were worshipped instead of God. The majority of mankind still act thus; they "worship the sun thus it is now, where He is not known and followwith their faces to the east" (Ezek. 8:16); the ed. To be without Christ, is to be without God fearful cry is still heard from myriads of earth's and without hope. tribes-" O Baal, hear us!" Blessed thought, the word is gone out of God's mouth in right- and he seemed to succeed. The hour of darkeousness, and shall not return to Him void-"The idols he will utterly abolish." "The ly triumphed. "They killed the Prince of Life." heavens, shall perish from the earth and from under the heavens."

It is a sweet relief even now to turn away from man's maddened yells in his idolatrous worship and listen to the devout testimony and joyous songs of the holy prophets, as they "considered God's heavens," and mused on the sun, the moon, and the stars. What in human composition can equal the beauty and sublimity of the following "through the tender mercy of our God, the day-Scriptures:-" For ever, O Lord thy word is settled in heaven. . . . They continue this day was the sigh the shepherds saw, as they gazed according to thy ordinance, for all are thy ser- on Him whom they found lying in the manger; vants." "Thou, even thou, art Lord alone, that but more beautiful still did this light appear on hast made heaven, the heaven of heavens, with all their host. . . . . The host of heaven worshippeth thee." "The heavens declare the glory of God, and the firmament sheweth his handiwork. . . . . The sun is as a bridegroom coming art very great; thou art clothed with majesty and honor; who covereth thyself with light as moon; praise him, all ye stars of light!"

But one greater than the greatest of the prophets stands before us, and pointing to the rising know also that "because He lives, we shall live sun just then gliding the turrets of the temple also." We rejoice, too, to think that He who with glory says-" I am the light of the world." Here is eclipsing glory. This is a light in the in heaven; that in his beams of beauty angels blaze of which every other light grows dim; yet love to dwell; that "His countenance shineth is it so mild, that we may gaze upon its splendor, as the sun ( Rev. 1:16); yea, that when he pleasand become familiar with its beams. Yea, we eth to shew himself, the sun in his meridian must do so, if we would ever behold the really glory is eclipsed (Acts 24:13). In Him, so beautiful; yea, more, we must reflect these good, so glorious, we rejoice (though now we see beams, and be clothed with this light, if we Him not) "with joy unspeakable and tull of would be such as God can look at with pleasure glory."

"Christ, who is our life, shall appear"—
"Christ, who is our life, shall appear"—

as the sun is the centre of the solar system .-He said with great gladness of heart, "Lo, 1 be admired in all them that believe."

tative of the invisible One. It was thus, most derers to return by, the good Shepherd to feed

Truly Jesus, as "the Light," is the muchneeded and the all-comprehensive One. sun is not a mere glorious appendage to the soclash together, or fly away into space; and thus would it happen to us without a Saviour. Yea,

Yet man tried to quench this Sun of love, and ness came, and the power of darkness apparentgods, which have not made the earth and the But love like His could not die. Such a life as this was beyond the reach of death. "God raised him from the dead." Then He came forth as a bridegroom from His chamber; and the Son of man, the man of God's right hand, made strong for himself, began a new race of lovea glorious career of resurrection life never to be interrupted, never know eclipse. Sweet was that appearing, when, as Zechariah sung, spring from on high visited us;" and wondrous His resurrection morning, when he appeared to to Mary, to Cephas, to the weeping women, and the sorrowing disciples. Truly He who greets sinners by name, wipes the backslider's tears away, shouts with a conqueror's gladness, "All out of his chamber, and rejoiceth as a strong hail!" and pronounces with infinite tenderness, man to run a race." "O Lord my God, thou "Peace be unto you;" is "the light of the

Though gone into heaven, He isstill our Light. with a garment." "Praise ye him, sun and The world seeth him no more; but we who know His name, and trust in Him, we see Him-"see Jesus crowned with glory and honour." We shines into our hearts is the very Sun of glory

But what a sublime position did the Lord "The Son of man shall come in his glory" -Jesus take when He uttered these memorable "The sun of righteousness shall arise with healwords-"I am the light of the world!" (John ing in his wings." Such are some of the testi-8:12). And it was all perfectly true. He pro- monies of Scripture which are intended to feed claimed himself to be nothing but what He prov- our hope in "the glorious appearing of the great ed himself to be. He ever produced credentials God and our Saviour Jesus Christ." Then, at to support His claims. He was then, He is now, His epiphany, the kingdom of darkness shall He ever will be, "the light of the world."- end, the spell of the power of darkness shall be This the Saviour was fully conscious of, when broken (2 Thess. 2:8), and Jesus shall be owned in our world He appeared in the form of a ser- to be what he really is-the light of this world, vant, and to many had "no form nor comeli- the fountain of knowledge, holiness, and joy.ness." "As (saith one) He ascended the fir- All false lights shall go out in outer darkness, t of truth, He shone with the sublime con- and all created light shall be eclipsed. The sciousness that, should He withdraw His beams glory of the Lord shall be seen in his own light; and retire, the world would be immured in eter- for the day of his coming will be "the day of nal night; but that as many as should walk in the revelation of Jesus Christ." God will also His light, would be brought from the darkness be seen in him, the divine perfections will apand distance of sin, into the immediate vision pear in all their glory, when the character of and fruition of God." Thus He claims to be Christ is understood and his authority establishthe centre of the moral and spiritual world, even ed. Then, as light clothes other objects with beauty, and makes manifest their excellence, so And Jesus is the fountain of light-the source will everything true, good, and beautiful in heavof life-the centre of order-the soul of beauty en, and earth, appear to be so in the light of (John 1:18). Truth-grace-love-joy-yea, Christ. This will especially be true of his church, everything beautiful and blessed-flow from who will then "sit on his throne," "enter into Him in infinite abundance and freeness. He his joy," " and manifestly become his fulness" knew this would be the case, and therefore look- "his bride"-"his flock"-"his jewels." He ing on our dark, dead, fruitless, frozen world, will come " to be glorified in his saints, and to come!" And when He arrived here He said, wonderful is the thought suggested by these "I am come that they might have life, and that words! Jesus will be the sun, and his saints they might have it more abundantly. I am the will be stars receiving and reflecting his light. loving service and holy praise,

For ever singing as they shine, Who form'd and saved us is divine."

They shall " shine as the brightness of the firmament, and as the stars for ever and ever;" yea "shine as the sun in the kingdom of their Father."

#### Dr. Cheever at Andover-His Views of Preachers' Duties.

Dr. Cheever based his remarks upon a text in 2 Corinthians, 4th chapter, 2d verse-" Not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience."

men to say that the pulpit was wanting in fire worlds within a few minutes' communication of and force; that it was not so powerful as the Ly- each other, was completed yesterday morning, ceum to form men's opinions; that it was defi- when the last coil of the Atlantic telegraph cable cient in intellectual culture; that it was in real- was securely deposited in the wast hold of the ity gradually losing its power. In view of this Agamemnon, lying off Erith. A fete in honor he should consider what in reality is the power of the event, was afterwards held in Belvidere of the pulpit. In considering the question he Park, which had been opened by Sir Culling Earwould say that the character of the pulpit was dley for the purpose. such that it cannot be brought into competition with agents for mere intellectual culture-its ley. mission is higher. It is beyond all systems of philosophy; it is the manifestation of truth al toasts and speeches expressive of the amity through the spirit.

man philosophy had no place there. Men who ly received. Mr. Cyrus Field, one of the prinpreach their own eloquence in the pulpit—their cipal promoters of the great plan, read a letter own wisdom, are like the rotten wood, which which he had received from the President of the shines, or thinks it shines, in the dark. It gives United States, in which Mr. Buchanan warmly out its feeble light, because it has lost the pow- expressed his sense of the honor which it would er of life. Bring it into the sunlight, the true- be to him to receive the first message on the comlight, and it is mere rotten wood. Men might pletion of the undertaking; and this Mr. Field carve out a dragon from such material and place said had been arranged should be sent from this it in the pulpit, and it would be just as effica- side of the Atlantic by no less a personage than cious for the truth as the mountebank who preach- Her Most Gracious Majesty. Mr. Glass, the es his own wisdom.

present bondage of the pulpit. One main cause the manufacturing difficulties which had to be was the fear of man, to which those occupying overcome in completing the 2,600 miles of the the pulpit were subject. To remedy this mere intellectuality alone was not sufficient : but raththe power to make men cry for mercy. Each preacher himself needed, first of all, a deep religious personal experience.

Preachers should have no care for their reputation as preachers, but they should have an allabsorbing love for the truth,-they should be permeated with it, and then their reputation would take care of itself. There are many men who, having acquired a reputation, spend not a moves in a mysterious way," so appropriate to little of their precious time in taking care of the occasion, was next sung, after which it! It is their wealth; they hoard it as they do

The price of fancy stocks in this world depreworld to come, and the beautiful bubbles which we blow burst in proportion as we look at the substantial and enduring relations of eternity. The physician of the body never asks if the medicine is agreeable to the patient, or to the friends of the patient, and so should the preacher ever to the truth. The human heart is not to be apto be annihilated by its guns: but it must be approached boldly-not by zigzag approachesbut by all the great park of artillery at his command—the cannon shotted, ready to be touched off-not with mere intellectuality-with beauti-

To speak with power, the pulpit must preach to the conscience, and not to prejudices and opin ions. Human opinions or statuary laws never should come between the preacher and his duty. Pew rents had nothing to do with preaching .-Only think, said the speaker, of St. Paul or Timothy being waited upon by a Committee of the Society advising them not to preach to the consciences of men, because it would affect the rents of the pews. The individual conscience sembly's conscience.

age to the world. When the pulpit is on good terms with the world, it is hard to run athwart men's desires. The habits and customs of society have made some preachers obey Paul's injunction in giving offence to no man. (Sensation.) Another point considered was that the pulpit was too much in bondage to the schools. This and other points were enlarged upon eloquently and elaborately.

The address occupied nearly two hours in delivery, and was listened to with deep and earn est attention. It was a fine production.

#### From the London Record of July 24. The Atlantic Telegraph Cable.

The first great act in the wondrous enterprise, He said it was customary in these days for which, if perfected, is to bring the old and new

The chair was taken by Sir Culling Eard-

At the conclusion of the dinner the usual loy and cordial feeling which exists between this The power of the pulpit was not in man. Hu- country and America were most enthusiasticalmaker of the Greenwich half of the cable, in a He then proceeded to notice the causes of the few brief and well-chosen remarks, adverted to cable now finished and shipped.

OPEN-AIR RELIGIOUS SERVICE.

Shortly after six p. m., a large portion of the company adjourned for a religious service held in another portion of the beautiful park.

The hymn "From all that dwell below the skies" was sung, Psalm 19. was read by the Rev. Mr. Bowes, and a selection of prayers from the Liturgy by the Rev. J. H. Bernau, minister

Sir Culling E. Eardley addressed the assembly. He opened by dwelling on the evidences of the universality of our blessed faith. Unlike false jects,-it was in the words of a distinguished after all. would be a medium of Christian sympathy.up these remarks by a short statement of the or affection of the people.

The pulpit at the present time was in bond- ere the departure of the ships with the cable lation itself, order and authority have been from Ireland, there should be some national maintained. The attachment of the sepoy to acknowledgment of dependence on the bless- his British officer, and the consequent obedience ing of God for success. By seeking and ac- of armies of sepoys to the British government, knowledging that they did not go forth in the has been the mainstay hitherto of British rule vanity of their own strength, although a failure in India. We are very much mistaken if this might discourage, they would be taught to see mainstay is not pretty nearly severed by recent in it the evidence of their own fault, and if they could feel that the blessing of God did rest on the work they would be encouraged to a renewal of the attempt, in the accomplishment of which every confidence was expressed. The ef- stances they have ceased to sympathise with the fect of the absence of this element in previous similar undertakings was touchingly referred to, and the proposed large offers, even of 5001., for the first message, were deprecated. The writer same thing is true of the home portion of those hoped the first message would be Luke 2:14 .-"Glory to God in the highest, and on earth judge from their organs in the press they have peace, good will toward men." Sir Culling no more sympathy with the feelings of the sepoy concluded by intimating that he had communicated with the Archbishop of Canterbury and the Bishop of London, in the hope that some plan might be devised for giving effect to this cry of "cut them up"-" make a terrible exsuggestion.

The proceedings closed with the Doxology and

The Agamemnon and the Niagara in the ensuing week will commence laying down the line from Valentia-bay Ireland. The process it apthe vessels steaming direct to St. John's New-

## The Indian Mutiny.

other, European rule would be an utter impossibility. But not only are the millions of India proached by the preacher as if he were afraid whilst ministers were duly honored, laymen agely slaughtered, and the unholy passion of ious cartridges in the case, and no real evidence of it—as if it was a fort or citadel, and that he might also speak for God. Another phase of vindictive malice may have its food so far, and appears that the slightest mutiny would have occur this universality was that it applied to all sub- it will be laughed at by the immense majority

Thus, for example, the approaching Evangelical Hindoos, and may be wielded in crushing these Conference at Berlin would commence on the into subjection for a season; but it must be obsame day as the sittings of the American Board served that in this outbreak Mahomedans have

Atlantic telegraph, expressive of a feeling that the very arm of the vast majority of the popu- prejudice in one month, than has been, or will

occurrences. It is clear, from the highest authority in the matter, that a spirit of senseless pride has been gradually creeping over European officers in India, and that in too many insepoys. It is evident that this same spirit has got only too strong a hold of mer in high places in the Indian Government. We are afraid the who control Indian affairs. If we may at all regiments, than they would have with a pack of their own hounds—no, nor a tenth as much. We read nothing beyond the senseless, heartless ample." This is the feeling at home.

But now for the question of the greased cartridges. We are told there must be something under this, but one of the sage writers remarks that we may never know what that something is! Where is the need of supposing that there pears, is to be carried on entirely from this side, is anything under it? Every one who knows any thing on the subject, knows that the Hindoo holds the cow sacred, and loses caste and all with it, both for his hopes in this world and the next, if he allows himself to be defiled by tasting the flesh or fat of that animal. Very possi-The population of Hindostan is estimated at bly the religious feelings and scruples of those 136,000,000 souls, taken at its lowest point. who commanded these men to bite off the ends The European portion of this vast multitude is of these cartridges, greased with tallow, are of not above 40,000, that is one European for 3400 | the slenderest possible nature, but they are fearnatives ! Could this native population govern fully incompetent to rule millions of Orientals itself, or could its various classes trust each if they can believe that the feelings and scruples of Hindoos are like their own. Even the slighttest consideration would show them that the less totally incapable of self-government-they are civilized men are, the more powerful are the also in such a state socially that British rule, workings of even the most absurd beliefs of a with all its fearful shortcomings, is a blessed religious nature. Look to the Romanists in the relief when compared with native government. Queen's army. Who would ever dream of forc-As the natural consequence of this, the incon- ing them to trample any of their most supersticeivably small proportion of British in Hindos- tious toibles beneath the foot of military obeditan securely hold and easily rule all the mil- ence? We venture to say that no man capable lions of its people, and that chiefly by police of effectively using such troops would ever do so. and soldiers enlisted from that people themselves. We cannot see room for the very slightest doubt The proportion of European to native population that the whole of this terrific mutiny in India places this truth beyond all question. Apart arose from the foolbardy pride that sought to from the actual consent of the people them- force the sepoys at Meerut to use these cartridges. selves, no such thing as British rule could exist When they refused, a large number of them were of All Saints', Belvidere. The hymn "God in India, far less could British authority rest arrested and marched off to jail! They seem to on the bayonets of native soldiers. It is quite have been put in irons! When demanding the clear, therefore, that the stability of that au- blood of Europeans at Delhi, they pointed to the thority must depend on something else than the marks of the fetters on their limbs as justificamere physical strength of British troops, and tion. Beyond vague conjectures, it is not atalso upon some other foundation than British tempted to show that there was any other cause ciates in proportion as we lay up treasure in the religions, which were inseparable from the forms skill or British valour. It has depended and it for the mutiny. Reading all that has been made places, and priesthoods which alone gave them will depend on the hold which the British main- public with the greatest care, and having the power of acting on mankind, Christianity was tain of the goodwill of the great mass of the views of those who know the sepoys thoroughly, in no wise tied to set places, forms, or persons, people. The idea so ignorantly thundered forth we can see no trace of any other cause beyond but was suitable everywhere and to everybody. by the Times, of now executing stern vengeance, this monstrous error on the part of the authori-Whilst churches and chapels were thankfully is in the highest degree absurd. One of the ties. No doubt this error is but a symptom of used, to real believers every place-Exeter Hall, three armies of India has lost close on 30,000 the foolish and exclusive haughtiness which has be deaf to the opinions and prejudices of men the Surrey Hall, or the open air-was a fitting men. Who is to strike the blow that will reach been undermining our empire in the East, and place for the proclamation of the Gospel; and a tenth of these? A few hundreds may be say- yet the men seem to see nothing but the obnoxcurred, if this error had been avoided.

What then will be the issue? First of all, the author, the golden thread that ran through the But we must take important facts along with British themselves have been the sorest sufferers. whole fibre of the cloth. He proceeded to ap- us. The great mass of the people of India are Next, the native soldiers that can be caught will ply this to scientific discovery, and especially to Hindoos. Not above one-eighth are Mahome- perish by the bullet or the rope. Then, probaful banners, too nice to be blackened by the that discovery which they were met to celebrate. dans, and only a small fraction belong to other bly between thirty and forty thousand good sol-The Atlantic telegraph, should it be successful, creeds. It is true that some of the Mahomedan diers will be lost to the Government of Bengal, tribes are fiercer and more powerful than the and the strength of the army of India. Still further, the home treasury will probably suffer, and the Queen's army be called to decimating work in India ere the fearful breach that has of Foreign Missions in one of the western States for the first time made common cause with the been made can be repaired. Fire and sword of America, and it was mutually agreed that a Hindoos, and even were they all loyal, it must will rage throughout Hindostan. And is this message of affection and encouragement should never be forgotten that in this way we secure all? No, nor half. What is to be the effect on be telegraphed to America, and a responsive nothing better than the temporary rule of the minds of the millions of India? One writer message back to Berlin. Sir Culling followed sword, and that totally unaided by the respect from Delhi says-" The civilization of fifty-three years has been swept away in three days." We must be brought into contact with truth—not Gospel. He subsequently read an interesting the corporate conscience, nor the General As- letter from one of the chief promoters of the obedience of the Hindoo soldier, and thus by Christianity and to arrest the decay of heathen

years, if we proceed as we have done hitherto. Can it be doubted that these 30,000 sepoys, along with thousands added to them, will go forth among the people, spreading everywhere the mortal hatred of professed Christians which has been lighted up in their own breasts, without producing a tremendous reaction in favor of the Hindoo priesthood, and against the Christian missionary?

Nor will the fate of those slain, or hanged for mutiny, be less powerful. They die as martyrs for their faith. It is astonishing, indeed, that we hear nothing from the missionaries at this crisis. Probably they are constrained to be silent while the passions of the Europeans are so high; but if they know anything of their true position, they cannot be indifferent to what is doing with the native mind. They cannot be gratified that Hindoo prejudice is put down by the bayonet, or that Christianity is forcing its way through the breach with the cannon ball. If they are, they are but short-sighted in their views. As the issue of the dreadful struggle the Hindoo may succumb to the power brought against him, or, as the result of a wise removal of the cause of grievance, he may be brought back to loyalty by wiser heads than those who have driven him wrong, but either way, the work of the gospel missionary will be rendered harder and more thoroughly hopeless than it could have been otherwise, and we marvel exceedingly that we do not hear the sound of remonstrance from that quarter. Perhaps for all this, we may be set down as mere grumblers, and as failing to sympathise with our countrymen in their distress. We cannot help it. It is impossible to shut our eves to the truth in the matter, or to rid ourselves of the weight of our responsibility connected with speaking out that truth in time. Although everything is done to allay the alarm that might be looked for when we have such news as the last mail has brought us, we cannot but fear that unless a new course is adopted by those in powor, we are on the eve of terrible and protracted disasters in India .- Glasgow (Scotland) Christian News.



## The Advent Berald.

BOSTON. AUGUST 22, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

## THE PARABLES,

Bro. B :- I have read with interest your remarks on our Lord's parables, and am happy to agree with you on most points; there are, however, a few things which we do not understand alike. Truth, is your motto, and it is mine. The following expositions differ from yours-and I submit them for consideration, wishing to arrive at a correct understanding of the passages in question.

THE TREASURE IN A FIELD.

"Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The kingdom of heaven, in this passage, is obviously put by metonymy for the subjects of the kingdom, and the points of illustration are,

1. The treasure hid in the field :- corresponding to the saints of the Most High, who are his " special treasure," and to whom the kingdom will be given in the day when the Lord " makes up his jewels."-Mal. 3:16,17.

2. The field which is purchased ;-corresponding to the world, or habitable globe (verse 38,) in which the saints are found awaiting the return of the second Advent, when they shall be redeemed, and creation " itself also shall be delivered from

3. The man selling all he has and buying the field for the sake of the treasure it contains ;-corresponding to our Lord Jesus Christ, " who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputa-

tion, and took upon him the form of a servant and was made in the likeness of man, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross;" he it is " who, for the joy that was set before him ' of taking out of the nations a people for his name, has also undertaken to redeem the inheritance which man lost by transgression, and who gives to believers the Holy Spirit " which is the earnest of the inheritance until the redemption of the pur-

chased possession." The truths taught by this parable are, that the saints are precious in the sight of their Redeemer; that it gave him joy to undertake their redemption; and that in carrying out his purposes respecting them, he has secured the earth as his own, hence when the seventh angel sounds the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign forever and

THE PEARL OF GREAT PRICE.

"Again the kingdom of heaven is like unto a merchant-man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matt. 13:

The kingdom of heaven here, is evidently put by metonymy for the King who shall reign on the throne of David forever, and the points of analogy

1. The merchant man seeking goodly pearls :corresponding to the man Christ Jesus.

2. The pearl of great price which he discovered ; -corresponding to " the church of God which he hath purchased with his own blood."-Acts 20

3. His selling all he had and buying it :- coresponding to our Redeemer leaving his Father's osom and the glory he had before the world was, and being " made for a little while inferior to the angels by the suffering of death ;" for "ye know the grace of our Lord Jesus Christ, how that though he was rich, yet for our sakes he became poor, that we through his poverty might be made ich ;" and, " we are not redeemed by corruptible things such as silver and gold, from our vain conversation, received by tradition from our fathers, but by the precious blood of Christ, as of a lamb without blemish and without spot.'

The parable of the purchase of the field teaches the redemption of the earth as the territory of the kingdom of God; and this parable teaches the re-demption of the church as the subjects of the kingdom. "In the end of the world the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend. . . and then shall the righteous shine forth like the sun in the kingdom of their Father. He that hath ears to hear let him hear."

REMARKS. - Next to the pleasure of an effort to show a teachable-minded person wherein they are believed to misapprehend a point at issue, is the pleasure derived from the attempt of such an one to correct our misapprehensions. It is always encouraging to find that declarations are not received as demonstrations, only so far as they are sustained by indisputable testimony; and no one need ever fear that we shall disrelish their courteously presenting their own convictions in opposition to ours, or that we shall give our own view the preference to theirs, when theirs is better sustained than ours-they cheerfully according to us the privilege of showing wherein our own convictions do not accord with theirs.

It is a pleasure to receive a communication like the above; but as it is placed under the editorial head, and as the reason for there placing articles which are replied to, is liable to be misapprehended, it may not be amiss to explain, that it is a compliment and an act of courtesy to a writer to place his article there, -if it is short and needs a reply. For no communication is ever placed there, if it is supposed that the writer does not wish or expect to have it noticed editorially, and that he will be pleased by such a disposition of it. And only those articles are replied to which are written by those who are supposed to be able to appreciate an argument, to see the precise points on which it turns, to apprehend the force and meaning of words, to show wherein a reply is defective in sound reasoning to meet it in a kind and Christian manner, or to see and cheerfully to acknowledge reasoning that is con-clusive. Therefore to reply to an article is to judge that the writer is worthy of it, and that it will be apthe bondage of corruption into the glorious liberty telligence, an ability to instruct or a desire to learn, not comprehend your meaning. preciated. Where there is candor, courtesy and in-

be done, to evangelise India in another fifty-three of the children of God."-Rom. 8:18-23. And a Christian mutual interchange of thoughts may be very profitable to all concerned. But when it is evident that a reply is not wished for, or there is cause to believe that it will not be appreciated, it is always better not to make any, lest the motive for so doing shall be misjudged, or offense be taken where only the kindest intentions have dic-

We have read our brother's exposition of the foregoing parables with interest; but we fail to be convinced that he has given the correct view of them for the following reasons:

1. We cannot avoid the conviction that the doctrine which the Saviour designed to enforce by these parables, is the necessity of constant and persevering effort to find, and keep in, the way of life. This being so, the question arises, How do these parables illustrate and enforce that doctrine ! It would be by showing the analogy between the knowledge of the way of life, as hidden treasure that may be sought for and found, but which is obtainable only by so estimating it, far above all other riches, that all things else are voluntarily relinquished for it. Thus Solomon says : "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."-Prov. 2:3-5 And again, "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies : and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her : and happy is every one that retaineth her."-Prov. 3:

2. This view of the illustration is in harmony with man's natural desires, which are to acquire treasure. And hence the Saviour admonishes to " lay not up for yourselves treasures on earth," but "in heaven." Thus Christ is represented as One "in whom are hid all the treasures of wisdom and knowledge;" and hence is to be sought for. And Moses esteemed "the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward," which he was seeking to find.

3. We are unable to gather from the parables anything that makes man merely passive. He, we other exposition given does not appear to be the teaching which is naturally suggested by these illustrations.

4. A difficulty in the way of it, is in regarding the saints as hidden in this world from the Saviour, after they become saints; and when they are lost and need to be sought for and saved, they are subjects of Satan, and hence can hardly be regarded as the Lord's treasure. And the same with the Pearl of great price. It exists as a pearl before it is found and purchased, as does the way of life; but the church has to be purchased before if becomes a pearl. Thus we think the analogy does not hold in the view taken.

## NOTES AND QUERIES.

ON THE LIKENESS OF THE DAYS OF CHRIST'S REVELA-TION TO THOSE OF NOAH.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away so shall also the coming of the Son of man be."-Matt. 24:37-39.

In what respect were the days of Noah like those in which Christ will be revealed ?

Ans .- The figure used by our Saviour in this illustration, is the simile, in which the days of the Son of man are affirmed to be as the days of Noah were; and it is one of that kind of similes in which the nature of the resemblance is expressly defined -that as they were eating, drinking, marrying then, in perfect indifference respecting the deluge till they were overtaken by it, so will men be employed in their usual occupations and duties, disbelieving and unconcerned about Christ's coming until the day bursts upon them. This fact we apprehend to be the precise and simple truth, and the whole of the truth that the Saviour designed to affirm by the illustration.

ON LAWS OF FIGURES

" Bro. B :- Your answer to the 2d query of E. T. does not quite satisfy my mind : either the interpretation itself is erroneous or otherwise. I do pect to Him now. And whatever He declared to

"You say: Jerusalem must mean Jerusalem. unless the phraseology is such as to show that it is used figuratively. That is true. In the Scriptures referred to, it cannot be figuratively interpreted by any law of trope. That is not quite so apparent, for the reasons following.

1. "That it does not refer to the church is readily granted; but that it must mean Jerusalem, literally old Jerusalem, 1 do not so consider. The connexion of the phraseology is evidently figurative :- 'tabernacle' 'stakes' 'cords' 'rivers,' streams' 'galley with oars' &c. are figures. Now by what law of trope could Jerusalem be understood literally, while the other members of the text are evidently figurative ?

"And 2. Is it not evident that verse 24 refers to the 'Zion' 'Jerusalem' and 'tabernacle,' of verse 20 ! Surely it cannot be said of any other Jerusalem except the Jerusalem which is above .- Gal. 4:26. Heb. 12:22. Rev. 21:2, that the inhabitant shall not say, I am sick : the people that dwell therein shall be forgiven their iniquity, verse 24, and therefore it is the new Jerusalem to which reference is made."

P. K. McCue."

Ans .- The above, evidently, is written on the supposition when some of the language in a sentence is figurative that all is figurative : for, otherwise, it would not be asked how tabernacle, stakes, &c, can be figurative while Jerusalem is literally expressed. No error, however, can be greater. It is impossible to so form a sentence that every word shall be figurative! The subject of every sentence is always literally expressed .-Jerusalem is here the subject, and therefore it is the literal Jerusalem that is referred to. Such is the law of trope that makes it literal. the metaphor or substitution is used, the figure is always in that which is affirmed of the subject, and never in the subject : and as it is not a literal extension of cords and strengthening of stakes that is referred to, those expressions are put by substitution to illustrate the future enlargement and prosperity of Jerusalem, and not of some other place or thing, that is thus predicted. Thus the same law of trope that makes those expressions figurative, makes Jerusalem literal.

It is not however the Jerusalem in its present condition that is thus described : but it is Jerusalem as it shall be, when restored in the new creation, when all things are made new, and when the resurrected saints shall dwell therein,-when Jerusalem, remodeled, rebuilt, redeemed and glothink, must be the one who seeks, and buys. The rified shall have the Lamb for the light thereof and the redeemed shall walk there. But it is none the less the literal Jerusalem, because it is to be thus transformed and beautified, than the earth will be the earth, when it shall have been regen-

## SPIRITUALISM VS. JEHOVAH.

A late No. of the New England Spiritualist, in alluding to our article in the Herald of June 27th, on the " Apparition of Samuel," states our position, compliments us on our " frank admission of Bible proof"-a compliment of which we hope to be ever worthy, -and then adds :-

"The Herald proposes to deal with Spiritualists by maintaining that all such intercourse is ' rank rebellion against God, and a soul-destroying sin. This is undertaking a hard task, in the face of the example of Jesus on the mount of transfiguration, and of the elevating tendencies of communion with the 'spirits of the just made perfect' which have been realised by hundreds and thousands of the purest minds of earth—especially since the only show of an argument must be drawn from the effete statutes of an abolished dispensation."

Now the "Bible proof," for the admission of which we are complimented, is only the testimony of the same sation," as the Spiritualist is pleased to term them. And therefore if adherence to them on one point is worthy of compliment, a regard to their testimony on all points is equally commendatory !

The observance of rites and ceremonies which no longer have any significance, -because of the fulfilment of the events which they typified, -is not of course obligatory on us. But it is only in the sense that such have given place to others which commemorate their fulfillment, that the former dispensation is abolished. The eternal truths which those ceremonies were emblematic of, are none the less eternal now than then. The allegiance of man is due to the same Being now as then. We are dependent on the same, for life and health and all things, and we shall be judged, to be condemned or acquitted by the same. Whatever, therefore, that was morally right or wrong in respect to Him then, is right or wrong in resbe abominable in His sight then, is equally so a given offense in a given manner, being no indication that Jehovah views any differently the enormity of the offense.

The declaration of Jehovah, then, still stands "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a neeromancer. For all that do these things are an abomination unto the Lord : and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners : but as for thee, the Lord thy God hath not suffered thee so to do. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; untofhim ye shall hearken." Deut. 18:10-15.

That the prophet here predicted was Christ, is the testimony of the inspired apostle, in Acts 3:20 -23, who adds, and " Every soul which will not hear that prophet, shall be destroyed from among the people." What then was the teaching of Christ and his apostles! Whenever he came in contact with the mediums, he invariably cast out the demons that possessed them. That these were in rebellion to Him, is evinced not only by His easting them out and mercifully dispossessing, those possessed of them, but they recognized that a per-iod of punishment awaited them, and only prayed that it might not be prematurely brought upon them. He recognized the demons as allied to Sa-tan's kingdom, by the allegation that if demons were cast out through Beelzebub, it would illustrate the condition of a house divided against itself, which must necessarily soon fall; and by that other declaration, that when one of those demons takes with him seven others worse than himself and they take up their occupancy in a medium, which had been possessed by the one, that the last end of that man is worse than the first-showing that mediums are proportionably bad, according to the number of the spirits that respond to their beck ; while, when dispossessed of them, compared to the foul condition he is in when occupied, the medium is like a house that is swept and garnished. As evidence of the deleterious influence exerted by spirit possession, the Saviour commissioned the apostles to cast them out, as they cast the swine into the deep; and the apostles, acting on this, seriously interfered with the " gains ' of those who managed mediums, by dispossessing them of their unclean possessors.

The Spiritualist adduces two pleas; 1st. "The example of Jesus on the mount." But is the communication of the "Judge of the quick and the dead," with either class of those subject to Him, any justification for the violation of His Edict that the living shall not seek unto the dead for counsel and instruction, but unto Him? May not the Law Giver act within the sphere which His laws forbid those subject to them from encroaching upon ! But the Saviour did not set the example of going to mediums, to have communications made through them ; and why should not He speak to and comfort His dead saints as well as the living ?

2. The Spiritualist next adduces the "elevating tendencies" of communicating with the dead. The nature of these tendencies is being seen. At a convention of spiritualists in Ravenna, Ohio, on the 4th and 5th insts., the monstrous doctrine of " free love" was avowed and defended by a married woman in the most unblushing manner, and in the coarsest language. According to a Ravenna paper, Mrs. Lewis of Cleveland declared that she was in favor of universal freedom, and that loving whomsoever she chose was a part of that abridgment of her rights. She said that " although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them." She said also, " what business is it to the world whether one man is the father of my children or ten men are? I have the right to say who shall be the father of my offspring."

The Boston Journal says :-

"These odious and demoralizing sentiments, it is but fair to say, were denounced by many in the convention, but we are surprised that the woman who had thus disgraced herself and brought reproach upon the assemblage, was not forced to leave the meeting. If spiritualists do not wish to be charged with encouraging or tolerating such doctrines they should at once eschew all association or connection with the persons who avow them. Yet Mrs. Lewis was permitted to attend a subsequent meeting of spiritualists at Hudson in the

now,-a suspension of the requirement to punish | same State, where she broached the same disgusting principles, and was sustained by a Dr. Under-The pestiferous doctrine, however, we are told, 'was strongly denounced by several speakers, and so disgusted and disturbed the assembly as to break up the usual harmonial feeling.

"But worse than the sufferance of Mrs. Lewis by these spiritual conventions, is the position avowed by the Spiritual Universe, a 'spiritual' newspaper, which, in its account of the convention at Ravenna, holds the following language :"

" And as there was a great variety of speakers, so all sorts of doctrines, ideas and notions, were advanced. But this to us, was the most interesting feature of the occasion. It showed that the people then and there assembled were free, and were consequently in a condition to tolerate freedom in others. If asked what Spiritualists believe, we should be sadly puzzled to give an intelligible reply. Spiritualists believe all sorts of things, and express themselves in all sorts of ways : but in one respect they are all agreed, viz: that every one should be free to think, to believe, to know, and to act for himself. And here is one ' new thing which Spiritualism has brought to light.

" Towards the close of the meeting, on Sunday, P. M. as we were informed some sentiments were advanced by Mrs. Lewis of Cleveland, on the subect of what is called ' free-love' in opposition to iews advanced by Mrs. Coan, which by many, vere thought to be extravagant, and uncalled for. That matter we do not attempt to decide; we only say that Mrs. Lewis, like all other good women, has a right to think, and to speak for herself ; and others have precisely the same right. If, in reply to this, it should be said that spiritualism just be held responsible for these and other notions, deemed extravagant or demoralizing, we have only to say that spiritualism is responsible for nothing, outside of itself."

" Free love" was not the only mischievous belief avowed at the Ravenna Convention. According to the Ravenna paper, sentiments of the most mpious character were advanced.

"Mr. Kellogg of Newton Falls was exceedingly desirous to have it understood that he believed nothing in the Bible; that it was all a lie, and that only knaves and fools would pay any attention to its commands. He believed reason and ntelligence to be supreme, and was emphatically higher law man. He said that if ' Jesus Christ were on earth and should utter anything contrary to his views of right he would not believe him any sooner than if the devil had said the same thing.

" One of the speakers said he would not exchange places with St. Paul, if he would give him eaven to boot.

" A Mr. Robinson said that he ' could live just as well without God, as God could without him. He didn't thank God for anything."

Not all spiritites are responsible for such results; but the system that does not rebuke such is responsible. We have been told by a spiritualist of ood standing in Boston that the Jehovah of the Old Testament was his devil! yet he is a good spiritualist. If the system is not in opposition to Jehovah, how can it take such an attitude respecting His truth ?

## An Antediluvian Kettle.

A Correspondent of the N. Y. Tribune writes from Ottawa, Ill., July 18, as follows :-

"A copper kettle has just been found seventeen feet below the surface, firmly imbedded in a coal vein, and has been exhibited to the citizens of Ottowa for the last two days. The kettle is one capable of holding about ten gallons. When found t was bottom side-up, with coal firmly above and below it, without anything to fill the vacant space in it. Mr. Brady, the miner who discovered it, freedom, and to confine her to love one man was an it, and says the surface of the coal bore the same appearance over it as it did in other places. The bail, which was of iron, crumbled to pieces on exposing it to the light. It was quite light for one of its size. Age has succeeded in corroding it so that the bottom is eaten through, as well as the sides, in many places. I send you a piece of it broken off on the edge, which was turned over an iron wire, not unlike our modern ones. The earpiece (for the bail,) was two pieces of copper, one on the out and the other on the inside, riveted together with two rivets. It was found on Buffalo Rock, a few miles from here, on the Illinois River. Some of our citizens think it was brought there by some of the early French Missionaries, over 200 years ago, others give it a much earlier date. All ask how could it come into a solid bed of coal. This question none can answer.

BYRON C. SMITH."

The above being true, the kettle discovered is undoubtedly of anteuiluvian origin; for, its being

artificer in brass and iron." Gen. 4:22 There ley. were those who wrought in brass and iron in that age, and if they could work in brass it is not improbable that they wrought in copper, one of the constitutents of brass, if it was not the brass of that day; and therefore the existence of a copper kettle before the flood is not improbable.

FAMILY PRAYER .- John Howard the philanthropist, is said never to have neglected family prayer, even though there was but one, and that one his domestic, to join in it; always declaring that where he had a tent, God should have an altar.

This was the case, not only in England, but in every part of Europe which they visited together, it being his invariable practice wherever and with whomsoever he might be, to tell Thomasson to come to him at a certain hour; and, knowing what the direction meant, the latter would be sure to find his master in his room, the doors of which he would order him to fasten. Let who would come, nobody was admitted till devotional exercises were

PACK YOUR THOUGHTS .- A contemporary says :-" Do not assume that because you have something important to communicate, it is necessary to write a long article. A tremendous thought may be packed into a small compass—made as solid as a cannon ball, and like the projectile, cut all down before it. Short articles are generally more effective, find more readers, and are more widely copied than long ones. Pack your thoughts closely together, and though your article may be brief, it will have weight, and will be more likely to make an impression."

DR. CHALMERS' LECTURE HERETICAL AND ABSURD. -A correspondent of the Springfield Republican relates a recent case that must have been as discomfiting as the appearance of a five-barred gate at too short notice for a Tallyho to take the leap : "A clergyman in the vicinity of Auburn, N. Y. was lately suspected by his clerical brethren of preaching heresy. The Presbytery came together to investigate his case. The suspected brother asked that he might have the privilege of setting forth his views in a sermon, which was granted. The sermon was preached, and thereupon every member of the Presbytery proceeded to pronounce it heretical, and much of it absurd. After a whole day had been spent in condemning him and his sermon, the poor man arose, and remarking that he saw they had come determined to find him guilty, said, 'I have a disclosure to make which will be most painful to you. That sermon which I read to you was Dr. Chalmers' thirty-second lecture on Romans!' The Presbytery immediately adjourned sine die."

How FAR CAN LIGHTNING BE SEEN ! A corres pondent of the Adrian Expositor "figures up" as follows, in answering the question: " How far can lightning be seen !" " At half-past nine o'clock on Sabbath evening I observed lightning low in the horizon, due west. The lightning was quite bright, but no thunder was heard. A gentleman who came from Chicago, on Monday morning, informed me that at that hour a heavy thunder storm was in progress in that city, no signs of which were seen this side of the head of Lake Michigan. So lightning can be seen at least two hundred miles.'

What is called " heat lightning," is that which comes from clouds beyond our horizon.

DISSENSIONS IN UTAH .- It seems that the corruption of the Mormon community has ripened into its natural results, viz., the intolerant banding together of the most vicious and interested elements, and the determination of the remainder to escape for their lives If the United States troops arrive seasonably and in sufficient force, the above process will probably be accelerated. The dissatisfied while the ruling spirits will draw their followers closer together and intensify their fanaticism under the pressure of common danger. But we believe that if the weeding-out process is allowed to go on freely, the force of the downright fanatics will not be sufficient to make their control, within the pale of law and justice, very difficult. Caution, good sense and ample military power are only needed for the treatment of this vile ulcer on the body politic.

thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor for several weeks past. imbedded in coal, and the coal being the deposit every approach, in any kind of degree, to the spir-

of the antediluvian vegetation that was uprooted it of persecution. If you cannot reason, or perby the flood, the kettle must have been imbedded suade a man into the truth, never attempt to force at that epoch, and therefore have previously exis- him into it. If love will not compel him to come ted. As Tubal Cain was " an instructor of every leave him to God, the Judge of all .- John Wes-

> ST. PAUL'S CATHEDRAL .- The Cathedral of St. Paul's, in London, is the largest church in England. It is in an immense stone edifice, but without much beauty, either in its interior or exterior. It covers about two acres of ground, and the dome is nearly four hundred feet high; still, large as it is, it would stand in St. Peter's at Rome, with plenty of room to walk around it. The interior of St. Paul's is quite plain, compared with some of the continental churches, having but little statuary or ornamental work in it, and the whole has rather a dingy look. It is now about one hundred and sixty years since it was completed, and it cost about four millions of dollars-only a small fraction of the cost of St. Peter's.

TOBACCO.-The French poet, Santeuil, was killed by a little snuff being thrown into his glass at the Prince of Conde's table. Bocarme, of Belgium, was murdered in two minutes and a half by a little nicotine, or alkali of tobacco. Dr. Twitchell believed that sudden deaths and tobacco among men were usually found together, and he sustained this opinion by an array of facts altogether conclusive. I can give the names of scores of men who were found dead in their beds, or fell dead in the streets or elsewhere, who had been the victims

The inventor of the patent metallic burial case was the first to occupy one of them, and now Mr. Shell, of Cincinnati, who had just patented the terra-cotta coffin, has been the first to be buried in the article. The coincidence is remarkable.

THE NEVADA JOURNAL, CAL., published by N. P. Brown, is an interesting weekly paper. Mr Brown was from Newburyport, Mass. and was a fellowpassenger with us two years since to San Francisco, Cal. We congratulate him on his prosperity and usefulness in that new country. We hereby acknowledge the receipt of his paper, which we shall be happy to receive in exchange.

FROM the 350 delinquents cut off July, 1, we have received \$368.41, of \$2405.13 due, leaving a balance due of \$2046.13. Some 75 have written of their inability to pay, or will pay a part or all before long, amounting to \$488,52. This leaves \$1557.60, of which we can as yet hear nothing, notwithstanding all our appeals and even private entreaties that they would at least write us a

Dependence has been placed on receipts from these bills to meet our liabilities, and I hoped at least to have got as much as \$1500. But it looks dark. The persons thus indebted I have reason to believe are in most instances fully able to pay .-But they know if I prosecute, that they could put me to more cost than the debt. And besides, all know, or may know, that I have never appealed to the law. Advance payment for a paper, 1 am getting to believe, will be the only remedy for this evil of cheating a publisher out of his dues.

We shall wait a little before we publish the Black List.

ELDER GEO. W. BURNHAM, having resigned the pastoral charge of the Church of Adventists in Salem, is now devoting himself to the Missionary work. All who wish his labors, will write him. Salem. Mass. He has been sick some weeks past, but has so far recovered, as to enter again on his duties. We hope he will be liberally sustained. He contemplates being at the Camp-meeting at Wilbraham, and will have an assortment of useful books for sale. Any who wish to trans-

ELDER F. GUNNER, of New York city, has resigned the pastoral charge of the church of Adventists will be protected in their just efforts to leave, in that city. He has received a call from the church in Salem, Mass. We hope that a union may be consummated between them, and that pastor and church may see prosperity. We tender our kindly sympathies to our Bro G. and family in their present bereavement and affliction.

ELDER R. HUTCHINSON, of Waterloo, C. E., we are happy to learn has given some encouragement that he will supply the church of Adventists for a time in New York. This fact will cheer the hearts of the friends of that tried and faithful church .-Noble Sentiments.—Condemn no man for not May God give them help and prosperity.

> ELDER HIMES left for Pa. on Monday last, with health somewhat improved, having had no chill

#### CORRESPONDENCE.



ondents are alone responsible for the co the riews they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the pub-lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the par ticular view we take of any scripture, from the friends of the Herald.

#### NOTES OF A COLPORTEUR. NO. XIV.

Called at house in the town of S-to see wheth er they would buy books. The man was aged and sickly. I showed him some books. " Are they to support priestcraft, and advocating the cause birelings? he asked."

"No, Sir. They are books advocating the truth of the Bible, and showing the fulfilment of prophecy, the signs of the times, the saints' final abode.

"Ah, then, I conclude you find but few buyers I have lived long enough to learn that but few be lieve the Bible, and that most of the ministers preach for hire, and care but little what become of the people unless they pay them large salaries for preaching, to enable them to live better and clothe their families better than others, and educate their children at high-school, while we can with difficulty educate ours at all.'

"I then told him that we were soon to have a better state of society, when all evil would be done

" How long will it take to convert the world at the rate they go on now ? I have heard enough of this doctrine, I don't believe it. The world is so wicked that God will soon destroy it. I think the day of our coming King. The principal agenthe Lord will soon come."

"Oh, then you are an Adventist," I said.

"What a Millerite?" said he. "No. I never heard one preach, nor read their books. Do they believe as I do about these things ?"

"Yes, sir, and here are some books which tell much more about it than you do."

The lady advised her husband to buy. So he took the Saints' Inheritance and Treatise on Matt. 24th and 25th.

I passed on to M——, called on a man in his field, showed him my books.

"Have you any Miller books?" he asked. " I told him I had books on the doctrine of the

second Advent of Christ." "Well, I don't want them. The Adventists

are dreadful creatures, ain't they?"

"Why?" lasked.

" I have heard that they are; they get away people's money, and tell the women that it is wicked to wear gold. I was told that in H., they got away a good many hundred dollars worth of jewelry from the factory girls, and sold it to spread their doctrine. This looks wicked."

I then told him that; doubtless many of the stories he had heard were talse. But that it was true that "the Adventists taught that pride was a sin, and that it was pride that led persons to wear gold ornaments," " that God will destroy all the proud. They do teach the women that it is unchristian to wear gold, and that the practice is ruinous to true Christianity-consequently sin-

To this he said, " Does the Bible forbid Christians wearing gold !"

I told him that " the spirit and principles of the gospel throughout, forbid it, and that Paul, the great apostle to the Gentiles, says in 1 Tim. 2:7-10,- 1 speak the truth in Christ and lie not. triumph of the church, and personal reign of Christ, I will therefore that men pray everywhere, lifting broke upon the dull ear of the church. Some up holy hands without wrath and doubting. In wrote it, some preached it, others talked and sung like manner also that women adorn themselves in it, but the masses knew nothing, comparatively, modest apparel, with shamefacedness and sobriety, about those mighty truths which gave the early not with braided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works.'-This is clearly sta- Christendom to look at these things; yet but few ted, and it is the duty of Christian ministers to are fully awakened and turned to the merits of the teach women this as well as other things, and to question their Christianity if they will not obey thousands of Christian professors have had their the gospel. Peter also has spoken for Christ on this subject. (1 Pet. 3:3, 4,) 'Whose adorning let it not be that outward adorning of plaiting the hair, and wearing gold, or of putting on apparel.' These are the things Advent ministers teach women about wearing gold. Is there anything wrong in that?" I asked.

"No, I think not. I did not remember the Bible forbid the wearing of gold, but I always believed pride caused them to wear it, and I find charged us. Much remains to be done, though we there are many Bible Christians."

"This is the state of the case," said I, " and the moral condition of society is one of the signs of Jesus' soon coming to harvest the world. Its inhabitants are nearly ripe for destruction."

I now showed him some books and tracts on these things, and sold him several tracts and the Treatise on Matt. 24th and 25th, he promising to examine the subject and to buy more books next time.

# PUBLISHING THIS GOSPEL.

To those interested in proclaiming the gospel of the kingdom of God at hand, I wish to say a few You have noticed that in our conference at Boston, a committee on "Publications," was chosen to arrange a plan to increase our influence and usefulness by the power of the press. To me this was a very pleasing omen of our future united efforts to spread abroad the good news of our soon coming Lord. It is well known to some, and should be carefully considered by all, that great good has been done in advancing the cause of Christ, by the publishing of papers, books and tracts, as well as by the faithful labors of the living preacher, and vigilant lay-member of the church of Christ. It is also an obvious fact that we must spend long years of diligent and patient labor to bring the light of truth to bear fully on the consciences of men who are educated in heathen lands, and it requires equal diligence, with greater patience to change the theology and direction of communities who have been educated under wrong views of the gospel scheme, and embraced a false hope of the future, especially while they are drinking constantly from a thousand fountains where the gospel is greatly perverted.

A retrospect of the past 30 years of Christian history will show us that much has been done in America, and in Europe, not only to bring men to Christ, but also to teach them the plan of redemption by Christ, the nature of his kingdom, the final residence of the saints, and the proximity of cies and means of effecting this work in this country are well known to some of us, and ought to be better known and appreciated by all lovers of Christ. Yet the best of human instruments are imperfect. "The treasure is in earthen vessels." There are many instrumentalities in the field, each working out some part of the great labor of the gospel. All do not go to the same depth of knowledge, nor obtain the same amount of wisdom, neither do they look at truth from the same stand-point. And therefore they are too often found striving against each other instead of being " workers together with God."

Let us all learn by the past, the duty of keeping a teachable spirit, of working and letting others work, then much more good will follow. But when we find some of the work done wrong, and are sure of it, do all we can in the right way, to correct and set it right.

When we look back twenty years we see a large portion of the Christian church, with nearly all its leading institutions, either asleep on the great subject of Christ's coming and the restitution, or busily engaged propagating many strange and vain superstitions, teaching a faith subversive of "the gospel of the kingdom," cherishing hopes without foundation in truth, sending forth sermons. papers, books, tracts, &c., by millions, containing assertions without proof, arguments without logic and logic without foundation, while they also contain many good things, valuable things, not to be

despised.

But they lacked something still more valuable. In this time of need God raised up a standard against the enemy who had been so busily sowing bad seed. The message of the kingdom took a new start; the announcement of Christ's personal coming, the restitution of the earth, the time of final church such success, and moved the Reformers with such power. Twenty years have aroused subject. It is true that thousands, and tens of faith and hope corrected by the word of God, and thus prepared to labor with more energy, wisdom and grace, for the salvation of others; multitudes have also been brought to Christ from the world. In doing this work, mistakes have been made, errors promulgated, some have made shipwreck of their faith. These are things common to all good causes, and are the fruits of human weakness.

The good work is not finished, God has not disnearly all professors proud, and I don't believe shall not correct all nor convert all. But we will do what we can. le louis you mi

God has raised up, many of whom "counted not their lives dear unto themselves," but faced the world and preached the truth, -wrote it, published and circulated it. In the beginning of the Advent movement, men gave fives, tens, hundreds and thousands of dollars to send these truths abroad in various ways. Bro. Himes, and those voluntarily associated with him, have published many millions of copies of papers, books and tracts, all on individual responsibility, and often with great mental, as well as almost ruinous pecuniary embarrassment, arising chiefly from false reports, that it was a speculating operation, that he had apostatised &c., to answer selfish ends. God has for pleasure : they married and were given in maraided in this work of our publication department, or its enemies would have demolished it long ago. It has answered a good end, and has done well. It is still needed, and now providence indicates that it can be made more useful by the united interest of its friends, who have been blessed and instructed by its instrumentality. The demands and gous to that of Noah's? If any is, I would say, responsibilities of our publication department are such as to require more than one individual to bear them. God gives his strength to one until others are provided. And we should be thankful that there is now a body able to unite, and willing to bear the burden resting on us as a people to publish the glad tidings of the coming kingdom to all who will hear. Shall we unitedly engage in this work, with our prayers and our substance, to fill the land with works adapted to lead men to a knowledge of Christ's coming and kingdom?

In my next, I will give considerations why we should do so. I. C. WELLCOME.

The Times of Nonh like those of the Son of Man

"But as the days of Noe were, so shall also the coming of the Son of man be."-Matt. 24:37. Here is a positive a sertion made by our Lord, and it stands recorded among, and as one of those signs which were to mark an ominous period beginning just before, and ending in, the consum-

mation. As to the import of this prophetic dec-laration which He drew from the facts of history, there can be no question, for it is express, "as it was when Noah lived, so shall it be when the Son

of man comes."

It bears on the face of it the fact of the reenactment of events analogous to those connected with the Patriarch Noah. The points of analogy between the event of history, and that of prophecy are many, and very striking. It is evident from its connections, that it had a particular respect as to the amount of knowledge which the church could, or could not have, respecting the time of our Lord's second personal appearance by the signs which he had just told them should precede his advent, as sure premonitions of the end of the world. His disciples had interrogated him respecting what tokens should appear as premonitory of the close of earthly things; and in answering them he gave them to understand the nature and localities of those signs as they had desired him, and then went on to inform them by illustrations what knowledge might be derived from them. These signs were to be just what he told them they should be, so that when they saw them, the prophecy and fact agreeing so minutely, they were privileged to know, when they saw them drawing to a close, that the kingdom of God was at hand, even at the doors And they were to feel as sure, for they would know it as certain, as the farmer did that summer was at hand by seeing the trees leave out-a knowledge founded in fact and known by faith and observation. They were to know it near, but how near? He then informs them that the generation which saw and knew, should exist till all things were fulfilled, but of the day and hour none but the Father knew or could know. They then were to know the generation that should witness the both as it respects the just and unjust. Here then is the point of illustration.

Noah knew the generation that should witness for the saving of thyself and house." Noah did not build it for a tomb, but for a vehicle to save life. Noah did not know the definite time, previous to his entering the ark, but was in a waiting position. when suddenly he heard the voice of God, "Come thou and all thine house into the ark." " Even thus shall it be in the day when the Son of man is revealed; two shall be in the field; the one shall be taken, and the other left." " For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and the trump of God." Noah did all that he did do, both spiritually and temporally, in view of the cousness; but that preaching was all about the plan of salvation is without defect. Again coming flood, and that righteousness was faith in and Omega, the beginning and the ending, saith

The work has hitherto been done by men whom | the word which he preached. He builded the ark. but every stroke he struck, told for the truth of God, every peg driven, every board laid, chimed in unison with the faith he preached. All done in view of the flood. God had pledged His word, Noah understood it; he placed confidence in it. and the ark was the result, " whereby he condemned the world and became heir of the righteousness which is by faith." In obeying the word of God was righteousness. Noah's generation were condemned for not building as did Noah. Surely they planted and builded, they were worldly enough, but it was not in view of the flood, that they wrought. They ate and drank, but it was riage, and to increase earthly aggrandizement and pomp, and a long life in which to enjoy those advantages which they supposed they had thus gain-

> Is any doing so now, who claim to be very zealous in advocating the approach of an event analo-Go not with the multitude to do evil." I should rather be called a fanatic, than be found a hypocrite; for a false hope will prove as abortive here, as it did to the dull hearers who sat under Noah's preaching. Noah was honest-hearted, he pursued a given course steadily clear to the end; his faith was the one faith which kept with him till faith became sight. He preached the same thing, he acted the same way, did the same work; his mind was placed on the same object, and, one event before him, he kept steadily on to its completion. Hence all that he did tended to the glory of God and his own salvation. The message he proclaimed had a lodgment in his heart. Noah preaching and working on the ark to-day, was Noah doing the same work to-morrow. The people doubtless had got weary hearing continually about the certainty of a flood. Come, Noah, preach to us some thing new; preach about the fall. Very well, says Noah. We are a fallen race, but God will graciously save us if we will believe and obey him as did Enoch; but men are getting worse and worse, and God is determined to destroy the wicked by a-Ah, say the hearers, he's at the old story again. Noah obtained a good report through faith; for it is written of him, "And Noah did all that God commanded him." The wicked race there, rejected the council of God against themselves because the event Noah preached looked to them impossible, while the same class here reject the truth, because it looks improbable that the Son of man should come in their day, which rises with them to almost an impossibility. The scoffer here and there are alike; they didn't believe it would ever come; these don't believe it has come, or if it has will never be re-enacted in analogy, or these days be as they were, in their characteristics.

We are living in the last generation; faith is fast waning out of the earth, wickedness increases ; our work as was Noah's, is specific. " Behold the bridegroom cometh, go ye out to meet him," is our message, the mind is placed on one object, the coming Lord, and a preparation to meet him. This is the burden of the message, while some will say in their hearts, My Lord delayeth his coming, in opposition to the preacher of righteousness. Such a message can apply to no other time, this is proved by some half-dozen ways. As Noah did, let us do, that our end might be like that of the righteous, our work like his, our faith, hope and love all bespeak the sincerity of our hearts, and our acts, like Noah's, condemn the world as well J. H. CLARK. as save our souls.

Allenstown, N. H., July 20th, 1857.

Salvation. No. 2. "Salvation! O the joyful sound!
"Tis pleasure to our ears!"

The Christian's responsive heart replies "amen" when he considers that the gospel salvation is

Perfect in its nature. How often in our tempora which would be the re-enacting of Noah's days, ry misery and danger do the imperfect efforts and human remedies of man, prove ineffectual in their application to save us. Our disease baffles the skill of physicians-our perilous circumstances, the flood, for God had said, "Build thee an Ark bid defiance to the wisdom and power of those who undertake to rescue us. But in reference to the greater misery and danger, there is a perfection in the salvation administered. This is evident from the consideration that the agent is possessed of infinite wisdom. Says Paul, (Col. 2:3,)—" In whom are hid all the treasures of wisdom and knowledge;" and Jude (v. 25,) confirms this testimony when ascribing "To the only wise God our Saviour, glory and majesty, dominion and power, both now and ever. Amen." God knows our weakness, understands what we can accomplish in this work, what suitable means to devise, how to apply them, and the effect produced, hence the

The agent is almighty in power. " I am Alpha

to come, the Almighty."-Rev. 1:8. How con- angels and holy beings. All heaven honors, and soling the thought that one has undertaken to save forever will honor him who submits to and obeys us who is fully able. During the imminent peril the Lord. This wisdom brings pleasures. Not of an individual in the rapids of Niagara a few the pleasures which charm, and delude, and deyears ago, we are informed that a raft was con- stroy the children of this world, but the pleasures structed and floated down to the rocks on which which are pure, holy, rational, lasting-" pleahe stood, for his rescue. To this raft he secured sures at God's right hand forevermore." This himself, and those on the land commenced draw-ing him towards the shore. How full of interest peace of earth, but peace divine, unbroken, abuning him towards the shore. How full of interest was that moment! How inspiring the hope entertained by the unfortunate man, and what feelings of joy kindled in the breasts of the anxious spectators as he drew near a place of rest and safety. But all were doomed to disappointment. in addition, opens a prospect of countless joys, and When within about thirty feet of an island the unspeakable blessedness in the future. The deluropes caught in the rocks and the support on which he rested became immoveable. Much fear was en- the fools, anon, when the Judge in fire shall come tertained relative to the strength of the ropes and to the reckoning. O then how will the truly wise finally all efforts to remove the raft were in vain. How trying! The cords which are attached to this Let us be content to wear the shame of denominaraft of salvation were subject to be rent asunder, ted fools the few evil days of earthly sojourn which the agents were not almighty in power, and his we spend-the family to which we belong will salvation was not perfected. Not so is it in reference to the greater security of which we speak. In our sinful condition and fearful situation, the platform of salvation has been let down to us hrough a crucified, risen and interceding Saviour. with its cable chain of faith held firmly at one end by the Almighty, and as long as we retain a firm grasp of the other, the waves of persecution and sin, may rush madly by, the rocks of error and delusion, the works of the flesh, the spirit of the world and Satan may threaten to swamp us, and hurl us over the precipice of eternal woe, yet the all-powerful Redeemer is able to overcome all obstructions. "This is a faithful saying," says the apostle, "and worthy of acceptation that Christ Jesus came into the world to save sinners of whom I am chief," and again "He is able to save them to the uttermost who come unto God by Him." Let us not cast away our confidence. J. P. F.

#### Somebody is Praying for Me.

Yes, anxious Pastor, you may be assured of that, you must not think that you are wholly and totally forgotten. Many forget you, who once re-membered you at the Throne of Grace. They have forgotten their own sins, and wants, and dangers, yea, they have forgotten their Savior, and it is not strange therefore, that they have forgotten you. But all have not forgotten you. A few, if not the many, carry your wants and burdens on the heart of their most tender love to the Throne of Grace. The whirl of business, or the love of pleasure, may have swept your work, and your wants and sorrows, from the minds of even many of the disciples. But cheer up. That poor Widow - that obscure saint little known to the world, with great burdens and wants of her own-yet there is a place in her heart for you. In her humble dwelling, your name is dear, you have fed her and comforted her in your ministrations, when you knew it not. And her humble gratitude seeks to repay the debt by asking the richest of Heaven's blessings upon your person and your work .-Precious are those prayers. How many evils they have averted! How many blessings procured!

"Somebody is praying for me." Yes, the hearer of the poor Widow's prayer is Himself doing it. You have often seen that splendid Gem in the Casket of Divine Truth; -"He ever liveth to make intercession for us." He forget his anxious Ministers! He cease intercession for them! And such intercession! No! He is at all times a sweet savor unto God, in behalf of all his servants .-Cheer up; you are not forgotten. Nor let your despondency lead you to forget, that there are those on earth, and One all-prevalent in Heaven, ham, and to Isaac and Jacob, the heirs with him who remember you. Wherefore, comfort thyself in this matter, and give thyself anew to this

## Windom.

Heap up wealth, seek to acquire fame and distinction, prepare ways of pleasure for yourself, look out for your good generally, and in the estimation of this world you are a wise man. Seek the kingdom of God, become truly penitent for your sins, manifest a disposition of meekness, turn away in contempt from the vanities of human life, and in the estimation of this world you are a fool. What is wisdom? The Book teaches, that "the fear of the Lord is wisdom, and a good understanding have all they that keep his com-This kind of wisdom-the only kind which can properly be called wisdom-brings wealth : for it brings " the blessing of the Lord which maketh rich, and He addeth no sorrow." It brings an eternal inheritance in the kingdom of

the Lord, which is, and which was, and which is | brings honor. Not from men, but God, Christ, dant-" peace like a river "-peace finally, in an eternal world of peace. This wisdom ennobles, dignifies, comforts, heals, strengthens, blesses in every way its possessor in the present tense; and, ded multitudes will see who are the wise, and who and " meek of the earth " in justification shine ! respect the claim of virtue's rights in due time!

EDWIN BURNHAM.

#### Letter from S. Sharer.

DEAR BRO. HIMES :- In reading my last Herald and seeing that by so small a sum from each subscriber, so much good can be accomplished and the Herald office helped on and put on good footing, I feel like throwing in my mite to accomplish so good an end. And how could I feel otherwise, professing to love the Advent cause and believing that it is the cause of him from whose bountiful hand I receive all the good that I enjoy, and who has done so much for me! How can 1 withhold doing what I can for his cause, nay, verily I feel it my indispensable duty to do what I can; and though I am not able to do much, yet I will do what I can, praying that my heavenly Father may bless and sustain his glorious cause of truth.

Let me say to my brethren scattered abroad, Can you withhold your helping hand? How easily can the Herald office be released from its present embarrassed condition, if we all do what we can ! We should not think that we are doing too much (going to starve) if we give a dollar or two for the cause of God. Nay verily, the silver and gold we have is not our own, but it is the Lord's, and we are his stewards, and shall have to give an account of our stewardship at the bar of God when the judge will say, "Inasmuch as ye have done good unto one of the least of these my brethren ye have done it unto me." Come, then, brethren and sisters, let us do what we can for the support and continuance of the Herald. Brethren, I know you do not want the Herald to go down. You don't feel like being without it, (or at least I do not,) and can we sit down and read the paper we love in peace, when we know that our support is needed at the office of publication, and while some of our brethren are spending their life, their time and heir all to support this glorious cause ! Can we sit down and be at ease and let the burden rest on a few ? No, let us do what we can at this time, and by so doing do our duty, and God only knows what good may result therefrom; and in the morning of the resurrection we shall have our reward. Let us do good unto all men, but especially to the household of faith. Yours, waiting for redemption at the appearing of Jesus.

Pine Grove Mills, Pa., June 30th, 1857. S. S.

## Letter from Israel Conover.

Dear Bro. Himes :- Enclosed I send you one dollar to aid the Herald Office, it being the only Advent preacher we have to cheer us through this vale of death and sorrow and point us to the joyful and unfading inheritance promised to Abrapromise; of which hope, our preachers (of the different sects) in Pittsgrove and its surrounding region say little or nothing.

The Herald being the only medium through which we can learn anything respecting the cause so dear to our hearts in our isolated condition, our prayer is that you may be again restored to your former health and usefulness in the great cause you have espoused, and in which you have so manfully and unflinehingly stood, through trials

only known to those who have endured them. I trust the time has arrived when the Herald Office will be relieved. I believe the friends of the cause will not suffer you, who have given your best energies, your all, to the cause we have espoused, to be in straightened circumstances for our benefit. We hope, nay, we believe better things. We believe there is not a more united, honest, selfsacrificing body of Christians on this earth, than those who are looking for the soon coming of our God. It brings "durable riches," unfading, of which we can never be robbed. This wisdom cases we can do something. We think all will

give according to their several abilities, and the utmost to produce this best, most perfect purgative which is known thing will be accomplished. The time has arrived for action, prompt decisive action, in this matter. I shall be greatly disappointed if the friends of the cause do not sustain you in your arduous work. May the Lord preserve you unto his heavenly kingdom, is the prayer of your brother looking for the

Upper Pittsgrove, N. J., July 13th, 1857.

Bro. M. P. Wallace writes from Cabot Vt. July

"I hope that all true friends of the advent cause will promptly come to the rescue and relieve the Herald Office from embarrassment and place it upon a permanent footing. The Herald can and must be sustained. If it is suffered to go down I greatly fear that the Advent cause will go down with

"The 'little flock' in this place are trusting in God and prospering. They are building a chapel this summer, and intend to have it completed by the first of next winter. You will recollect, dear br., your promise to attend the dedication, although when the promise was made there was no prospect of our ever building a house; but through the blessing of Him in whom we trust, and for whom we profess to look, conflicting interests have been harmonized and discordant elements have been united and if no unforeseen difficulties shall arise to hinder, we shall soon have a house in which to worship God; and I sincerely hope that we shall never say that our hands have done it, thus taking the glory to ourselves, but with thankful hearts give Him the glory who has opened the hearts of the people to contribute of their abundance to do the work.

" Bro. Thurber is preaching to us three-fourths of the time this year, and God is greatly blessing his labors."

Sister Mary Green writes from Fort Riley, Kansas, July 12, 1857 :-

" I must have the Herald; for it is one the best papers I ever read. It has given me more light on the Bible than all the preaching I ever heard, and I have heard a good deal. I have been a member of the M. E. church for many years. 1 was taught to believe the world was to be converted before Christ would come to set up his kingdom and I never knew where that kingdom would be ; but when I got the Herald and read it, comparing it with the Bible, I had to give up my old views of the world's conversion, and look for the second coming of Christ."

"SPIRIT BIRTHS."-Such is the heading under which the N. E. Spiritualist chronicles the ravages of "the last enemy that shall be destroyed, death."

> Ayer's Cherry Pectoral, FOR THE BAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Asthma or Phthisic, and Bronchitis.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from altrming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept.
6, 1856; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving case and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trigat.

Probably no one remedy has ever been known which has cured o many and such dangerous cases as this. Some no human aid an reach; bu even to those the Cherry Pectoral affords relief nd comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell : I feel it a duty and a pleasure to inform you that your Cherry Pectoral his done for my wife. She had been we months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief—he was steadily failing, until Dr. Strong, of this city, where we are come for advice, recommended a trial of your medicine. We less his kindness, as we do your skill, for she has recovered from at day. She is not yet as strong as she used to be, but is free om her cough, and calls herself well. Yours, with gratitude god regard,

Consumptives, do not despair till you have tried Ayer's Cherry ectoral. It is made by one of the best medical chemists in the orld, and its cures all round us bespeak the high merits of its rues.—Phila, Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their

ney make more profit on. Ask for Ayer's pills, and take nothings. No other they can give you compares with this in its intrice value or curative powers. The sick want the best aid there or them, and they should have it.

Prepared by Dr. J. C. Ayer, Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.
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RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy. DF. Lifet's Dyspeptic and Feverand Ague Remedy.—This valuable remedy for all bilious affections and diseases of the er and kidneys, removing obstructions and promoting healthy tion, is now for sale by the following persons. S. Adams, 48 neeland street, Boston. C.F. Berry, Elm street, Salem, Mass. m. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 oad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 36 d Chestnut sts.

This medicine is recommended for the above-named complaints, the fullest confidence that these whomes if faithfully will and

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of he blood, is increasing in popularity and securing the confidence f all who have used it. Price, 37 1-2 cents a bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eysiptumors, cancers in the first stage, nursing females, inverted mails, rheumatism, pain in the back, &c. Price, 50 ets. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 3: Beach street, would inform the public that he may be consulted a bis office, upon the various diseases which afflict us, free of charge from 8 a. M. to 4 F. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physicial sent in answer to all letters containing a postage stamp.

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BY JOSHUA V. HIMES.

Tenns -1 dollar for six months, or 2 dollars per year, in advance.
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## ADVENT HERALD.

#### BOSTON, AUGUST 22, 1857.

#### PRICE OF BOOKS REDUCED. DR. CUMMING'S WORKS.

We now have on hand several sets of sixteen volumes of Dr. Cumming's works published in Boston, which we propose to sell as libraries, at a

The Blessed Life, Church before the Flood, Voices of the Night, Voices of the day, Voices of the Dead, Daily Life, Tent and Altar, The End, Romanism, Readings, or Commentaries, on Genesis, Exodus, Leviticus, Matthew, Mark, Luke, John.

The above sixteen volumes will be sold at \$6.00 the set .- A very cheap library, for ministers or laymen, or for destitute places.

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Also single copies of any of the sixteen Nos. (except Romanism) 50 cents each. And to accommodate persons who order by mail, we will (while a supply of books lasts) send any of the above works, to give seasonable notice. postage free, at fitty cents, except Romanism (at 75

In this way those who cannot see an agent or colporteur can, by sending the money to this office by mail, get any of the above works at a very low

Will our friends look over the above list, and select what they may wish, either one, or all the works, and supply themselves with the choicest and best writings on the scriptures now extant, and at about the cost?

It should be remembered, that this offer of books at a reduced price, will be for a limited time, only a few months, and when sold, the chance of getting them at these prices is lost. When other editions are published, the old price of 75 ets. will be restored. So now is the time to get them.

The object in selling the books so low at this time is to get the means to pay my bills for books and paper. By the first of January next, I hope to square up all the office affairs,-though it should require much sacrifice.

We also have in extra gilt binding a few copies of the following works by Dr. Cumming :

Commentary, or readings on Genesis,	1,00
do. Exodus,	1,00
Church before the flood,	1.00
Voices of the Dead,	1,00
Voices of the day,	1,00
Voices of the Night,	1.00
Daily Life,	1,00
Benedictions,	1,00
mal be a survey assessed Destroy of the	WELL BY DE

while they last. These books would make excellent | brethren. presents to friends.

## OTHER BOOKS.

Besides the reduction on Dr. Cumming's works, as given above, I propose to add some others to Grove, De Kalb Co., Ill., Providence permitting, the list, at reduced prices. And first, the very valuable work of Bro. F. H. Hill, entitled the Inheritance of the Saints, heretofore sold for one .75 dollar, we now offer for, extra gilt, do., for, 1,00 and will send postage free. The Time of the End, a very valuable work on the Advent Question, we to this meeting. Brethren in Christ let us once will send, postage free, at The postage being 21 cts., it reduces the work to cles, praying God's blessing to rest upon the effort, about 80 cts. to such as receive it by mail. This and that this may be the best meeting ever held in work ought to be in every Advent family.

Miller's life and Writings, an important work for Adventists. We will send, postage free, 1.00 Bliss, on the Apocalypse, an important work, will be sent. postage free, for .50 Army of the Great King, postage free, .40 Fassett's discourses on the Jews and the Millennium, postage free, Memoir of Permelia Carter, postage free Important Tracts on the Advent, (bound) vol. 1. postage free, vol. 2. do.,

We will also make ten per cent. deduction from our present prices of the list of published tracts. The above works will be sold at the prices named while the present supply shall last. After that the original prices will be restored, as new editions The World's Jubilee (Mrs Silliman) 1.00 The Kingdom not to be destroyed cannot be published and sold at these prices.

Now is the time, if you would secure any or all of the above works.

The Philadelphia editions of Dr. Cumming's works, as given above, are not reduced in price,

but remain the same, 75 cts. per volume.

J. V. HIMES.

FOUR INTERESTING TRACTS .- 1. " Christ is all." This will make a rich feast for the experimental

Christian. By Rev. T. Wilcox. Price, 6 cts.

2. "No Cross, no Crown." A rich repast to the Christian. By C. Lee Hentz. Price 3 ets.

3. "Earthly care and Heavenly Discipline." Very instructive. By Mrs. H. B. Stowe. Price

4. "Our memories of the Dead, made a sweet savor to Christ." By the author of "Shady Side." Price 4 cts.

We will send the four postage free, for 17 cts.

To Correspondents.

M. Winslow.—I should be glad to visit you, and will do it as soon as I can. Cannot now specify

NEW HAMPSHIRE STATE CONFERENCE. BRO. HIMES: -Being appointed at the last Conference to fix the time and place for holding the next State Conference, I take this method to notify the friends that the time for holding it will probably be somewhere from the first to the middle of Oct., but in regard to the place, it is not yet decided. A few brethren at Loudon village have expressed a wish to have the Conference with them. Shall it be then? or is there some place better calculated to convene the meeting ?

Will those interested write me on the subject that I may be able to fix on the best place ! Hope the friends will speak soon, that I may have time T. M. PREBLE,

East Weare, Aug. 17, 1857.

GROVE MEETING .- A grove meeting will be held on land owned by Mr. Daniel Miller, on the Bennet's branch, Elk Co., Pa., to commence the 28th of August, and continue a week or more.

Elders J. V. Himes, of Boston, J. Litch, of Philadelphia, and L. M. Jackson, of Center, will be present. In behalf of the conference.

J. D. Boyer.

Centre County, Pa., Camp-meeting. Will be held on the old camp-ground, on land owned by, and near the residence of Bro. Joseph Eckley, situate 3 miles from the borough of Milesburg; to commence on Thursday evening Sept. 3rd, and continue near a week. We expect Brn. J. V. Himes, J. Litch and J. D. Boyer will be present to preach the word. Again we invite the brethren and friends of Centre and adjacent counties, to this their annual feast. Let there be a general gathering. Come brethren-come in the spirit of Christ, and with a mind to work, and we shall not fail to realize the presence of him who has said, "Lo 1 am with you alway, even unto the end of the world." In behalf of the brethren,

M. L. JACKSON. A meeting will be held with the church at Cooper's Settlement Clearfield Co. Pa., to commence on Friday evening, Sept. 11th, to hold over the following Sabbath. The above named ministering brethren are expected to be present. In behalf of the

CONFERENCE AND TENT MEETING .- There will be a Conference and Tent meeting held at Shabbona commencing on Tuesday the fifteenth of Sept. next, and hold over the Sabbath. The Churches of northern Ill., are requested to send delegates to the Conference, Elders Howell, Morgan, Chandler, Janes and others are expected to preach the word.

A general invitation is extended to all to come more rally, and come up to this feast of tabernathe West.

There will be a supply of the new Harp and other publications from the Herald office, for those who wish. Homes provided for all who come. In behalf of the Board, N. W. SPENCER, Sec'y.

## PUBLICATIONS FOR SALE,

Ar the Depository of English and American Works on Prophecy—in connection with the of-fice of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Wor-cester Railroad Station.

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and he alto a lot ade the		N CHAN
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The postage on a single tract is 1 cent, or by the quantity 1 cent an ounce. A.\* The Six Kelso Tracts, at 6 cts. per set, or,

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Time of the Advent

" 5. Motive to Christian duties 301 " detal lo do 04 por H. 1. The Eternal Home " 2. " Approaching Crisis .10 " 3. Letter to Everybody (1812) .04 " I. Facts on Romanism
2. Promises—Second Advent
3. Declaration of Principles

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

A Camp-meeting will be held at Wilbraham, Mass., commencing Aug. 31st. Get tickets for North Wilbraham, the campground being near the N. Wilbraham depot. Provision will be made for man and beast.

The fare to the Wilbraham campmeeting from Boston and back is \$3; from Worcester and back, 1.75. One-third off from regular prices from intermediate stations between Worcester and the campground. Tickets to be had of br. Geo. T. Adams, 167 Hanover st., Boston. Brethren will please inform Brc. Adams how many tickets they wish and forward the money to him, according to the prices named. Those who take the cars at Boston can get their tickets by calling at Brc. Adams' store, as above. Remember that the R. R. Co. will sell no tickets at their depots at reduced prices for the campmeeting. N. B.—The campground is near the Wilbraham depot, and not North Wilbraham, as has been advertised. The campmeeting is in North Wilbraham, but there is no such depot. Get tickets for Wilbraham.

There will be a tent-meeting in East Farnham, to com-

There will be a tent-meeting in East Farnham, to commence the ninth of September at 5 o'clock A.M., and to hold over the next Lord's day. In behalf of the brethren.

JOHN CHAPMAN.

I will preach at Claremont, N. H., Aug. 28th; Springfield, Vt., Sunday, Aug. 30. L. D. THOMPSON.

neld, Vt., Sunday, Aug. 30.

I have appointments to preach as follows:—The fourth Sabbath in Aug., at Waterloo; the 5th in Canterbury in the Town Hall; 1st Sabbath in Sept., at Loudon Ridge; 2d Sabbath in Sept., at New Loudon, in the Red school house in the northeast part of the town, near Hemphill's Mills; the 3d Sabbath, at the Free meeting house at East Weare village.

24. J F Huber 867, and bks sent leth, we can \$1. J

# BUSINESS DEPARTMENT

#### The Herald Office,

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The man-ner of doing this, has been suggested by numerous triends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God. to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as 1 now do, for the aid necessary to the present exigency. are many who would not feel able to do anything.

to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald.

J. V. Hmes,

## TO AID THE "HERALD" OFFICE.

Previous total

L Curtis, S S Wilson, A friend, A Parker, J R Pease, S Farnsworth, M D Richardson, J Kelsey, jr., J Dean, G C Crane, Mrs A Clapp, J Hayes—each \$1.

Jos Evans, L Stone—each \$2.

Present total, \$266.31

#### BUSINESS NOTES.

Rev A Brown—Sent books 11th, and credited on Herald 65 ets. to No. 841.

O Fleck—The \$2 were rec'd, and the 1 also, as you write.

S G Tyler—It was a mistake—You are credited to 867.

O P Dow—Sent books the 17th.

M D Richardson—Sent tracts the 17th.

J Kelsey, jr—Sent books the 17th.

R Robertson, Fsq., London—Please send us the Christian News only, for the present.

T M Preble—Have chd. the \$2.60 to you, and cr. it to H J Pierce.

## DELINQUENT.

It has been decided by the United States Courts, that the step-page of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Nors.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time Our accounts against delinquents are for sale at aliberal discount to those who will collect them.

The PM at Burlington, Iowa, returns the paper sent to J. JEFFERS, not taken from the office. He owes \$1

# RECEIPTS,

UP TO AUG. 18TH, 1857.

The No. appended to each name is that of the Herald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 867 is to the close of 1857.

1. 1. Facts on Romanism
1. 2
1. 2. Promises—Second Advent
1. 3. Declaration of Principles
1. 2. 5 pr 100
1. The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

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Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to not seem they made they may be sending money should remember that we have many subscribers of similar names, that there are towns of the same name.

Therefore it is necessary for each one to give his how name in full, and his post-affice address—the name of the town and of the

## INFORMATION WANTED.

James Wood, \$1 for his Herald and \$1 for a subscriber he pays for. We don't find his name on our books, and know not what subscriber is referred to, nor his address.

E Logue, 711-\$5 due, A M'Bride 876, S Clarke 848, 0 D Eastman 867, Hiram Fisher 874, L Perry 841 and 6 to 134, E Oris n 874, Mrs H Winship 868, E Harris 831, J R Pease 872, J Kelsey, jr., 867 and \$3 on acc't, E Williams 841, J F Huber 867, and bks sent 18th, W W Parks 867—



OFFICE, No. 46 1-2 Knccland-stree

## WHOLE NO. 850.

## BOSTON, SATURDAY, AUGUST 29, 1857.

VOLUME XVIII. NO. 35.

Original, behalogi of tage [1

Dear is to me the hallowed morn, nen village bells awake the day; by their sacred minstrelsy, Call me from earthly cares away.

And dear to me the winged hour, Spent in thy sacred courts, O Lord;
To feel devotion's soothing power,
And eatch the manna of thy word.

In secret I have often prayed, And still the anxious tear would fall; But on thy sacred altar laid, The fire descends and dries them all.

And dear to me the loud "Amen,"
Which echoes through the blest abode; Which swells and sinks and swells again, Dies on the walls, but lives to God.

And dear the simple melody, Sung with the soul, though not with art; That holy, heavenly harmony, The music of a thankful heart. di

Then dear to me the sabbath more The village bells, the shepherd's voice. These oft have found my heart forlorn,

in Belever ed medt fliw Worth S.

#### The Desert of Sinai.

BY HORATIUS BONAR, D. D. Tolo of Vice

Continued from our last, on baly bine

Wady Berah, Thursday, Jan. 31 .- On going out before seven I found that there had been rain in the course of the night; but the morning was fine, though chill. I noticed sometimes in the early dawn a few light clouds in the sky, which quickly passed away as the sun rose. This, and the very rapid disappearance of the heavy dews which we after experienced, shewed us the truth of the prophet's figure,

Your goodness is a morning-cloud, And as the early dew It goeth away. ... (Hos. 6:4.) orom and

Walked out into a little wady on the east, and seated among its silent rocks, read the 103d Psalm. We started for our day's journey at half-past eight. I cheered the way by reading some old Latin hymns, and turning them into English verse. Here is a specimen-

> Alleluia, Allelulia ! Hade mill of h The battle new is done, be The victory is won Let us joy and s

Alleluia, Alleluia!

Suffering death's cruel doom, Jesus bath hell o'ercome; Let us praise and shouting

Invom Alleluia, Alleluia of to broad adt nadw He rose the third day, bright In heavenly love and light;
Let us ory and chant
Alleluia !! a bate ! and org on I

od of Alleluia, Alleluia! fle bus , anoltquoe Closed are the gates below, Heaven's halls are open now; Let us joy and sing! edi lo viola

But one passag simplifies all Ilada Alleluia, Alleluia! ban seenlal at ared

Jesus, by thy wounds, save on the Us from the endless grave, Hade and and That we may live and sing

We soon got into a narrow stony glen, where gam, for which it is famous, exuding. It may

think of such a thing. But in the east it is dif-ferent,—especially in the desert. In lighting cliffs of Et-Tih in the distance to guide us. It upon a tree or a well you seem to be meeting with a friend. It is an event which deserves record, for it is one which rivets you at the moment, and fastens itself to your memory. In flowers, like autumn crocuses, coming up in the the treeless waste what a prize even the most bare dry sand. It puts us in mind of the "root stunted of the species seems! This is the place out of the dry ground" (Isa. 53:2). The Arabs for teaching one to love trees. Nor is this love sometimes called it "bulb." We saw also a without its moral lesson and influence. It is going far to say, as some have done, "that none but a good man can truly love a tree, and none but a pure mind can remain open to that peculiar class of impressions which only the presence of a tree can make." Yet still the man who is indifferent to a tree or a flower may be classed with the man who "has no music in his breast,'

One of our men, Selim Atih, outstripping the rest, came up to us. He soon made us to understand, by gestures and words, that he was about to leave us. He pointed in a particular direction over the cliffs, and intimated that he was about to proceed to his home. Yes, he had a home, and his face was now towards it. He had always been kind and obliging to us, so giving him a few plastres, we bade him good-bye. He was soon away among the rocks. For upwards of an hour the valley continued stony, then it became sandy. About one we reached the mouth of a wady which turned away to the right, Wady Kheimreigh; but we held straight on. About two we passed another graveyard, with one or two stone-inclosures, and some small upright stones. We saw one or two new graves, with ritt'm planted upon them. Poor, yet expressive, memorial! It is all that an Arab can get. He has no myrtle, no rose, no cypress. But he has his greenleaved, white-flowering ritt'm,-the most graceful of all his desertshrubs. And this is his remembrancer.

About three o'clock we came to Wady-el-Khumileh, where, on the left, were a considerable number of "Mukatteb" inscriptions and figures on the sandstone. My camel-driver pointed in the direction of Surabit-el-Khadem, and told me how many more were there. We were not very far from it, but still too far for us to visit it. A little way on we came to a repool of water, at which we stopped for an hour to give our camels drink. We sat down under a rock, as the day was hot, and watched the precipices. It was hot, hard work, for hands, scene, which was thoroughly an eastern one. The group of camels, -some with their long thought it better to go on, as the cliffs were with their heads towering erect; then the group ing eagerly alongside of them, of the rather inwall of rugged rock,-forming quite a picture guiding track. But still the mountain gully for an artist. We noticed tufts of grass grow-

but God's de sta till we came, about four, to Wady Ramleh, place where the rocks of the gully give place to which, I suppose, gets its name from its vast steep acclivities, which we discovered to be vast after walking for an hour, we sat down un-der a Seyalch-tree. Its thorns were plentiful, for miles, both castward and westward, with and were composed of dried clay and gravel. but, as usual, it was leafless. We found the undulations and rocks here and there. The sand Leaving, then, the bed of the torrent, we comwas mostly fine and small in grain, though menced the ascent of one of these. It was no

of a single tree. No traveller in Europe would between Egypt and Palestine. There was hardwas quite "a wilderness where there is no way' (Job 12:24). In traversing it, we were cheered by the discovery of a few more of the little lilac bulb of a larger kind, its stalk shooting up like that of foxgleve, and its flower like a cluster of antirrhinum flowers tied together on a spindle. I could not pick up the Arab name, as our Bedaween happened to be merry, and gave me what I afterwards discovered to be a mere nick-

In front of us rose the precipitous range of Et-Tih, apparently without a break, or ravine, or pass of any kind. Yet we are told that we are to cross it to-morrow! We encamped on a slope of the plain at half-past five. The latter part of the day was cloudless, and the sunset fine. The sun went down, like a golden ball, behind the slope of yellow sand, the vast amphitheatre of Et-Tih, with its white cliffs, lighted up by his radiance. The scene was a splendid one. I walked out along the sand to some distance before darkness came on and enjoyed the cool breeze which was coming from the east, The only living thing around was a grey grasshopper in the sand. As I watched its motions I felt that there was not entire desolation.

Wady Ramleh, Friday, Feb. 1 .- We started to-day at half-past eight. The cliffs of Et-Tih seem close at hand, so off Mr. Wright and I set, on foot to scale Nakhb-er-Rakineh, that, is, the pass of Er-Rakineh. But the clear dry air deceived us, and we found ourselves two or three miles from the range. The sands of Ramleh were soon crossed, and we came upon a series of low undulations covered with small stones, beaten hard like a macadamised road. Up and down we went for two miles, outwalking the camels, till at last, losing sight of the track, we struck into the dry bed of a stream, with rocks of some height on either side. Thinking that this would soon end, and that when we emerged from the gully we should either regain our comcess among the rocks on the left, where was a panions, or at least catch sight of them, we pushed on, climbing sometimes over and sometimes under the jagged boulders or overhanging feet, and knees were all engaged in it,-but we necks thrust down towards the water, others right above us, and we knew that somewhere or other there must be a road leading up their face. of men, more thirsty than their camels, drink- As one rock after another was surmounted, and one turn after another was accomplished, we different water, -all surrounded with a lofty counted on seeing some spacious exit or some walled us in. We now saw that we were in a bad ing here and there, brought up by the rain case, for we seemed to be turning away to the which had filled the pool. We watched the lit- right and diverging from the track altogether. tle insects creeping or hopping about in the sun, Had it been afternoon, we might have been -living and dying here, with no eye to see them alarmed at the prospect of being benighted, but their victim from afar. it was morning, and so we resolved to prosecute We again moved on and continued ascending our adventure to the end. We soon came to a

tread, and we slipped down more than once. Having reached the top of one of these hillocks, we looked around, but camels, companions, and Arabs were nowhere to be to seen. We began to fear that we had widely diverged from the track. There was, however, no remedy but getting higher, for, from the nature of the ground, we could not fail to catch sight of our caravan somewhere before it climbed the cliff and struck into the pass. Setting our faces once more to the ridge, we proceeded to scale another mound of this friable clay which lay piled up in masses before us. On reaching it we found a deep hollow between us and the range, and saw, moreover, that the slope of the cliff was broken into ravines and enormous excavations, like quarries. Up these we must climb, and by taking a narrow shelf or ledge overhanging one of these quarries, we thought that we should reach an eminence which seemed to command a view of the whole region below. But which is the way up? We could not tell, but we must try. Mr. Wright took one route, and I another. Up the steep face of another enormous mound I scrambled, sliding back at every step. Then there came a low cliff, some ten or twelve feet, which must be scaled. Selecting a recess in it where the rock is broken into steps, I ascended, and found a considerable level. But no caravan was in sight. My way now went up along the edge of a vast quarry, and was somewhat less steep.

As I was ascending slowly, two huge eagles or vultures came in sight. They then lighted down upon some straggling rocks about fifty yards off, and kept eyeing me. a little and watched them. I rose to go, and they also rose. Whether they counted me their prey or not, I cannot say, but they followed me, -flying in circles over my head, sometimes lower and sometimes higher, as if uncertain whether to venture on an attack or not. Afterwards I remembered Jeremiah's words, when describing the spoiler preparing to pounce on Moab :-

"He shall fly as an eagle. He shall spread his wings over Moab."-(Jer. 48:40)

I recommenced my ascent and they soon left me, doubtless to find their way to their nest, in some of those grey shaggy clills, of which this great mountain-wall of the desert is composed.

"Doth the eagle soar up at thy command,

And fix her nest on high?
On the rock she dwelleth and abideth, On the peak of the rock and the strong place. Afar off her eyes behold it."-(Job 36:27-29.)

Often since we entered the desert we had seen the skill of the vulture in picking clean the bones of his prey; for several times in a day, did we come upon the skeletons of camels, which these birds had stripped of every vestige of flesh. We had no opportunity of testing their power of sight or scent; but all travellers concur in testimony to their mysterious power of discovering

"Where the slain are there is he."-(Job 39:30.)

In the course of ten minutes, by means of scrambling and walking, I reached a pretty broad ledge or shelf of the cliff, where I discovered a camel's track. I now saw far beneath me the camels toiling up the narrow mountainpath, and their drivers urging them on and seem strange that we should record the occurrence not so much so as in the region which stretches easy task, as the friable soil gave way under our watching their loads as they swayed from side

shouted, and seemed anxious to direct me. But each individual who constitutes a fragment, how-I could not understand either their signs or their ever obscure, of that whole. words. So I moved downward to meet them, "Why hast then troubled us? the Lord shall thinking that they were turning away westward trouble thee this day. This is said in allusion and were beckoning on me to follow. A few to the words of the warning, ch. vi. 18, 'Lest minutes more shewed me that I was wrong, for ye make the camp of Israel a curse and trouble I saw the camels taking a turn which seemed to it.' From this circumstance, his name Achan bring them up to the very ledge on which I was seems to have been changed to Achar, trouble standing. I heard also the dragoman's voice i. e. troubler-1 Chron. 2:7. How strikingly calling on me to stop. I was now sure that they did Achan's conduct verify the saying of Solowere advancing towards me, so, oppressed with mon, Prov. 15:27- He that is greedy of gain the heat of noon, I lay down under " the shad- troubleth his own house;' and how clear from ow of a great rock." Having rested for about this instance is it, that sin is a very troublesome ten minutes, I rose and pursued the track, and, after a little more sliding and scrambling, found myself on the very top of the cliff, about halfpast twelve. There I found Mr. Wright, who, after he separated from me, had pursued another path, and, after surmounting similar difficulties, had reached the summit a few minutes before me. Mr. Beddome was beside him, and one of our Arabs, who had guided him up by a better path than we had discovered. We were hot and tired; so we lay down upon the stones and rested. The view from the summit was splendid. To the left there was the remaining part of the segment of the mighty cliff stretching eastward for miles. Then came the Sinaitic range to the south or south-east, lofty, dark, and ragged. Right in front rose the prince of the desert, Serbal, and adjoining it, to the south-east, the smaller ranges along whose bases we had passed the week before. Then the Red Sea,-blue as the heaven which bent over it, and as calm, with Ras Atakah beyond, looking steadfastly down on that spot, where Israel found deliverance, and Pharach a grave. Just before me, though far beneath stretched the sandy plain of Ramleh some ten or twelve miles in length, and perhaps half that in breadthous I bus

## The Book of Joshua.

BY REV. JOHN CUMMING, D. D.

THE CAPTURE OF AL.

We have seen in the course of our reading of the previous chapter, how the Israelites conducted themselves when attended with victory and with great success. We have in this chapter their experience of a reverse; and we see in it how they acted; and what was the cause, as pointed out by the finger of God himself, for this terrible and disastrous reverse which they then experienced? "The children of Israel," it is stated in the first verse, "committed a trespass."

"Committed a trespass. Heb. yemmelu maail had prevaricated a prevarication. The sin of an individual is imputed to the whole people:-This is on the ground of the constituted oneness of social and ecclesiastical bodies. A people, properly speaking, is but one moral person .-No man, in sinning, can be sure that the conse quences will stop with himself. For aught he knows, they may affect the whole extent of his relations; and this ought to make us watchful both over ourselves and others, that we neither commit nor countenance deeds that spread desolation over the bosom of a whole community. Ch. 22:20- Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? 'So venomous is sin, especially when it lights among God's people, that one drachm of it is able to infeet the whole mass of Israel." - Bishon Hall.

Now it is obvious to all who read the chapter, that it was not the race, or nation, or people, that personally committed the sin; but Achan, a leading person in the midst of them. And we are here taught by this, that one individual who is guilty of a great and scandalous transgression connived at in a body, as in the host of Israel, provokes on all the just and righteous indignation of God; and Israel as a people is dealt with judicially as having sinned, because one was suffered to continue in the midst of them, who had flagrantly disobeyed the express commandment of God. This shows us that every congregation, every city, every army, every nation

to side. As soon as the Bedaween saw me they whole, but in the conduct and deportment of

as well as a very wicked thing, and that not only to the sinner himself, but to all around him. When Ahab met Elijah, he cried, in the consciousness of his own offences, 'Art thou he that troubleth Israel ?' I have not troubled Israel,' answered the indignant prophet, 'but thou and thy father's house, in that ye have forsaken the commandments of the Lord.' Such was virtually the language of Joshua to Achan on this occasion. 'And all Israel stoned him with stones.' The burning, therefore, commanded, ver. 15, must have reference to the dead body. He was first stoned, and his carcase then consigned to the flames, himself and all his sharing the same fate. 'He perished not alone in his iniquity.' The punishment is said to have been executed by 'all Israel,' not because every individual without exception had a hand in it, but because all were present as spectators, all were consenting to the act, and as many as could be active agents in it, in the name of the rest. This showed the universal detestation of the deed and their anxiety to avert from them the Divine displeasure."-Bush.

We read after this, and apart altogether from this ein, Joshua sent men from Jerich to Ai, on the east side of Bethel; and spake unto them, saying, "Go up and view the country." Here for the first time we notice in the conduct of Joshua a disregard of God, and omission to appeal to him, and to seek direction and guidance from him. Apparently on his own responsibility, without even mentioning the name of God, he gives commandment to go up and view Ai, and come back and report what it was. An enterprise begun without prayer to God, too frequently terminates without a blessing from God. Whatever we do, public, social, national, should be begun, continued, and ended in him; and thus we may expect it will be blessed by him.

These persons came back; and with all the feeling of self-confidence that made them forget and pass over those precautions that became them they returned and said, "Why, the people of Ai are but a handful;" reasoning very probably in this way: "If the walls of Jericho fell down before us, and we took possession of it without the loss of a single man, we may send up a mere handful of soldiers to attack this city of Ai; and there is not the least doubt that that handful will be more than is wanted for its utter and entire desolation." Thus men are very often so elated with past victory that they forget those precautions that a sober and an enlightened mind would suggest, in order to obtain future

The result of this was, that having sent up an inadequate number of men,-not having asked God's presence to go with them,—having apparently no commission in this special instance to make this assault,-the children of Israel were beaten,-they were chased from before the gate: and the hearts of the people, yesterday too elated with their easy victory, were now too depressed with an incidental disaster. Joshua was no less so. He now turned to God, rent his clothes, prayed unto him; thus showing that prosperity made him forget God; adversity brought him to his senses, and made him turn to God. It is so strange, that man begins to pray when he suffers and so often forgets to praise or pray when he prospers. He argued with God; "O Lord God, wherefore hast thou brought this people over Jordan ?" Now a great deal of this prayer that Joshua prayed was most unworthy of a Christian; a great deal of it was, in fact, blaming God for his past guidance. "Wherefore has an interest, not only in the conduct of the Why it was God's own command that they should

cross the Jordan. "Would to God we had been content, and dwelt on the other side Jordan." How often is this the feeling of men still. When they meet with disaster, defeat, or disappointment, in their over-sanguine expectations, they say, "Would to God we had never entered on this buisness; would to God we had never undertaken this matter; would to God we had taken another course altogether." Whereas, if you are quite sure at the commencement of the course that it is the way of duty, no disaster in the midst of it should make you swerve one moment to the right hand or to the left. If you are involved in a war; if that war was begun on right principles, on right grounds, and from reasonable and intelligent contemplation; if you are sure that you were right at the beginning : then no disaster for one moment should make you swerve; do your duty, which always pays the penalty of suffering in this fallen world; and be sure that course begun in God, over which you implore his blessing, however it may be for a moment ominous, threatening, sad, will be in the issue all that God has promised, and that you can possibly require.

But, he argues in one part of this prayer, however, very properly, "What wilt thou do unto thy great name ?" appealing to God's glory. Well, the Lord said to Joshua, " Get thee up; wherefore liest thou thus upon thy face?" What does this show us? That he spent time in prayer which he ought to have spent in duty. It is as bad to pray and not to work, as it is to work and not to pray; and you may depend upon it, that a long prayer is no excuse for the neglect or the postponement of an instant duty. The general of an army is not to have his prayer book for his sword; he is not, in the time, and call, and summons of battle, to begin to pray, instead of leading his troops. Duty has its time, prayer has its time : common sense will show the distinction; and an enlightened and Christian mind will not pray the less, that he toils and labors the more. And, therefore, Joshua was told by God not to lie there praying all day, but to get up, and attend to the duties that were instant and imminent. "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing;" that accursed thing was alluded to in the previous chapter; where God said, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho;" and all that was in Jericho, too, was devoted unto the Lord, and he should be cursed who should appropriate any portion of it unto

God say, "Sanctify the people;" that is, Set them apart, separate them, and see and find out who and where are the guilty persons; and sanctify yourselves also, -get ready and prepare yourselves ceremonially, to appear before

God lays down a prescription for finding out the dishonest person; they should begin with the nation; then they should find out the tribe; then in that tribe, the family; and in that family the man. And the result was, that "Achan, the son of Carmin, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken." He confessed to the sin; and there is reason to believe that while he suffered the penalties of that transgression upon earth, his confession, so ingenuous, so candid, implied a genuine repentance and did not therefore involve the ruin of his soul. For we must always notice in this world, when a great crime is committed, if the great criminal should have his sins forgiven in heaven, that does not intercept the projecting of the shadow of that crime in this world.

The consequence was, that "Joshua took Achan, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had : and they brought them unto the valley of Achor." It has been supposed, and I think it is the most probable supposition, that Achan himself, and the goods, the garment, the gold, the oxen, the asses, and the sheep also, were destroyed; and that his family were not destroyed with him?

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From the Quarterly Journal of Prophecy.

The Sun, and the Eclipsing Glory.

But the passage which more fully than any other brings out the eclipsing glory of Christ is Rev. 21:23 : " And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." How blessed it is thus to find the full and eternal manifestation of the glory of God in connexion with Christ as "the Lamb!" By Christ, as the spotless, willing, infinite sacrifice, God was more glorified than He has ever been in any other way; and through Him. who is called "the Lamb," His glory ever beams upon and blesses those who simply trust that sacrifice. It is in union with Christ the Lamb that the saved will evermore realise all that is included in those wondrous words, "the inheritance of the saints in light." Whatever the Saviour bestows on His people, was at an infinite expense to himself. He, who gives us blessing, bore the curse; he, who is the fountain of holiness, was "made sin;" he, who bestows a kingdom, became an outcast; he, who is the author of life, himself died; he who will diffuse eternal light, was for a time enveloped in gloom, shut out from the light of heaven, and from the beams of his Father's countenance. He endured all for the joy set before Him-even the joy of being the saving light of sinners now and the satisfying glory of the new Jerusalem eternally.

From this wondrous expression. "The Lamb is the light thereof," have we not authority for concluding, that, through the glorified person of Christ, there will shine forth a light adapted to the senses or powers of a glorified nature, and suited to reveal all the objects which we shall then behold? Also, that everything which light symbolizes will then be revealed in all fulnesseven knowledge, joy, and holiness-all perfect in nature, yet ever increasing in degree. "saints in light" will still be "changed from glory to glory by beholding his glory." The joy and gladness, of which light is an emblem, will be intelligent. In his light we shall see light, and find the sweetest pleasure in knowledge. It will be pervading and comprehensive. As the light of day pervades, fills, and encompasses our world, so will the joy into which we shall enter fill and surround us. It will be exceeding and eternal joy. It will transcend all our little sorrows, as the ocean exceeds a drop; rise above all joys, as the sun exceeds one beam from it; and exceed all expectations, as heaven is higher than the earth. And it will last forever -" a far more exceeding and eternal weight of glory." This light will inhere eternally in the Lamb. od bast reductionalle et at

While the merit of His blood remains, while his glorious person exists—and both are as stable as the throne and being of God-the joy of his heart will continue to flow out, and his people united to Him shall never be separated from it. Infinite and eternal must the joy be which springs from redeeming love.

While the heavenly Jerusalem is thus blessed the Jerusalem on earth shall realise gladness according to her measure from the same glorious source : "Thus saith the Lord, I create Jerusalem a rejoicing, and her people a joy." Then the sun shall be confounded and the mo ed when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously. Here, again, we find the eclipsing glory. The prophet Isaiah abounds with such descriptions, and all pointing forward to the time of Israel's deliverance, when He will say to her, " Arise, shine; for thy light is come and the glory of the Lord is risen upon thee." (See 4:5, 6 30:26.) But one passage surpasses all others in fulness and beauty: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itelf: for the Lord shall be thine everlasting light and the days of thy mourning shall be ended" (Isa. 60:19, 20).

To none but the true Israel can all this chapter apply, and to them this precious promstate of blessedness awaits that nation to whom these glorious words shall be made good most literally. The apostle, by quoting Isa. 59:20 in Rom. 11. shews us when the next chapter will be fulfilled, even when "the Redeemer comes to Zion." Then will Malachi's prophecy be accomplished, and on Israel's spared remnant, who fear God's name, "the Sun of righteousness will arise with healing in his wings; and they shall go forth and grow up as calves of the stall." Then, nurtured by this heavenly Sun, the plants of righteousness shall spring, and the Lord be glorified. Then " Israel will blossom and bud and fill the face of the world with fruit." The winter will be past, all storms over and gone; a moral spring bless the land; the time of singing of birds shall come, and the voice of the truth be heard, for peace shall be upon Israel."

Nor is this all: David, the anointed of God, the sweet singer of Israel, said, "He that ruleth over men must be just, ruling in the fear of God, and he shall be as the light of the morning, when the sun riseth, even a morning without clouds." Then will he the once-rejected King of earth become "the desire of all nations," for men shall be blessed, "and all nations shall call him blessed." Here again we have the eclipsing glory. Compared with His royal state and kingly majesty, the kingdoms of very sound of his chariot wheels will loose the loins of kings, and shake their dominions to dust. (Luke 21:25, 26.) And when he appears, "the loftiness of man shall be bowed down, and the haughtiness of men laid low, and the Lord alone be exalted in that day." "Then the light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn and devour his thorns and his briars on one day." (See Isa. 10:17-19 with 2 Sam 23:7.) "Alas, who shall live when God doeth this?" Not those who identify themselves with doomed evil systems-not those whose portion is in this world-not those who are strangers to the reconciliation through the blood of the Lamb; these will all in the day of his wrath desire to hide beneath the mountains; but it cannot be, they must meet the consuming blaze of self is our God. Jesus saith, and words more that light which they hated. They must meet gracious even He could not speak, "The Fathhim "whose eyes are as a flame of fire, and his feet as fine brass," "who treadeth the winepress of the fierceness and wrath of Almighty

I am God, I will be exalted among the heathen, our Lord?" I will be exalted in the earth." And he shall be exalted. His is " a name above every name not only in this world, but in the world to come." That name shall be worn, and owned, and sung. "King of saints," "King of Israel," "King of nations," are his royal titles, and on his head shall be many crowns. Creation, too, shall welcome him the second Adam, nor fear another failure under his glorious headship. The let your requests be made known unto God, and glory of Eden shall then be cast into the shade, the peace of God which passeth all understanding, Creation shall be stable, being based on the shall keep your hearts and minds through Christ rock of redemption, and the creatures all happy, Jesus."-Phil. 4:6,7. being "delivered from the bondage of corruption into the glorious liberty of the children of God." .. Resurrection, and restitution, springing from redemption, and shining for ever in its orious light, shall bear witness to him who is the author of all, and evermore sing, in unison with angelic hosts, "Heaven and earth are full of the majesty of thy glory." " Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour and glory, and blessing."

"Wait we then for the Son of God from heaven." Watch we for the rising of this Sun of glory. Yea, let us desire it more than they that watch for the morning. Till then Satan will be the god of the world, and under his influence the bestial kingdoms will tread down the earth .-Till then death will triumph, and sin in a thousand forms prevail. Till then saints will sorrow and creation groan. How reasonable then to wait, watch, and long for his appearing; to desire intensely to see " that just one," whose own emblems are the beauteous light—the gentle dayspring—the glorious sun. Till He appears, and

ise belongs. How many points of similarity are | we see the King in his beauty, let us seek daily there between the two Jerusalems, and what a communion by faith and love with his excellences. The heaven of truth is lit up with his glory; thither let us soar on the wings of contemplation, and never be satisfied unless we can daily say "we have seen his glory." Then shall we in some measure represent him, and reflect his beauty. He who said, "I am the light of the world," said also to His people, "Ye are the light of the world." He who hath saved us, bids us shine to his praise. Let us watch against all that would dim our light or sully our beauty; and most of all watch against whatever would hide him from our view. Let nothing come between us and Christ. The moon could not shine if anything was placed before the sun. Let this be our earnest desire and aim. "We all beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." And let us ever bear in mind that the Spirit of the Lord is the glorifier of Christ, and thus the love and grace of the Comforter toward us are

In conclusion, remember, Jesus not only said, "I am the light of the world," but added, "He that followeth me shall not walk in darkness, but shall have the light of life." What a glorious deliverance, what a boundless blessing, and all for those who tollow Jesus-who depend on his work, delight in his character, desire his earth are as nothing. All must fade as a leaf glory. Such he will guide safely, and protect before the first manifestation of his glory. The surely. Their feet shall not stumble, nor their hope make ashamed. And what is that " light of life" with which they shall be endowed? It not only means all spiritual and eternal blessings set forth by light; it not only denotes their excellency, as do the terms "bread of life," water of life," " tree of life;" but it insures the possession of what is above all-that crowns and consummates all--even the light of our heavenly Father's countenance. "In thy favour is life." "He" (says wisdom) "that findeth me findeth life, and shall obtain favour of the Lord Minalità a doue said don anch ed gas lie

Wealth, honor, friends, social joys, are not "the light of life," but God's favor is. This is the essence of our joy here and hereafter. If we follow Jesus, God delights in us, and he himer himself loveth you, because ye have loved me, and have believed that I came forth from God." Here let us rest, here let us rejoice .-What shall separate us from " the light of life," Then will he say, "Be still, and know that even "the love of God which is in Christ Jesus

> "See where it shines in Jesus' face, The brightest image of his grace!
> God in the person of His Son
> Has all His mightiest works outdone."

## The Remedy For Curing Care.

" Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving,

Pilgrim, use this remedy, When life's path perplexes thee, So thou can'st tell which way Leads aright, or leads astray; When thou standest full of fear For some danger hovering near, Some temptation of new force Threatening to oppose thy course, Adding thorns of sharp distress To thy fainting weariness.

'Tis a remedy from heaven
For all earthly sorrow given;
'Tis as simple as 'tis sure, Of a quick and certain cure, For it needs upon thy part Only a believing a heart. Take it, then; go, steal aside From the scoff of doubt and pride, Throw off every clinging care, And kneel down in humble "prayer." With strong "supplication" bring Thy requests "in everything. (So it reads, as thou may'st see, Gracious, God-sent remedy.) Everything; each woe or want, Trifling, insignificant,
Save to one who feels the grief,
And to One who gives relief;
Every pang for seasons past,

Wasted seasons, overcast With omissions or ill deeds, Pricking briars, useless weeds; Every wish for present weal, Every shadow that will steal O'er the spirit, as it peers Through the mist of future years; Every friendship sweet and dear, Every friend, far-off or near; Every secret enemy, Felt, not seen, as such to be; Every peril and temptation, Disappointment and vexation; Everything that spoils thy breast Of its sunshine and its rest; Everything that clears thy sight With contentment and delight, To thy God in prayer make known, Heard and seen by Him alone. But forget not, pilgrim sad, That "thanksgiving," true and glad, For the meritless rich mercies, Mingled with life's woes and curses, Must ascend with every cry
That uplifts thy prayer on high.
Then this remedy will be Instant in restoring thee,
And the promised sweet effect
Will flow in on thee unchecked. Peace, such peace as far surpasses What thy understanding classes With that word of melody;
Peace, "the peace of God," shall be
Keeper of thy "heart and mind,"
Ever constant, strong, and kind;
No tempestuous wind shall blow
To thy burt or overthrow; No remorseful visitor In thy quiet conscience stir; No regret or cloud of gloom In thy heaven-lit heart find room; E'en the thought of sin shall not Grieve thy soul with stain or blot; For thy guardian shall say, "All thy sins are washed away By the sin-atoning Lamb, Whom I serve and whose I am." Blessed peace, "the peace of God, Given through Jesus Christ our Lord." -Christian Intelligencer.

## "Look at your Pardon."

God writes upon thy pardon "free;" it has cost thee nothing, " being justified freely by his grace." "Thou hast bought me no sweet cane with money neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thy iniquities." But "I, even I, am he that plotteth out thy transgressions for mine own sake, and will not remember thy sins."

God writes upon thy pardon "full" as well as ree, the pardon extends to all the sins thou hast ever committed. " By him, all that believe are justified from all things." Thou art acquitted not from one only, but from all. Thou hast

And then it is " final," without revocation; the pardoned soul never more comes into condemnation. Thy iniquities are removed from thee " as far as the east is from the west." As these two opposite points can never meet, so the pardoned soul and its pardoned sins can never more meet unto condemnation.

Last of all, God writes upon thy pardon another word as sweet as any of the rest, and it is, "sure." It is a standing mercy, never to be recalled or annulled. The challenge is sent to earth, and hell, men and devils; " who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condem neth? It is Christ that died." Now the laboring conscience, that rolled and tossed upon the waves of a thousand fears, may drop anchor, and ride quiet in the pacific sea of a pardoned state. - Flavel.

## Censoriousness.

Do professing Christians exclude censorious ness from the catalogue of sins? We should judge so, from the extent to which some of them practice it, and their apparent unconsciousness, present their characters in the worst possible ed while others speak. light. There are certain persons in almost every! Already the answers of this oracle form two

community with regard to whom any one may positively conclude, without further information, that he is the object of their animadversions whenever he is so unfortunate as to be the topic of conversation where they are present. They do it in his hearing as to the absent; why should he not share the same fate when his back is turned? The butcher-knife is always in their hands; why should it not be thurst into him?

Unsparingly do they cut and mangle the good names of their neighbors. A word of praise spoken of any one, however meritorious, is but the signal for these vultures to bring out their tainted morceau as a set-off to the compliment. None escape their leprous touch except the favored few whom they are pleased to regard as special friends. No presence can silence their busy tongues. The pent-up gall and acid must find constant vent. The untortunate husband of a censorious wife is doomed to listen from day to day to doleful, acrid diatribes on the stupidity of Mr. A, the extravagance of Mrs. B, the bad housekeeping of Mrs C, the pretensions and snobbishness of Mr. D, the frivolity of Miss C, the unruly children of Mrs. E, the dull sermons of Dr. F, the neglect of pastoral duties of Dr. G, or the ambition of the Rev. Mr. H. Even in the presence of her own children she cannot refrain from laying the lash on any and everybody, and other guests are entertained with the same edifying conversation .- Presbyterian.

#### Ministerial Success.

Richard Baxter, somewhere in his published works, has a remark to the effect, that he never knew any considerable success from the brightest and noblest talents, nor the most excellent kind of preaching, and that even where the preachers themselves have been truly religious, if they have not had a solicitous concern for the success of their ministrations. Uniform experience sustains the truth of this statement. It will not do for ministers to imitate the ostrich, which is said to lay her eggs in the sand, and then leave them regardless whether they come to life or not. It is not enough for a man to labor under a sense of duty, or of zeal for the honor God, or even of love to the blessed Saviour; there must be a yearning for the salvation of men, " a passion for souls," as it has been called, if success is to be expected. Certainly this intense longing for saving results has marked all who have been eminent in winning souls. To the Master his own disciples applied the words, " the zeal of thine house hath eaten me up ;" Paul speaks often of his heart's desire, his conflict, his wrestlings in prayer; the Scottish Rea pardon free, and without price, full without former's burst of anguish was, " Give me Scotland or I die." And so in our own day. He whose great concern is to see men rescued from perdition, will preach with blood-earnestness, will steep every sermon in prayer, will come before his people as one standing in full view of the judgment seat .- Christian Intelligencer.

## Another New "Religion!"

The following is from the Univers, as quoted from the British Standard :-

In Geneva, which has been called the "Rome of Protestantism," superstition is presented in a form so profane and ridiculous as almost to exceed belief." Under the name of " Bortism," a certain Bort, a Protestant minister, (so called,) has just founded the religion of " Speaking Tables." A crowd of devotees have attached themselves to this new doctrine. The object of their superstitious worship is a Table, around which piously assemble the believers. The spirits, who speak by this table, and by the mouth of the minister, are amongst the most distinguished.

For example,-" The Angel David," the "Angel Uriel," the "Angel Gabriel," the Angel Luther," the " Angel Michael," and, more often, by a profanation still more impious, our whilst indulging it, that they are doing any Lord Himself is introduced; and when he comwrong. Some who make a loud profession, and mences to speak, he announces himself by these are terribly scandalized at other people's sins, are words, " Peace, My Lambs, in the name of the sinning in this way all the time. It is the staple Father, of the Son, and of the Holy Ghost. of their conversation. They can never talk Amon." Then the assistants rise and continue about things, but only about people, and this to standing through respect; but they remain seat-

volumes, published by M. Bort, under the title of " Divers and Mysterious Revelations or Communications between Heaven and Earth, through the Medium of a Table. Lausanne, 1854." In these two volumes there is not, according to the editor, a syllable which has not been dictated by lieaven. The Preface is "by Jesus Christ himself to always in the childen

A second preface is "by the Angel Gabriel," and declares to be false the assertions of some, that revelations which follow were the work of Satan. In it a new " Our Father" is taught by the Saviour. There are histories of the Millenarians, and an hundred other reveries of the same description; and supragel ried) squa



# The Advent Herald.

BOSTON, AUGUST 29, 1857.

The readers of the Herald are most carnestly becought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### YAHVEH CHRIST.

We have anticipated that much good would be done by the presentation of this subject, and are pleased to learn that it has not been without some beneficial results. The following communication is evidence of this. We are surprised, with our correspondent, at the indifference which some express on the subject; but then different minds are affected differently by it. Ask one. What think you of Yahveh? he will reply, "Humbug, a mere play upon words;" but ask another the same question, and his answer will be, "O, this Yahveh is our Jehovah—our long looked for coming One!" Such different answers have led us to ponder the reason, and to enquire why persons should be so diversely affected by the same thing. The result is satisfactory to our own mode of thinking, and adds to the interest which this question should excite classics out for minutes and segur over

COMMUNICATION.

To the Editor of the Advent Herald -I have been much gratified and greatly benefited by your articles on Yahveh-Christ. In connection with them I have examined Mr. MacWhorter's book on the same subject, and can say that I have received more light from it upon the Bible than by any one book I ever read. I have wondered that some of the Herald correspondents, did not refer to it, as many of them, it must be, have examined the book and are interested in the subject of which it treats. It is a work which, in my estimation, every adventist should read; and especially those who, like myself have heretofore failed to see the identity of the Jehovah and Lord of the Old Testament with Christ or the Anointed of the New. To me, and to such, the book is invaluable, as it re moves doubts which no other argument or explanation has ever done; and lights up anew the entire page of inspiration. In reading the Old Testament, I have ever associated the Elohim with all the acts of the Creator there recorded. God the Father has always been recognized by me as the speaker and actor throughout the old dispensation. By whichever sacred title or name the Creator was referred to, it brought to my view the one God, the Almighty Father of all. That Christ was the Lawgiver and Anthor of the Old Testament as well as of the New, was a question which I never fully considered. His pre-existence in some sense I never disbelieved, but never saw the proof that the names Lord, Jehovah, I Am, designated or referred to Him. Thave been aware that many theologians have entertained this opinion, yet as the meaning which they give to Jehovah is " self-existent," I could not see in what way it proved it to be Christ, or was applied especially to Him.

This point, it seems to me, is fully met in the book, and is worthy of consideration by all. The proof that Jehovah is the true name of the Divine Person brought to view throughout the Old Testament as the Lord, Jehovah and God of Israel, is reasonable, convincing, and I think established sufficiently to require our assent, if not belief. The meaning of this Name gives it a significance which cannot escape the mind, brings to view at once the great feature in the plan of salvation, and throws

reference to Christ. " Self-existence" would not been for the Herald ! prove that the name applied expressly to Him. That might be applied to the Elohim and to the members of Bible Classes, and Candidates for the Father. But" The Coming One" can only refer ministry, doing in this question ! It is a matter to Christ "manifested in the flesh."

general, do not become interested in this subject sufficiently to give it a full investigation, I shall after all truth can omit to examine this subject, or pass it by without giving it some attention.

I have been told that the book has been reviewed by Unitarians, and that it has also been attacked by some of the Congregational journals. Not being in the way of seeing those journals, I am left I should be glad to have them published in the Herald and reviewed. If the book is built upon the truth it will glow the brighter by the attacks of its tage. And as to the teachers of Sabbath Schools enemies. I have also learned there are some among us who decidedly dissent from the positions taken by Mr. MacWhorter, and consider the book as unreliable in its statements. Now if there are such, and they can show wherein the arguments are not conclusive, it seems to me it is their duty so to do; and I presume the columns of the Herald would be open to such at any time for that purpose. Will not those who condemn the book show wherein it is unworthy of their acceptance?

I. I. LESLIE.

#### FIGURES OF SPEECH!

The importance of more attention to the laws that govern the use of tropical language, can hardly be over estimated. The man who knows the characteristics of figures does not have to guess at the dark on the subject. The following is the first their sgnificance as he does who is all afloat or in of a series of well written articles on this subject from a correspondent in Leeds, Eng., which series contains suggestions that are worthy of consideration. We are glad that credit is given to Mr. Lord as the original unfolder of the laws of tropes and symbols. What we have aimed to do, is to support and extend what he first enabled us to appreciate. It is a pleasure to us, always to see due credit given in the precise direction that it belongs. acriffors : but thou hast made me to

#### diw am batte rigures or speech. a di diw ev d on . | 0070 No. 101

I would gladly bear my humble testimony to the advantage of the study of "Figures of speech."-The delight and great benefits arising from this study, have certainly, in my experience, more than compensated for the trouble and attention bestowed upon it. It is to the editor of the " Advent Herald" that I am greatly indebted, not only for the presentation of the utility, desirability, and necessity of investigating this neglected source of knowledge, and mental power, and discernment, but also for opening out pleasing and useful veins of research, providing instruments for our explorations in this luxuriant field of mental culture, and directing us how to analyse, arrange and dispose of the products from time to time resulting from our

To any intellectual mind, who desires to know those things which are really worth knowing, and to keep posted up in matters of decided importance in the religious world, and to advance correctly in all matters of true progress, and especially that of biblical literature, the " Advent Herald," I should judge, must have been for many years, an acceptable and inestimable paper. For myself I consider it a boon, for which I thank the father of mercies, that I have been favoured with its agreeable visits. The information and instruction touching this branch of study, given in its " Editorial" and otherwise, during the last 7 or 8 years, must have been worth a great part of the subscription money for the paper to those who can appreciate this subject : while to those who have had no taste for this branch of reading, the rest of the matter published in it was well worth the price charged for the paper so cheap is the "Herald," judged

I do not mean by these remarks to give the Herald the credit of discovering and propounding Tropes, with their classifications and laws : these existed long before the "Advent Herald" was thought of. But the Herald is entitled to the thanks of its readers for the praiseworthy manner in which it has unfolded and simplified them, and in which it has called our attention to them, and conducted us in their investigation-reviewing a study long neglected-making hard questions easy a flood of light upon the glorious and divine work | and abstrace questions familiar and pleasant.

of redemption. Jehovah "The Coming One "! What should I, and perhaps the great bulk of the The extract is from Wesley's Sermon on Dives How much that Name unfolds! How full of ex- readers of the Herald have known of Mr. Lord's and Lazarus. Including the quotation made he planation and premise both to Jew and Gentile! valuable contributions to the study of Tropical It is the meaning of this Name that decides its language, and the laws of Symbols, &c., had it not

But to return. What are students of prophecy which deeply concerns them. I wish I had the pow If the readers of the Herald, and the church in er to portray the importance of the subject in its bearing upon their understanding and position. While I feel incompetent to speak to ministers of be greatly surprised. I can not see how inquirers religion, Presidents and Professors of Colleges, and their graduates, &c., on the subject, I may be allowed, without being chargeable with egotism or presumption, I think to call the attention of the laity to this important question. Deacons of churches, members of Bible Classes, and all taking an active part in religious movements, should to surmise what the arguments are against it. If certainly make themselves acquainted with "Fig. they are arguments or objections worthy of notice, ures of Speech, '-dividing them into proper classes and marking the rules and laws which govern them. They would find it of incalculable advanespecially in classes where scholars can read and discuss the Bible-it seems to me, a necessary part of their qualifications, to understand tropical, or figurative language, that they may be able to explain it correctly. To give children the true idea of language is of the utmost importance. ollows

But it is such a dry, barren and difficult subct, say some. Call it dry and difficult, if you will, but not barren ; you may not perceive its richness and worth, but in all candour allow the testimony of those who can speak from experience— which must ever be, that instead of being barren it produces a most luxuriant and profitable harvest. A dry study it may be thought at the outset-but does not many a man work steadily and cheerfully at what seems to be a dry, uncomfortable, or irkome business, from week to week and year to year; and yet never thinks of its being wearisome or distasteful? He did not choose his business because it was pleasant and comfortable ; but because of the fruits it yielded-the profits it left him. And so in this question, it ought not to influence our conduct by enquiring whether it is pleasant or dry ! Difficult too, it no doubt is, at the first, but who is going to advertize himself as a coward who will say he dare not face such a difficulty! Surely we have learned many things that were much more difficult than the classification and laws of figurative language!

I would respectfully urge upon every one the desirability of at once seeking to obtain a familiar acquaintance of the various figures of speech. days ton blues oc. A. Thorp.

# more dire NOTES AND QUERIES, red bine

Here let us NATAR ON SATAN. an Jel orell

"When was the term Satan first applied in the Scriptures ? and what is its full significance !" no J. A. PACKARD.

Ans .- The word Satan signifies an adversary, n enemy, an accuser. It is applied as the proper name of the great enemy of the race. It is first used in Job 1:6, where it is the denominative of the Devil,-the great enemy of God and man.

By the use of a metaphor, Peter is called Satan, to illustrate that he was then opposing the wishes of Christ ; but it would be contrary to the laws of figures thus to illustrate his dissent from Christ's words, if there was not a real adversary, of wast wickedness and power to whom the name properly belongs.

on the opinion of wester.

In a pamphlet entitled "Plain Truths" I find the following, purporting to be from John Wes-

"It is indeed, very generally supposed that the souls of good men, as soon as they are dislodged from the body, go directly to heaven; but this opinion has not the least foundation in the Oracles of God. On the contrary, our Lord says to Mary after the resurrection, Touch me not , for I am not yet ascended to my Father in heaven.' John Wesley's Sermon on Luke 16:31. Sermon 48 p. 256. Bohn's Edition.

Now I have attended Methodist meetings at different times for forty years past, and have never got the impression that Wesley held, to the above sentiments. I wish therefore to enquire:

Is he here correctly quoted ! and did he maintain the doctrines of the unconsciousness of the dead, and annibilation of the wicked !

Answer. - This extract is accurately quoted, so far as it goes, with the exception of the substitu-tion of the word "dislodged" for "discharged;" but it does not sustain the sentiments referred to, which Wesley held not and which the context con tradicts. , seed moved of good gravel

says of noiten tast elie

"But see the change ! "The beggar died : here ended poverty and pain :- and was carried by angels;' nobler servants than any that attended the rich man :- 'into Abraham's bosom :' so the Jews commonly termed what our blessed Lord styles paradise; the place where the wicked cease from troubling, and where the weary are at rest;' the receptacle of holy souls, from death to the resurrection. It is, indeed, very generally supposed, that the souls of good men, as soon as they are discharged from the body; go directly to heaven; but this opinion has not the least foundation in the oracles of God : on the contrary, our Lord says to Mary, after the resurrection, Touch me not; for I am not yet ascended to my Father,' in heaven. But he had been in paradise, according to his promise to the penitent thief : This day thou shalt be with me in paradise.' Hence, it is plain, that paradise is not heaven. It is, indeed, (if we may e allowed the expression,) the lanti-chamber of heaven, where the souls of the righteons remain; till, after the general judgment, they are received

into glory.

"But see the scene change again? 'The rich man also died. -

And, in hell he lifted up his eyes.'-Oh, what a change! How is the mighty tallen! But the word which is here rendered hell; does not always mean, the place of the damned. It is, literally, the invisible world; and is of very wide extent, including the receptacle of separate spirits, whether good or bad. But here it evidently means, that region of hades where the souls of wicked men reside, as appears from the following words: 'being in torment.' "-Wesley's Worksv. 2. pp 416,17.-Edition of Lane and Scott. 1850.

Thus Wesley held to the Scriptural view,-to the precise view maintained by the Advent Herald, that men go, not to heaven at death, but to a place of consciousness to await the resurrection.

His view of eternal punishment is also clear and explicit. In his sermon on "the loss of the soul," ne says :

"What is the choice which God proposes to his creatures? It is not, 'Will you be happy three score years, and then miserable forever : or will you be miserable three score years, and then happy forever ? It is not, 'Will you have first a temporary heaven, and then hell eternal; or, will you have first a temporary hell, and then heaven eternal?' But it is simply this, 'Will you be miser able three score years, and miserable ever after; or, will you be happy three score years, and happy ever after! Will you have a foretaste of heaven now, and then heaven forever; or, will you have a foretaste of hell now, and then hell forever! Will you have two hells or two heavens?

"One would think there needed no great sagacity to answer this question. And this is the very question which I now propose to you in the name of God. Will you be happy here and hereafter; in the world that now is, and in that which is to come ! Or will you be miserable here and hereafter; in time and in eternity! What is your choice! Let there be no delay; now take one or the other !"

## Defective Popular Religion. land he

The N. Y. Independent thus speaks on the religous manifestations of the present day; and yet fondly hopes, that the church and world are gradually but surely emerging into a period of universal holiness, but in which men will still be subject to the curse and death : It should not be set down as certainly censorious, when inquiry is made concerning the present state of religion, if far more glaring defects are found than many have suppos ed to exist. The Rev. John Angell James writes lows : 'What is the present spiritual condition of the great bulk of the professors of religion! Amidst much that is cheering, there is, on the other hand, much that is discouraging and distressing to the nore pious observer. We behold a strange combination of zeal and worldly-mindedness; great activity for the extension of religion in the earth, united with lamentable indifference to the state of religion in the soul; in short, apparent vigor in the extremities, with a growing torpor at the heart.' . The Christian profession is sinking in its tone of piety; the line of separation between the church and the world become less and less perceptible; and the character of genuine Christiauity, as expounded from pulpits, and delineated in books, has too rare a counterpart in the lives and spirit of its professors, 1 (Earnest Ministry, pp.

Mr. James is a Congregationalist. The Rev. J. C. Ryle, a distinguished preacher and author of the English Established Church, says upon the

# THE ADVENT HERALD.

can fail to see that the Christianity of the New out; that is the watchword— your righteousness
Testament is something far higher and deeper than is of me, saith the Lord." the Christianty of most professing Christians. That formal, easy-going, do little thing, which most people call religion, is evidently not the religion of the Lord Jesus. (A Word to churchmen, pp. 22 )

Men, pp. 22)

But these, it may be said, are English writers; they do not describe the piety that prevails in this country. Turn then to testimony from American writers. In a work recently published by the "Congregational Board of Publication," entitled 'Primitive Piety Bevived,' being a prize essay written by Rev. Henry C. Fish, of the Baptist church, and to whom was awarded the premium by Drs. Humphrey, Ide, and Harvey. In that book of such sanction, we find the bold, accusing statement, emphatically made, that ' the piety of the present day has widely degenerated from the divine standard.' Some of the proofs assigned are, ' the inadequate supply of Christian ministers,' the limited ' character and extent of Christian effort for evangelizing the nations,' and ' the limited success of the Gospel in Christian lands.'
Dr. Jones, of the Methodist church of this coun-

try, says: 'A holy church would soon make a holy world. If the church were without wripkle, or any such thing, her light could not be hid. When the church puts on her entire strength, her influence must be triumphant in the world. When her hearts, and hands, and means, and influences, are all devoted to God and his cause, her aggressive movements will be mighty, will be world-sav-ing.' (Christian Purity, Foster, p. 10.)

The late Dr. Olin, of the same church, speaking

of the young men of the present age, has left behind him, the following reproof : ' The church is now barely able to hold its ground against the opposing forces of sin and error, or to advance with a tardy step to future triumphs; and if it is to be recruited and reinforced by such members and ministers only as already wield its destinies, it must remain in essentially the same condition. while the accession of even a few persons of deeper piety and stronger faith, and larger views, might sweep away the obstacles that retard its progress,

and open a career of unexampled success.'
Dr. Wayland, in his noted discourse on 'The Apostolic Ministry,' has the following: 'But what is the condition of our churches of all denommations at this critical moment ? The disciples of Christ seem to be fast losing the distinctive marks of their profession. Self-denial for the cause of the Redeemer will soon become the exception, rather than the rule. In large districts of our country, the admissions to the churches are not as numerous as the removals by death. In the meandiminishing in all denominations, not only relatively, but absolutely. Nay, it is diminishing more rapidly than the figures indicate, for of the reput ed number of candidates a considerable portion never enter the ministry : and of those who enter it, a greater and greater number are annually leaving it for other pursuits."

The late lamented Dr. Harris, of England, has left, as a part of his legacy to the people of God, these impressive words, "The church itself requires conversion.' The noted missionary, Kincaid, exclaims, To the great Head of the Church we must look for a new order of men-men just as absorbed in winning souls to Christ as worldlings are in gathering gold.' This is testimony enough. No faithful Christian will, on the whole, wish to dispute it. No intelligent person will dare to do

A Specimen from Mr. Spurgeon .- As un illustration of the style of sermonizing which characterizes Mr. Spurgeon, the following will answer pretty ell, both in respect to matter and n "Now," we quote from one of his recent sermons. "if I wished to test you all, and might ask you only one question, I would ask this: What is your righteousness ! Now come along in single file. What is your righteousness? O, I am as good as my neighbor. Go along with you : you are not my comrade. What is your righteousness ! Well, I am rather better than my neighbors, for I go to chapel regularly. Off with you, Sir ! you do not know the watchword. And you, next, what is your righteousness? I have been baptized, and am a member of the church. Yes, and so you may; and if that is your hope, you are in the gall of bitterness. Now you next, what is your hope ? O, T do all I can, and Christ makes up the rest. You are a Babylonian ; you are no Israelite ; Christ is no makeweight ; away with you. Here comes the last. What is your righteonsness 1 My righteons ness is filthy rags; except one righteous which 1 have, which Christ wrought out for me on Calvary, imputed to me by God himself, which makes

same subject : 'Surely no man with his eyes open you and I are fellow soldiers. I have found you ling in every

> Comparison. A converted Hindoo, on being assailed with a torrent of profine and obscene words from his idolatrous neighbors, went up to them and asked: "Which is the worse, the abusive terms that you were just using, or the mind and dirt that you see lying on you dunghill ?" " The abusive terms," was the reply. "And would you ever take into your mouth the mud and dirt?" " Never." "Then why do you fill your mouths with the abusive terms, which you confess the worst of the two ?" Confounded with this rebuke, they retired, saying that the argument was but fair .- "Record," of Free Church of Scotland.

FACGOTS FOR HERETICS .- The Aldgate Church, in London, has a fund bequeathed to it in the dark days of persecution. Its specific purpose was to purchase faggots, not to warm the cold or prepare lood for the hungry poor, but to burn heretics Some centuries have now passed, and the supply has so fas exceeded the demand, that there is no more room for storing away the abundant fagrots. The trustees of the fund, it is said, now give away the proceeds to keep alive the poor, and comfer and save the very class that a different age had consigned to the stake. N. Y. Obs. de staw on

Hoops and Whalebone .- There were 2,000,000 lbs. of whalebone in the United States when the hoop fashion came in vogue, and this was selling at about 60 cents per pound. Since January 1st, 1857, the imports of this article reach 1,800,000 pounds, yet there is little or no stock in the market. What remained in the seaboard cities has been nearly all bought up, at \$1 20 per pound-New-Bedford Mercury apper vo soil

CARDINAL WISEMAN ON THE SABBATH .- Cardinal Wiseman says in one of his sermons, that the Roman Catholic Church has ever held that, religious duties duly performed, the Christian Sunday is to be regarded and used by all, and especially by the great bulk of the people, as a day of innocent amusement and recreation, and that such should be afforded them by the State by every means in its power. This, he thought it right to declare publicly, was, and is the mind of the Church of Christ (Roman Catholic) on the subject.W

Our faith, our repentance, our obedience, being sinfully defective, can not as such, make any thing due to us but punishment, and so can not oblige the Lord to perform the promises to justify, pardon, or save us; for that which obliges the Lord to execute the threatening can not oblige him time, the number of candidates for the ministry is to fold his promise. How then is the Lord obliged? How come the promises to be accomplished Not upon the account of our defective performances, but for Christ's sake, and so through grace.

> THE VATICAN -The word " Vatican" is often used, but there are many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length, and about 1,000 in breadth. It'is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected an humble residence on its site. About the year 1060, Pope Eugenius rebuilt it on a magnificent scale. Innocent II., a few years afterwards, gave it up as a lodging to Peter 11., king of Arragon. In 1605 Clement V., at the instigation of the king of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for many years. It is now the repository of multitudinous treasures of art dw . dissb

> DECLINE OF THE JESUIT ORDER .- The " Company of Jesus," founded in 1540 by Ignatius Loyola, and nine associates, at the close of the Eighteenth Century, numbered 39 houses of the class of the professed members, 669 colleges, 61 houses for novices, 196 seminaries for the education of the scholars of the order; 335 residences, and 12,780 members scattered throughout the different countries of the earth. Though restored after some years, during which the Papal See had abolished them, it is stated that the order have never regained their former numbers and influence, though still powerful. In 1855 they numbered 5, 510, of whom 1,514, were in Italy, Sicily and Sardinia; 1,697 in France; 463 in Belgium, 364 in Spain; 117 in Germany; and the remainder in England, America and other countries.

PREACHING FROM MANUSCRIPT.—It was no uncom mon thing, in ancient times, to have two, or even three, sermons before the same assembly. me pure and spotless as an angel. Ah, brother, discourses were free and familiar in their style,

and the preachers allowed themselves great latitude in making their expositions of the Scriptures Only in rare instances did the preacher read from a manuscript: discourses were sometimes composed and committed to memory, but commonly the speaker relied upon the suggestions of the moment. The discourses that have come down to us from these times, were not preserved by the original manuscripts of the preachers, but by means of short-hand writers, who exercised much skill in taking down entire discourses at the time of their delivery. They were often revised by the preacher, and preserved with great care.

Consumption .- After statistics on this subject, an exchange deduces the following conclusion as to its treatment :-

The modern notion in regard to the treatment of consumption is the true one, and that fresh air, exercise and nutritious food are its surest preventives and its best palliatives. We say preventives and palliatives, for tuberculous consumption is rarely if ever cured, though there are cases of alleged recoveries from it on record. But be the latter as it may, enough is known to make it certain that there is less danger of consumption to a person who exercises daily in the open air, if clothing suitable to the season is worn, than to one who remains entombed in the house, afraid of wind, rain. heat, or exposure in any shape. Many a favorite daughter, with weak lungs, has been burried to her grave by being kept in warm rooms and guarded lest "the winds of heaven should blow on her too roughly," when her life might have been prolonged for years, perhaps even to a good old age, if she had walked, driven, rode on horseback, or worked in the garden for two or three honrs daily. As a people, we Americans take too little exercise in the open air; less, indeed, than other civilized nations; and all civilized people take too little. Hence, we are more even subject to consumption than other civilized nations, as civilized nations generally are more subject to it than barbarous

PREACHING .- Baxter said, "I never got a fanciful text, or an ambitious theme, on my knees." Special, internal, efficient aid," says Dr. Henderson, will be granted to profoundly humble prayer." Says Wickliffe, "great sanctity in heart and life will bring that eternal light from the Spirit which cannot be dispensed with, in the interpretation of Scripture. 22 A. I. d. of seen for giore than each?

A gigantic enterprise is now going on in Holland, being nothing less than blocking up two arms of the sea, and replacing them by a navigable canal for merchant vessels of the largest burthen. By this operation an extent of land of 14-000 hectares (\$5000 acres,) of the finest quality will be gained from the Scheldt. The canal which will be completed in the course of two years, crosses the island of Sud-Beveland, between the villages of Hanswert, on the western branch of the Scheidt, and Wemerdinge on the eastern.

# EXPOSITORY.

of the Prophecy of Zecharinh, of all

" On the twenty-fourth day of the eleventh month, which is the month Sebat, in the second year of Darius, was the the word of Jehovah to echariah, the son of Barachiah, the son of Iddo, the prophet saying," (v. 7)
"I saw by night, and behold a man riding on a

red horse, and he stood among the myrtle-trees which were in the shady place, [or deep valley ;] and behind him were red horses, bay, and white."

This is the commencement of a vision, distinct from the admonition with which the chapter commences; and it corresponds in time nearly with the last of February of B. C. 519-just two months after the building of the temple was resumed, according to Hag. 2:15-18. The symbols seen in this vision are explained in the following texts:

"And I said, O my Lord, what are these? And the messenger who talked with me said to me, I will show you what they are."—v. 9.
"And the man that stood among the myrtle-trees

And the man that stood among the myrine-trees spake and said,
These are they whom Jehovah hath sent to walk about in the earth."—v. 10.

"And they spake to the messenger of JEHOVAH, who stood among the myrtle-trees, and said, We have walked about in the earth; and beholds allothe earth sitteth still, and is quiet."—v. 11.

These symbols are more particularly explained in Zech. 6.5, "as the four spirits [mar, winds,] of the heavens, which go forth from standing before the Lord of all the earth." In Rev. 6th chapt.

the ministers of the church, under different conditions: the red being that which should take peace from the earth. In the present instance the horses are not provided with armed riders, and only on the red horse is the rider mentioned, but it may be supposed that they were all thus provided. As the Christian church, in its different periods, is represented by the analogous symbols of the apocalypse, it might be supposed, by a parity of reasoning, that these symbolize the Jewish church which, by the Babylonish captivity, had been scattered abroad, and who are now represented as having returned and resting, free from the molestation of their enemies; which made it a favorable opportunity for there building of the temple and Jerusalem. It is however evident that the rider on the red horse is the same who appeared to Joshua, when, Josh. 5:13; " there stood a man over against him with his sword drawn in his hand H and who announced himself, v. 14, as the "captain of the hosts of the Lord," and who as such received worship from Joshua. The rider on the red horse, v. 8, is the one that " stood among the myrtle-trees;" and he, in v. 11, is called "the Angel of the Lord di As the angels, Heb. 1:14, are " all ministering spirits sent forth to minister for them who shall be heirs of salvation;" it is not improbable that this vision is designed merely to represent them as having been sent to different nations, to allay wars among them,-thus to produce a state of things adapted to the restoration of Jerusalemand as having returned from the execution of their mission, and reported that all things were favorable for such a result. It may have been given because that at this time, when they had resumed the building of the house, Ez. 5:3, there " came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?" ve 5, " But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius;" who reaf-firmed the decree in their favor, so that the work went on. It was during this attempted interruption that the vision was given, and it doubtless restored confidence to the Jews. tonger of a In v. 11, " earth ?' is, by metonymy, put for its to gather quite a congregation that co. stantidadai

"Then the messenger of Jehovah spake and said O Jehovah of bosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had wrath for seventy years !"-v. 12 " And Jehovah answered the messenger, that talked with me, good words and comfortable words.''—v. 13. \_\_\_\_\_\_boltamer I This '' messenger of Jehovah,'' is evidently the angel who talked with Zechariah in v. 0; and the one whom he now addresses, is evidently his superior Angel who stood among the myrtle-trees -the Logos, or Son of God, now addressed as the Jehovah of hosts of grown of your brown

By a metonymy, " Jerusalem," and " the cities of Judah," are put for their inhabitants-indignation against whom had caused their cities to be

The time here specified, if reckoned from the burning of the temple in the 11th year of Zedekiah, (Jer. 52:5-7,) B. C. 588, would be incompleted but if reckoned from the 9th year of Zedekiah, when was commenced the siege against Jerusalem which ended in its destruction, the seventy years would have expired. 2K.25:1,2,-41t came to ass in the ninth year of his reign, in the tenth lay of the month, that Nebuchadrezzar king of Babylon came, he, and all his hosts, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah."-Thus the siege was commenced in B. C. 590: and that time to the date of this vision,

The answer of Jehovah to the angels is not recorded, but from what the angel said to the prophet, it evidently had reference to the restoration of Je rusalem at the end of its period of predicted depression. Jer. 29:10-14.- For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word towards you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into. John was shown horses, white, red, black and a the place whence I caused you to be carried away pale horse, with armed riders,—they symbolizing captive."

## CORRESPONDENCE



lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

#### Letter from Samuel Chapman.

Dear Bre. Himes .- Directly after the date of my last (Lincklaen, June 1st,) I went in company with Bro S. Judson, and visited the scattered brethren in Pitcher, Pharsalia, McDonough, Norwich and Mount Upton, (some fifty miles east of L.) Found them generally " faint yet pursuing," and by the grace of God were enabled to "strength en the things which remained." Obtained several subscribers for the Advent Herald, which encouraged us to hope they would remain steadfast in the faith unto the coming of the Lord.

At Mount Upton we crossed the Unadilla river and went some four miles into Otsego Co., to visit an aged aunt (my father's sister, aged 91)-Found her in comfortable health, and cheerful spirits, confidently trusting in her Lord and Saviour, whom she expected soon " to see for herself, and her eyes behold, and not another."—Job 19:27. When she had, from personal recollection, given us a minute description of the "dark day" of May 19, 1780, she remarked, "Old as I am, it is probable Sammy, that your aunt Sally may live to witness the coming of our Lord." The very thought seemed to cheer her heart. This we should naturally suppose would be the teeling of every true Christian. And yet, Oh how few there are, even of those who profess to be Christians that truly "love his appearing," and will be entitled to " a crown when he appeareth." See 2 Tim. 4:8.1

As we passed through McDonough going east, left an appointment there for the next Sabbath, but returned on Saturday the 6th of June, in time to gather quite a congregation that evening. On the Sabbath the house was full (a school-house,) and such respectful attention paid to the word, it seemed like duty for me to remain there longer. Bro. Judson being a farmer, he had to return to "L.," (some twenty miles,) and attend to matters at home. So we continued our meetings till Wednesday evening, when, at the close of service, I remarked, "We are glad to know that several brethren and sisters have received the word understandingly, and are blessed. But not knowing that a sinner has been benefited or is even alarmed by all the solemn truths we have presented, I have decided to leave in the morning, and seek a place where the word may be more readily received," and was in the act of raising my hands to pronounce the benediction, when a prominent young man, Mr. B., spoke with emphasis, and said, "There is one sinner here that is alarmed. "That being the case, we appointed a meeting for the next evening, at the close of which, (the brethren having spoken freely,) "Mr. B." rose, and testified that " the Lord had forgiven his sins, and that he was truly a happy man." He then intreated that our meetings be continued, that others also might be benefited. To this none of us, under such circumstances, were disposed to object. The next morning " Mr. B." (a carpenter by trade.) left his work and traveled some three miles to inform his wife what great things the Lord had done for him, and to persuade her to attend the meetings. She returned with him, and within a day or two was heartily rejoicing with her companion in the from sympathising friends. love of God, and in the "blessed hope " of soon seeing her Lord. The work then became general, and when it had been in progress some ten days, several precious souls converted, and five had received baptism, I proposed giving a farewell discourse the next exening, and after preaching administer the Lord's supper. On that eccasion the house was crowded. When I had done speaking, every brother and sister had a word of exhortation. This protracted the services to a late hour. As I was about to dismiss the congregation, and attend to the "supper," a Mr. B. an aged man (between 60 and 70,) who had for many years been a confirmed Universalist, (yet much respected for his kindness as a neighbor) rose from his seat and said, "Christian friends, the ship I have sailed in for a long time has foundered, and is ready to sink. Do I entreat you, help me on board a better ship," &c. He then publicly, and with deep penitence, renounced Universalism, and

that burning day, which I believe is right upon us; do pray for me," &c. Others also asked for prayers, thus further protracting the exercises, so that we did not dismiss the congregation till past midnight, and even then not a soul left the house till the supper services were concluded, (say I o'clock in the morning.) This was one of the most solemn and interesting seasons of the kind I ever witnessed. That being the state of things, I could not think of leaving yet. So we continued our meetings evenings, and on the Sabbath, for near five weeks from the commencement ; besi social meetings, I preached 37 times, and always gave the brethren especially the converts, oppor tunity to speak, after preaching. Those being the shortest nights in the year, our services were generally protracted till 10 1-2 to 11 o'clock. So we had no difficulty in finding evenings of sufficient length to worship God, even in the month of June. Mr. B. the Universalist, and quite a number o others, were truly converted to Christianity, and also to the "blessed hope."—Titus 2.13. Had the pleasure of baptizing him, his wife and a son of theirs, with three other happy souls, (beside the five above mentioned ) Among the latter was the school-teacher, a very intelligent young lady, and a zealous advocate of the doctrines we hold, and teach. On Saturday, the 4th of July, while others were celebrating the day in revelling, we met for religious worship, and after a season of solemn prayer, organized a promising church of 16 members, making Bro. C. Beckwith the presiding officer, he being the only decided Advent bro-ther, until recently. He realizes his responsibility, and exercises gratitude to God, that so many of his neighbors now sympathize with him in his faith. Bro. B. (late Universalist) said at the close of the services, "This is indeed the happiest 4th of July I ever experienced." The next day (Sunday) another was added to the church. Others are waiting. Quite a number of Baptists, Pres-byterian and Methodist brethren and sisters heartily embraced the faith, and will continue to meet and mingle with that infant church ; but for the present will retain their standing in their respective churches. The Lord bless them, and make them a blessing to others, is my earnest prayer.

I left that dear people July 7th, in perfect peace, and returned to "Lincklaen," where Lrested for a day or two. Then Bro. Judson carried me to Homer (20 miles east.) There I spent the balance of the week, and following Sabbath. Was happy to meet Bro. D. I. Robinson there, whom I had not seen for more than eight years. From him I had received important instruction on the prophecies in my early experience in the Advent doctrine, and for years I had longed to see him again. We preached to the Homer church on the Sabbath alternately, and enjoyed refreshing seasons with that beloved people. During my stay there I visited the brethren and sisters from house to house, and took perhaps my final leave of them. On Tuesday, 14th ult., I left "H." for this place (S. West 200 miles.) Leaving the cars at Andover. (12 miles north of here) very early Wednesday morning, while it was yet dark, and having to walk quite a portion of the way with a heavy satchel, I arrived here at about 10 A. M., (on the 15th,) completely prostrated. But finding a pilgrim's home in the family of Bro. J. Evans, and all the care and sympathy that I needed, it served greatly to soothe and comfort me. Ate a light breakfast and went to bed

After dinner feeling much revived, I entered upon the interesting work of perusing my letters, (a package of from 15 to 20 in Bro. E's. care waitng for me ) Some of which tended to sadden my heart, and depress my spirits, but others, and indeed most of them contained either " Macedonian cries," or cheering reports, and comforting words

Having a favorable opportunity we notified the brethren in West Union (Steuben Co., six miles north of here) of my arrival, and appointed to be with them on the Sabbath (19th ult.) I then sat down, and in my usual way rested for two or three days (writing letters.) On the Sabbath Bro. E, and family accompanied me to "William," their usual place of worship. Had a good congrega-tion and a refreshing season. That church as some will recollect is one of the number we established on our return from the "far West;" some two years since. It then numbered 36 members, they have had no preaching since I left them, and yet for most of the time they have been prompt in maintaining their meetings for religious worship on the Sabbath and every Wednesday evening. For a year or so every brother and sister were in their places, and took an active part in the services, and the Lord blest them in a signal manner, after that a few of them became "weary in well said. "I now perceive that the views I have cherished are unscriptural, and will not sustain me in

monished and entreated them with the hope of re- he fell Destroyer, which has continued rampant claiming them, agreeable to the direction given by our Lord, Matt. 18th, and elsewhere, but not succeeding in every case as they ardently desired. They excluded four members. This saddened the hearts of some. Others were discouraged because everal of the active members had moved away; o that their number was considerably reduced. be living members were therefore sorely tried. nd longed for the preached word; but their heart as fixed to maintain the worship of God, whethr they had preaching or not.

This was the state of things in West Union when the returned to them some four weeks since. As how they sing for joy! All are there. Not one he brethren, and others desired a protracted efert for a revival of religion in that community e decided to commence, having preaching only venings. An interest was soon awakened, the rn. generally were revived, and more thoroughconfirmed in the Advent faith than ever before. he lukewarm and disheartened members were reovered. One of the excluded brethren returned to e church, with weeping and hearty confession, and as happily restored. Several precious souls were inverted to God, and of course (I had almost id) to the Advent faith. Among the number as the excluded brother's daughter. Five reived baptism at my hands. Four have united ith the church. This was the result of some ree weeks' labor. Had preaching every evening, and on the Sabbath, except Thursday. That eveting we gave to them, and also reserved to myself r rest. So on Thursday morning, I would trip over here on foot, receiving mails, visit Bro. E's. mily, and others who came to mingle with us, ien return to our work Friday evening consideroly invigorated, and generally found the friends ady and waiting to hear. The Union house in is place is generally occupied by the Baptists id Methodists. But by request I occupied the sk last Sunday, and have preached there three enings since. Had good congregations, and we re happy to know that a favorable impression is oduced on several intelligent minds.

Bro. Evans and family are Adventists of the old hool, settled, and grounded in the faith, and we a precious few only in the neighborhood to mpathise with them. Their hearts are cheered, id filled with gratitude to God, in view of the esent state of things in West Union, and the incations of good in their neighborhood. We are , be in West Union on the Sabbath (to-morrow.) fter preaching attend to the Lord's supper and ossibly baptism. That will close my labors in is region. We expect a good time.

On Monday expect to leave for Springwater, 0 miles north) where I propose to make a short op. Then go to South Alabama (50 miles west there.) When my work is completed there, if am not detained too long, I now think I shall visthe brethren in C. W., having received another spectful call from Bro. D. Campbell of that provice, dated Friday June 22nd.

The Lord direct, is my constant prayer. The jends who are disposed to write, will do so soon, and address me at South Alabama, care of Daniel ibby; for when I leave there, the brethren will lave lost track of me till I write again. Now in inclusion let me most earnestly solicit abiding inrest in the prayers and sympathy of the brethren od sisters of kindred faith, that my " steps may ordered of the Lord," and that my labors be ot in vain in the Lord. av all

The brethren here would be glad to see you Bro. imes, if you can find it in your way to visit them. ours in the blessed hope, expecting deliverance Frommer . comer I to noted add loSan't Chapman! Spring Mills, Aleghany Co., N. Y., Aug. 15, 1857.

Trothoger of Victory over Death, and sel sook

"O death, where is thy sting? O grave, where thy victory?" Such is the sublime, expressive ie ransomed saint of God. O happy era, O glotous date when it shall be accomplished? Then ieir wound. Then no longer shall the wail of nguish waft out upon the winds of heaven, or the ry of trouble and pain break the silence of peaceil hours. Then no longer shall the solemn proession wind its mournful way to the lonesome mb, or the disconsolate and stricken mourners o tearfully " about the streets." Then no sighs hall ever be heard or hearts be sad ; no groans il, and all shall be eternally glad. The dreary oors of the gloomy prison house shall be thrown ide open, and the divine Conqueror shall bid the habitants of darkness rise from their beds of coruption, in immortal beauty and loveliness-to beome like the angels, to die no more. The rage of leabook! my soul behold, and wonder;

for thousands of gloomy years, then ceases forever. Verily, verily, "then cometh the end."-Avaunt then, O death, let fall thy grievous sceptre! Thy Revenger is come! Hail scenes of end-less health, light and life! Patriarchs, prophets, wise men, apostles, martyrs and all the holy ones, have forever anticipated this thrice blessed event. Our adorable Redeemer himself has continually, since his ascension to the right hand of the Majesty on high, been "expecting" until the coming in of this glorious moment. Lok, look, see the redeemed millions gather round the Lamb! O Brother meets brother. Sister meets sister. No more mother parts with child, or father with son or daughter. Now the heavenly family forever counts the same number. Now the word of God is justified, and the promise is fulfilled.

EDWIN BURNHAM.

#### "Follow thou Me."

These are the words of Him, " who spake as never man spake." "Follow thou me," says the meek and lowly Jesus. It is a sacred duty enjoined on all, and an exalted privilege bestowed on all, to follow Christ. How blessed and full of meaning, are those words, "Follow thou me." ed, because if we obey, they will lead us to mansions of peace and glory. Full of meaning, because they comprehend, nearly all that is needful, to fit us for those mansions.

How shall we follow Christ? Not afar off, lest we lose sight of Him in the crowd, get into bye and forbidden paths, be lost in darkness, stumble and fall on the dark mountains of despair. This world is full of darkness and sin : we are traveling a dark and dreary way, and we need the bright morning-star, to guide us through the dangerous journey of life. Then we must follow near to Jesus, or we shall be in danger of losing sight of Him. We must keep close to his wounded, bleeding side, so near, that the holy radiance of his benign countenance, may be reflected back on ours; so near, that the sound of his rich, melodious voice, may ever fall on our ear, in those words of winning sweetness, " Follow thou me;" "in my Father's house there are many mansions." should follow close to Christ in prosperity and in adversity; -in prosperity, lest the God of this world so blind our eyes, that we lose sight of Jesus, and go down unto death; in adversity, lest we despond and faint by the way. Then, when trials and afflictions, temptations and sorrows, come, we shall have the arm of Jesus to lean upon, his grace to sustain us, his love to cheer and strengthen us. Then can we say with the sweet Psalmist of Israel, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures : he lead-eth me beside the still waters." We shall follow Christ through persecutions, scorn and derision. When we are reviled, we should not revile again. He did not: "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."
We should be patient, meek and lowly, like him, who is our pattern and our guide. We should deny ourselves, and bear the cross, for he bore it for We should go about doing good : for that was the path Jesus walked in. And we must walk in the same old path, if we would have a crown of life. May those blessed words, "Follow thou me," be ever sounding in our ears, urging us to duty, watchfulness, and prayer: "Then when he who is our life shall appear," we shall be found

Lowell, Mass.

" And when they had bound Him, they led Him

Behold! O my soul, what a spectacle is here. inguage which, at length, shall fill the mouth of The high and lofty One that inhabiteth eternity, whose name is hely, has one only son, His wellbeloved, who is the brightness of his Father's glowall the heavens rejoice, and the earth sing with ry and the express image of his person, is submitladness, when the Lord shall eternally "bind up ting himself to be bound and led away. Yes, He se breach of His people, and heal the stroke of that preached the gospel to the poor, the same one that heals the broken heart, that preached deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised. Led away ? Whither ? To a mock trial, to condemnation, to the cross, to death! O suffer me to take the place of Mary at his feet, who washed his feet with her tears, and wiped them with the hair of her head. Here, through grace which Thou, O nall ever be uttered; but the glory shall be for Lord, wilt impart, enable me to enquire, who shall separate us from the love of Christ? Shall tribuation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? Truly, God commendeth his love toward us, in that while we were yet sinners, Christ died for for us. of Sangar . The

Jesus suffered, died for thee, He thy bonds of sin can sunder, He was bound to set thee free.

Great the mystery, sweet the blessing, By his death our life we find; Let us each thy peace possessing Serve Thee with a willing mind.

What the service, great Redeemer, Should he yield who now believes?
To do good to all who suffer
Even to the least of these.

Yes, the least of Christ's disciples, Far exceed earth's greatest Lord, Though despised, they "wait" in exile They shall have a sure reward.

Hear the welcome, come ye blessed, Take the kingdom I've prepared; Ye my faithfulness have trusted, And my sufferings have shared.

O the glory never fading,
O the forms that never tire;
There the anthems ever swelling;
To the Lamb be praise and power. BETSEY E. THOMPSON.

Duxbury, May 26th, 1857

#### Letter from B. Sheffer.

BRO. HIMES :- Rest! how sweet the sound. It is as a reviving cordial to our hearts, and from thence sends forth lively spirits which beat through all the pulses of our souls. Rest, not as the carnal world desires, nor as the body in the grave. Oh, blessed rest from sin and sorrow, toil and pain, but not from joy ; from suffering, but not from love and peace. Oh, blessed day, when we shall rest with God in love, in knowing, loving, rejoicing and praising Him. When God, who is love, shall love us, as we shall rest in our love to Him, and rejoice over us with joy as we shall in Him !

How near is that most blessed day! It comes apace. He that shall come will come and will not tarry. Yet a little while and He will be here. What is a few days when they are past? How surely does his sign appear! How suddenly will it seize upon the careless world, even as the light-ning cometh out of the east and shineth even unto the west, he who has gone hence shall come again. Soon we shall hear his trumpet sound, soon we shall see him coming in clouds, with his attending angels, in majesty and glory to deliver his waiting people.

Let us with great courage go on, looking forward with intense anxiety to that day which will release us from all our sufferings, toil and pain, for an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Sa-

Oh, careless sinner, what then will you do Where will you hide yourselves? What shall cover you? Rocks and mountains will flee from you, and you will be pierced through with anger from a sin-avenging God. In the day of his mercy, when he called, you refused to hear. When his spirit found way to your heart you bid it depart; you trampled on his mercy, and abused his love. Oh beware, lest you be left to weep and wail your condition in that awful day when he shall come in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. Oh be warned, and take refuge in Christ before it kindles upon you,

Oh, careless professor, how is it with you! Will you find in Christ a friend, or will you be left to share the same fate ! If your work is not done before, it will be too late to do it then. Look at the signs of the times, and mark their progress, and know that the day is near, even at the door. Oh, arise from your lukewarmness and put on Christ.

Bro. L. Buell writes from Essex, July 20, 1857: "Dear Sir:—I saw in the Herald of last week You invite those that think you have not brought out the truth of the text and context to an honorable discussion on the subject for light and truth ; for error will not benefit any one. If I am in error I wish to see it and leave it. The plain answer of the text is, the righteous can dwell with devouring fire, but the wicked it will burn up, as it says in Psalms 37:9-10, ' for evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth,' 10th, ' For yet a little while and the wicked shall not be, yea thou shalt diligently consider his place and it shall not be,' 20th verse, ' but the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away; 22 d verse, For such as be blest of him shall inherit the earth, and they that be cursed of him shall be cut off,' 34th verse, 'Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it,' 38th verse, 'But the transgressors shall be destroyed together: the end of the wicked shall be

cut off.' Malachi, 4th chapter, 1 and 3 verses, · For behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch : and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.' How can the wicked dwell with the devouring fire, when it has consumed them? In my opinion, the wicked must have eternal life as much as the righteous, in order to dwell with him; of which the Scripture saith they shall not see life, but the wrath of God abideth on him. Therefore the wicked must have eternal life, according to your views, in order to dwell with devouring fire. I have submitted these few thoughts for your consideration and the readers of the Herald. Yours in hope of eternal life at his appearing and kingdom."

Bro. Stephen Sherwin writes from Grafton, Vt., July 25th, 1857 :-

" Dear Bro. Himes :- I can truly say, with many others, that the Herald is the most spiritual paper that is within my knowledge, and as long as it is conducted in the straight forward course which it has been, you shall have my support. I am not willing it should go down, no, I had rather pay five dollars a year, and I pledge myself to do it, so long as it is needed, and I have the means. We hail the the arrival of it with pleasure. If one is lost, we feel that something is out of joint. May the Lord bless you, and all that are concerned in publishing the Herald and spreading the glad tidings of the kingdom at hand; for the signs go to tell us that it is almost morning. The night is far spent. May the Lord prepare us for the rising of the sun of righteousness, when our trials will be ended, and we shall be at home and reign with Christ on earth. Yours looking for speedy

Bro. Stephen Pike writes from Ellensburg, Clinton Co., N. Y. :-

" Bro. Himes :- The Herald, for which I subscribed through the agency of Bro. Dudley, has reached my home; and I find within its pages matter of sufficient interest and worth to warrant the belief that it will amply repay the amount of money required to insure its weekly visits through the year. I am one on whom the light of gospel truth has as yet dawned with but translucent brightness; but, sir, the glorious plan of redemp-tion, as unfolded in the Word of God, and made plain to the understanding of the human mind by a compliance with its requirements, has convinced me that the doctrine which you advocate is based on the principles of eternal truth, and will stand, notwithstanding the tide of opposition which has rolled up against the humble followers of the Lord Jesus, who are led to the conclusion by the all powerful influence of the spirit (which is a sure concomitant of a belief in the Word) that the premonitory signs of our coming Lord have already passed over the arena of human probation with the unmistakable tokens by which we were to

On the death of Addison Merrill,—his last sermon being preached from 2 Tem. 4:7,8.

I have fought a good fight, I have finished my There's a crown for me laid up, in Heaven hence

And not for me only, but all them that love His appearing in glory, from Heaven above.

Life's battle strife is ended-The watchman's warfare past, Joy and sorrow no more blended— My discharge has come at last.

I have fought the fight of faith,
I have kept my armor on,
"Enter into joy," he saith,
"Faithful servant" hast "well done."

Brethren in our holy calling, Gird on helmet, sword and shield, Time is short, and sinners falling; Labor, till you've won the field.

Onward, put your trust in God,
Father's hand will lead you on;
Firmly, let your path be trod,
Faint not till your task is done. Instant in and out of season
To rebuke, exhort and pray,
With long-suffering, for this reason;
Christ may come this very day,

Hark! a wail is on the air, Low-breathed like angels' sigh, A stricken mourner kneeleth there. With eyes uplifted to the sky.

Dear Addison, I'm here alone,
In sorrow and in pain;
The sunshine from my heart has flown—
When shall we meet again! My star of faith is clouded o'er,

My eyes with tears are dim, Since all is lost I loved before, "Fast to the cross l'll cling." Dear sisters, for the mourner pray

That loftier faith be given; Her earthly treasures swept away That she may lean on Heaven. "Oh Saviour, quickly come for me, And bear me soon away,
That I in heaven may dwell with thee
One long, eternal day."

"I'll leave thee but a little while
To fight earth's battle strife:
I'm near thee with my guardian smile
My widowed, childless wife.

"With many sons my crown is starred, And daughters too are given, As jewels, for my rich reward, To shine with me in Heaven.

"Your soul possess in patience, wait
A little while, we soon shall meet.
Together pass the pearly gate,
And walk with me the golden street!"

I saw him last, one Sabbath day, Forget it shall I never,
We mingled there to sing and pray,
And parted then forever.

Forever! no! O glorious hope, We soon shall meet again, A little while our King will come, And we shall with him reign.

His voice will make the arches ring.
In that bright world of bliss above,
With notes the angels cannot sing, Redeeming grace and dying love.

Those speaking eyes again will light
With brilliancy divine,
When gazing on the saints in white
In Heaven's immortal clime.

That clasping hand again shall greet
In fellowship on high,
When all the ransomed saints shall meet,
Where friendship cannot die.
Stanstead, C. E.
F. B.

# Obituary.

DEED, in Dubuque, Iowa, on the 12th inst., of Marasmus, FRANK, the beloved child of William and Elizabeth K. Churchill, aged five months and

"It came upon us by degrees;
We saw its shadows ere it fell,
The knowledge that our God had sent The knowledge that our God had sent
His messenger for baby Frank!
We shuddered with unlanguaged pain.
And all our hopes were changed to fears,
And all our thoughts ran into tears,
Like sunshine into dismal rain!
Like sunshine into dismal rain!
Aloud we cried, in our belief:
'O, smite us gently, gently, God!
Teach us to bend and kiss the rod,
And perfect grow through grief' And perfect grow through grief.'
Ah, how we loved him God can tell;
His little heart was cased in ours!
Our hearts are broken, baby Frank."

Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa. Feb. 4, 1500.

Sir : Your Cherry Pectoral is, performing marvellous cures in this section. It has relieved several from aluming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving case and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trigate.

Probably no one remedy has ever been known which has cure so many and such dangerous cases as this. Some no human all can reach; bu even to those the Cherry Pectoral affords relie and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily falling, until Dr. Strong, of this city, where we have come for advice, recommended a strat of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratingle and regard.

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemiats in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been faxed their

fise. No other the powers. The sick want the best and the for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass. Price, 25 cts. per box. Five boxes for \$1.

#### regard and opr Litch's RESTORATIVE, PAIN-CURER, &C. 18 to alle

DR. LITER'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

E. D. Spear, the Indian Doctor, having removed to No. 26 Beach street, would inform the public that he may be consulted at its office; upon the various diseases which afflict us, free of charge, rom 8 a. M. 164 F. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

Jan. 4—1 year

ALBARY, N. Y. W. Nicholls, 185Lydius-street.
BRIDGEPORT, CT. All Andrews.
BURLINGTON, IOWA. James S. Brandaburg.
BASOOK, HARCOCK COUNTY, III. Wm. S. Moore.
BAISTOL, VT. D. Bosworth.
BADTIMORE, MD. Wm. P. Awaliace.
CORDOVA, Rock Island Co., III. C. N. Whitford.
DE KARD CLEWER BRANCH, Vt. Dr. M. P. Wallace.
CORDOVA, Rock Island Co., III. C. N. Whitford.
DE KARD CLEWER, ILL. Charles E. Needham.
CINCISSATI, O. Joseph Wilson.
DUNIAM, C. E. D. W. Sornberger
DURHIM, G. E. J. M. OFFOCK
DERBY LINE, Vt. S. FOSTER
BDUINGTON, Me. Thomas Smith.
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## THE ADVENT HERALD

AT NO. 464 KNEELAND STREET, (UP STAIRS) BOSTON, AT NO. 1464 KNEELAND STREET, (UP STAIRS) DOSTON,

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BY JOSHUA V. HIMES.

SERMS -1 dollar for six months, or 2 dollars per year, in advance—\$1.13

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CANADA SUSSCRIBERS have to pre-pay the postage on their pa-ers, 26 cents, a year, in addition to the above; i.e. I dollar will any for twenty-three numbers, or \$2.25 a year. The same to all he Provinces.

## ADVENT HERALD.

BOSTON, AUGUST 29, 1857.

#### PRICE OF BOOKS REDUCED. DR. CUMMING'S WORKS.

We now have on hand several sets of sixteen volumes of Dr. Cumming's works published in Boston, which we propose to sell as libraries, at a reduced price.

The Blessed Life, Church before the Flood, Voi ces of the Night, Voices of the day, Voices of the Dead, Daily Life, Tent and Altar, The End, Rom anism, Readings, or Commentaries, on Genesis Exodus, Leviticus, Matthew, Mark, Luke, John

The above sixteen volumes will be sold at \$6.00 the set .- A very cheap library, for ministers or laymen, or for destitute places, se 62, 30113

Commentaries, or Readings on the four Evangelists, Matthew, Mark, Luke, John. Separate sets at \$1.60.

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Romanism, one vol. of 728 pages, 75 cts. Also single copies of any of the sixteen Nos (except Romanism) 50 cents each. And to acc modate persons who order by mail, we will (while a supply of books lasts) send any of the above works postage free, at fitty cents, except Romanism (at 75 cts.)

In this way those who cannot see an agent or colporteur can, by sending the money to this office by mail, get any of the above works at a very low

Will our friends look over the above list, and select what they may wish, either one, or all the works, and supply themselves with the choicest and best writings on the scriptures now extant, and at

It should be remembered, that this offer of books at a reduced price, will be for a limited time, only a few months, and when sold, the chance of getting them at these prices is lost. When other editions are published, the old price of 75 ets. will be restored. So now is the time to get them.

The object in selling the books so low at this time is to get the means to pay my bills for books and paper. By the first of January next, I hope to square up all the office affairs, though it should require much sacrifice.

We also have in extra gilt binding a few copies

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Commentary, or readings on Genesis	1200 Fox In
do. Exodus,	SOBRING EL MORE
CO TOTAL LICE CONTRACTOR OF THE PARTY OF THE	The state of the s
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while they last. These books would make excellent presents to friends OTHER BOOKS.

Besides the reduction on Dr. Cumming a works as given above, I propose to add some others to the list, at reduced prices. And first, the very valuable work of Bro. F. H. Hill, entitled the Inheritance of the Saints, heretofore sold for one dollar, we now offer for, .... 1,00 and will send postage free. The Time of the End, a very valuable work on the Advent Question, we

will send, postage free, at ..... 3 2000000 \$1,00 The postage being 21 cts., it reduces the work to about 80 cts. to such as receive it by mail. This work ought to be in every Advent family!

Miller's life and Writings, an important work for Adventists: We will send, postage free, for, extra gilt do.

Bliss, on the Apocalypse, an important work, will be sent, postage free, for Army of the Great King, postage free, 40

Fassett's discourses on the Jews and the Millennium, postage free, Memoir of Permelia Carter, postage free Important Tracts on the Advent, (bound) vol. 1. postage free, of to and advisor of wine and vol. 2, do.,

We will also make ten per cent. deduction from our present prices of the list of published tracts. The above works will be sold at the prices named while the present supply shall last. After that the original prices will be restored, as new editions cannot be published and sold at these prices. Now is the time, if you would scoure any or all

of the above works.

The Philadelphia editions of Dr. Cumming's works, as given above, are not reduced in price, but remain the same, 75 cts. per volume.

J. V. Himes.

FOUR INTERESTING TRACTS .- 1. " Christ is all." This will make a rich feast for the experimental Christian. By Rev. T. Wilcox. Price, 6 ets.

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4. "Our memories of the Deid, made a sweet savor to Christ." By the author of "Shady Side." Price 4 cts.

We will send the four postage free, for 17 cts.

Centre County, Pa., Camp-meeting.

Will be held on the old camp-ground, on land wned by, and near the residence of Bro. Joseph Eckley, situate 3 miles from the borough of Milesburg; to commence on Thursday evening Sept. 3rd, and continue near a week. "We expect Brn. J. V. Himes, J. Litch and J. D. Boyer will be present to preach the word. Again we invite the brethren and friends of Centre and adjacent counties, to this their annual feast. Let there be a general gathering. Come brethren—come in the spirit of Christ, and with a mind to work, and we shall not fail to realize the presence of him who has said, "Lo I am with you alway, even unto the end of the world." In behalf of the brethren, M. L. JACKSON.

A meeting will be held with the church at Cooper's Settlement Clearfield Co. Pa., to commence on Friday evening, Sept. 11th, to hold over the following Sabbath. The above named ministering breth-ren are expected to be present. In behalf of the brethren ada mains becomen a of . M. L. J.

CONFERENCE AND TENT MEETING .- There will be Conference and Tent meeting held at Shabbons Grove, De Kalb Co., Ill., Providence permitting, commencing on Tuesday the fifteenth of Sept. next, and hold over the Sabbath. The Churches of northern Ht. are requested to send delegates to the Conference Elders Howell, Morgan, Chandler, Janes and others are expected to preach the word.

A general invitation is extended to all to come to this meeting. Brethren in Christ let us once more rally, and come up to this feast of tabernacles, praying God's blessing to rest upon the effort, and thub this may be the best meeting ever held in

There will be a supply of the new Harp and other publications from the Herald office, for those who wish. Homes provided for all who come. In behalf of the Board, N. W. SPENCER, Sec'y.

THE PRESS OF FRANCE .- A foreign corresponden t of the New York Comnercial Advertiser gives the following statistics :

"There is in France 1037 printing offices, and 1092 journals. The number of compositors employed in all France is about 9500. Of these, Paris employs 2600, Lyons 120, Bordeaux 116, Marseilles 112, Lille 110, Toulouse 102, Rouen 90, Tours 80, Nantez 73, Strasbourg 63, Besancon 60, Amiens 54. They occupy 4000 pressmen and aids, 900, correctors, proof-readers and counters, and 350 conductors. The printing office of Alfred Mame & Co., at Tours (which works for Paris,) runs 22 presses, which consume 350 reams of paper daily. This is the largest establishment in France. The average annual number of works which ap pear from the press is 8000, not including stereotyped reproductions. Their value is estimated at five millions of dollars. The proportion belonging to Paris is, \$3.040.000. So that Paris alone furnishes nearly two-thirds of all the matter produced in France.

## PUBLICATIONS FOR SALE,

Ar the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

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in order to dwall with him ; of which the Sarin
ture saith they whall errarre life, but the west
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L. 1. Facts on Romanism loiled al 4012 mous \* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

There will be a tent-meeting in East Faraham, to commence the ninth of September at 5 o'clock A.M., and to hold over the next Lord's day. In behalf of the brethren.

John Chapman.

I have appointments to preach as follows:—The fourth Sabbath in Aug., at Waterloo; the 5th in Canterbury in the Town Hall; 1st Sabbath in Sept., at Loudon Ridge; 2d Sabbath in Sept. at New Loudon; in the Red school house in the northeast partod the town, near Hemphill's Mills; the 3d Sabbath, at the Free meeting house at East Weare village.

Providence permitting, T will preach the word in Portland, on the first Lord's day in September, which will be the 6th day of the month, at whatever place the brethren

may think advisable.

There will be a meeting in Sutton, C. E., at the school house near Bro. Sweet's, commencing Sept. 4th at 4 o'el'k, and continuing over the Lord's day.

D. W. SORNBERGER.

D. W. Sornberger will preach in Franklin, Vt., Tuesday, Sept. 8th, at 4 o'clock, as Bro. J. M. Smith may appoint; on Stanbridge Ridge the 13th, as Bro. Wells may appoint. Elder I. Blake will preach in Melbourne, C. E., Sunday, Sept. 13th; Lawrenceville, in the evg. of the 16th; Knowlton's Falls, Sunday, 20th, at half past 10 A. M. and Wattley at 2 P. M. terloo at 2 P. M.

## BUSINESS DEPARTMENT.

## The Herald Office

The Herald Omee.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. It each one would give fifty cents, it would give as abundance. But there are many who would not feel able to do anything.

propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office lars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion. nent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we nave a large class of delinquents, many of them are poor indeed, and others no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my textinguest to the literature. give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unleigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence

which has always supplied the wants of our cause
We shall be glad to hear from all interested, and
whatever is sent will be duly credited in the Herald,

Loug souls. Rest; bot nathe our TO AID THE "HERALD" OFFICE. Previous total

M Whitman, Eld S Curry, F Smith, J Brooks, Mrs R
Cox, W J Churchill, J L Wood, J Mudgett—each \$1.

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Jos Curry, of Eng., 1 sovereign \$4.86. Present total, the Made aw so ab avol 11.\$202.67

#### BUSINESS NOTES.

Charles Comey—Your paper by some misanderstanding has been stopped since No. 833. We now resume and er. you to No 726, \$4.75 due.

W H Van Tyne—Have ree'd your note for \$8 paying to

S67.

J. C. Downing—I. Gilbert's paper has been sent by mail, but will now be sent by express.

J. B. Lainson—Sent books the 21st.

E. Rowell—Having had many calls for the Aug. No. of the Guide, we cannot supply the No. of copies you desire, but will send the Sept. No. when out.

D. W. Sornberger—S. C. was dully era, but by an oversight did not appear in receipts. The letter recently sent by you has not been ree'd. The last money ree'd fr. m. S. S. M. was Oct., 1856. We cr. the lost \$2. Will he share the loss with us?

R Call—The money for G. which you say was sent in June or July is not or, on our books, and probably was not reed. We now er, M.A. M to 126. If this is not right,

J L Wood-We have er \$1 to Mrs E Cave to 893 ; \$1 from you to aid Her.; \$1 to acc't of Bro. Mortimer. Your Guide, we suppose, is sent in the New York bundle. Enquire of Dr.J. Croffut, the present agent in New York city, whose address is 108 Columbia st. Sent Welkcome on Matt. to M. 95th just.

## Hade dod W DELINQUENT. nov Iliw and W

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facio evidence of fraud, and is a criminal offence. Nors. .- No one is put into this list who pleads inability to pay shen the paper is discontinued, or who promises to pay at some ature time

Our accounts against delinquents are for sale at aliberal discount to those who will collect them.

The Postmaster at Blandinsville, McDoncogh Co., Hi, returns the paper sent to MRS. A. BLANDINE, refused. Owes \$1.32

## edit don unin ECEPTS on w

an bears up to Aug. 25th, 1857. brod

The No. appended to each name is that of the Hunald to which the money credited page. No. 313 was the closing number of 1856; No. 841 is the Middle of the present column, calending to July 1,1851; and No. 367 is to the close of 1857.

Those mailing, or sending money to the office by other persons, miless they have a recent forwarded to them, are requested to see hat they are properly credited below. And if they are not, with a reasonable time, to notify the office immediately. Those sending money should remember that we have many subcribers of similar names, that there are towns of the same name in

and it out of New England their county, while some failed five even their town. Sometimes they live in one town and date their letter in that, when their paper goes to abother town and office their interest in the same of their town and office are different. Some in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget eyen to sign their names! Let all such remember that what we want is the fall name and post-office address of the one to whom the paper is same.

As a general thing, it is better for each person to write respecting, and to send modey himself, for his own paper, than to send by an agent, or any third person unless such one is coming directly to won name and post-office right, than another person would be that money sent in small sume, is less likely to be lost than when sent in larger rome, and that a third person is often suffected to postage, merely to accommodate the one who sends.

P Petroe 867, O Grinnell 876, D Barber 867 and G and tracts sent, F Smith 854 and chd. to De Kalb, S S Fenn, 845, L Reed 867—each \$1.

Ira Freeman 956, L Robinson 893, S Creek 867, C Smow 898, E Green 867, to Jan 1, 758, J Beckwith 832, the last payment being to 780, according to our books; if you think it not right, we will rectify. A Gray 867 and 4 G to 126, Mrs L Wilson 901, Geo F Philibury 901, S D Wheeler 893 each 82.

Mrs L Wison 901, tree F Phisbury 901, S D whether each \$2.

Mrs A C Bradley 900—\$3.

G Comey 726, B Baily \$41—each \$4.

J Campbell \$72, M A Ober 1062 and G to 179—each \$5.

E Sabin 885—\$1.50; J McClellan 870, and 50 etc., for which we shall send 20 eops. of the Sept. No. when out, J C Downing 860, 75 etc.; other Gs to 126, including M. B. I Newcombe 880, 50 etc.



J. V. HIMES, Proprietor.

WHOLE NO. 851,

# BOSTON, SATURDAY, SEPTEMBER 5, 1857.

VOLUME XVIII. NO. 36.

### THE MORNING STAR.

There is a morning star, my soul, There is a morning star; 'Twill soon be near and bright, tho' now It seems so dim and far. And when time's stars have come and gone, And every mist of earth has flown, That better star shall rise On this world's clouded skies, To shine forever!

The night is well nigh spent, my soul, The night is well nigh spent.

And soon above our heads shall shine A glorious firmament: A glorious firmament:
A sky all glad, and pure, and bright,
The Lamb, once slain, its perfect light;
A star without a cloud,
Whose light no mists enshroud,
Descending never.

H. Bonar.

### The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Wady Untaghah, Saturday, Feb. 2-Walked out before dawn to enjoy the moon and morning credible thing" that God,-the same God who star. Noticed again that though the east light- made Eden out of chaos, -should make the desens first, it is the west that takes on the purple ert to become as the garden of the Lord. It radiance from the unrisen sun. Started at half- seems no "incredible thing" that He who past eight, our road lying over dreary brown made a river to go out of Eden to water the garflats, with hollows, or rather pits, every two or three hundred yards. Truly this is "the land all things," make the wilderness a pool of water, of deserts and of pits, a land of drought and of the shadow of death, a land that no man passeth through (that is no thoroughfare), and where no " when I stand alone at night in open nature, I man dwells" (that is, where there is no city to feel as though it were a spirit, and begged redwell in)

The extensive chalk-looking range of El-Ijmeh (or Ajmah) stretches before us like the thing of me;"-how may we say of this scorchcliffs of Dover; but the blue sea is awanting. The whole region is dreary, and with no magnificence of cliff to redeem the desolation. All est and most unbroken of all. And shall it not along the way we see the same broken hollows be delivered from the bondage of corruption and pits, some deeper, some shallower,-the into the liberty of the glory of the sons of God same unsightly mounds and emaciated rocks,shattered, splintered, scaled, confused, -in com- the desert put off its sackcloth and put on its position more like baked earth or sun-dried Sabbath robe, -earth's Eden-verdure, -" the clay.

We soon, however, passed into Wady-el-Arish, ever made over to Ahraham. Egypt and the even in this land of the lifeless. land of promise are two distinct places, which whereas it was the land of the Philistines, lying boundary. In this case too all that part of the desert would be included which the patriarchs careful the Arabs are of their trees. Of the low

occupied south of Beersheba. In that region they sat down as if by right, though in one sense strangers; whereas in Egypt they took up their abode merely for a season, and strictly as strangers, having no right at all to the land. In this way their long sojourning in these regions would be better accounted for. It was their own land, -given them by God as part of the land of promise. And it is yet to revert to their children in the latter day, when the original boundaries of the land are to be resumed in fulfilment of many a promise made of old.

"The king in his beauty thine eyes shall see, They shall see the land far extended."-(Isa. 33:17.)

When the wilderness receives the promised rain in the latter day, what a noble river this will form! Indeed the whole desert seems to stand waiting, with its hundreds of wadys, for the fulfilment of the prophetic blessing,-" In the wilderness shall waters break out, and streams in the desert." And it seems no "inden should, in "the times of the restitution of and the dry land springs of water. Goethe could say of his own fruitful well-watered land, demption of me; often have I had the sensation, as if nature in wailing sadness, entreated someed waste that it " groans and travails in pain" (Rom. 8:22.) Yes, the desert groan is the deep-When earth's bright Sabbath comes, shall not excellency of Carmel and Sharon ?"

Soon after we passed Wady Barudh-el-Ayedeh. which is perhaps the noblest wady of the desert, A large flock of camels, seventy or eighty, were if both its breadth and its extent of course are feeding not far off. They belong to the Bedataken into reckoning. Wady-es-Sheikh is un-doubtedly prince of the southern wadys of the ture. Our dragoman sends off one of our men for peninsula, and El-Arish as truly prince of the milk, but he returns without it. For several hours northern ones Commencing at the Et-Tih we have been going due-north through El-Arish, range it pursues a circuitous but unbroken course which, as it gets northward, assumes a more through the desert to the Mediterranean Sea. It pleasant aspect. It is fully a quarter of a mile is fit to be the boundary of kingdoms, and pro- broad, its white gravelly channel covered, and bably was meant to be so, for may at not be to its margin lined, with tarfa-trees. On each side this that reference is made in God's promise to are small brown slopes, which look like newly Abraham, when the whole land is given to Israel ploughed fields, and remind me of Teviotdale from "the river of Egypt to the Euphrates" and its slopes in spring. The winter-torrents (Gen. 15:18). This "river of Egypt" cannot must be strong in this wady, as is indicated by be the Nile, - because that is always called Johr, the torn-up tarfas, and the large stones evidentnot Nahar, and because the boundary given by ly rolled and tossed about by the force of the Joshua (15:47) seems to refer to a river not far current. Yet all along its bed we see the black from Gaza,-and because no part of Egypt was beetles running over the sand,-things of life

. About four o'clock the wady widened out into they would certainly not be, were it the Nile a large plain, some eight or ten miles in circuit, that was meant. Bring down Israel's border to with Jebel Sikh on our right front, and Jebel the Nile and you rob Israel of her richest land, Badhiah on our left front, both somewhat distant. While nearer, and towards the left front, north-east of Egypt, that was to be merged in that is westward, rose Jebel Jeremlih. About Palestine, which would be the case if the river five o'clock we encamped in the wady, down poured into Wady-el-Arish by the southern which our course had lain all the day, El-Arish.

We had occasion to notice in the evening how

shrubs they make fires, but not of tarfas and I could have picked up the whole, and comparhad kindled a fire within some feet of a tarfa. spices." Scarcely, however, had he done so, than our

Wady El-Arish, Sabbath, Feb. 3.-We rested as usual on this day, and spent it much as on former occasions. These Sabbath-rests in the calm as on other days, and seemed less dreary. Occasionally the ravens shyly approached our tents, in quest of food; and we noticed on more occasions than one, that in the mornings they seemed on the watch for our departure. Hardly had our camels began to move, when three or four of these birds would find their way to the spot to pick up our fragments. The question of the Divine speaker in the book of Job, had a meaning in these deserts which it has not at

"Who provideth for the raven its food? When its young ones cry to God, When they wander for lack of food."-(Job 38:41.)

The Arabs wandered about, and in the afternoon made charcoal out of the roots and stems of the larger desert shrubs ; not the trees such as the tarfa; these they left untouched. The ritt'm, we were told, makes the best charcoal, thus illustrating the passage which mentions " coals of juniper" (Ps.120:4), or more properly" coals of the rothem." I have already noticed this tree as a place of shelter from the heat, as in the case of Elijah. The only other place where the tree is mentioned is in Job, where it is spoken of as furnishing food for the famishing, "who cut up juniper (rothem) roots for their meat" (Job 30:4). This we never saw, and we could only imagine it done in the exfleeing into the wilderness. . . They were drivrocks" (Job 30:3,6.)

Wady El-Arish, Monday, Feb. 4.-I rose at ed out about half-past four. The morning was cold, and there was hoarfrost u; on our tents and on several objects round us. Between five and six the whole encampment was a stir,-fires kindling, food preparing, and goods packing. Foremost among the packers was Sheikh-Suliman,-ever active, smiling, and obliging. By the starlight, with the help of the Arab fires, he bustled about, striking the tents and getting the camels in readiness. As he was packing up our tent-gear, the old man kept singing a lively Arab song, which seemed to consist only of a few lines, as the same words and notes were continually recurring. I asked the dragoman what it meant, and he told me that the words were, " Why is she so long in coming?" It sounded

such like. Once or twice, indeed, we did see a ed its orientalisms with such a passage, as sevaleh scorched, as if a fire had been kindled " Make haste, my beloved, and be thou like to beneath it, but this was rare. Some of our party a roe or to a young hart upon the mountains of

At first when we struck our tents, there was sheikh came, and with the politest signs imagin- not a streak of dawn, -only the morning-star able, accompanied of course with a flood of which seemed ever to shine kindly upon us, rewords which we did not understand, requested minding us of Rev. 22:16, " I am the root and us to remove it from the tree. From the way in offspring of David, the bright and morning star." which he shook his head, and pointed to the dif- Then the moon came up, in her last quarter. ferent quarters, we guessed that he meant to tell Then the east began to give signs of sunrise, and us that the Bedaween of the neighborhood would the west to take on its usual purple. Then the be very angry at us, if we set fire to their trees. sun came up without a cloud. Our desert loco-Of course we complied with his most reasonable motives moved off a little after seven, we walking before them. Our route still lay down Wady-el-Arish, which was now of considerable breadth, and most distinctly marked as a water course. Our road was a while over flat sanddesert were most grateful. The wilderness was stone, then hard gravelly sand. The shrubs were fewer than on the previous day, which was well for us when we mounted (which we did at half-past nine), as camels insist upon stopping at every bush to catch a mouthful, which is rather annoying, more especially as the Bedaween take the part of the camels in this matter, and are not by any means pleased when you do not allow them thus to feed by the way. Our ride was not peculiarly interesting. The country is tame and rather flat, broken only by hillocks of chalk, like sandstone. Before three we passed out of Wady-el-Aujanah, where the country seemed less flat and barren, and the white cliffs of Jebel Hallal, a range of hills far to the leftward, and nearer, in the same direction, Jebelel-Herem, composed of the same white sandstone, which in the distance has the appearance of chalk. At five o'clock we passed out of Wady Aujanah into Wady Khutersfeh, a wide, dreary plain, where our road lay over sand and small black debris, flattened and hardened into consistency by the rains. The sun set about six, but we pushed on by starlight, and encamped at Nakhl about eight, cold and weary, having travelled without a break since seven in the morning. It was half-past ten ere we could get dinner, and nearly twelve ere we got to bed. A few of the inhabitants of the Khan came to look at the strangers, but we were too tired to notice tremity of want, which indeed the passage im- them. A guard was sent to us,-not because of plies,-" for want and famine they were solitary; danger, but as a pretext for backshish. Judging, however, from the howlings of the night, we en forth from among men, to dwell in the cliffs should have said that our guard consisted of of the valleys, in caves of the earth, and in the dogs instead of the Pasha's soldiers. Again and again were we reminded of the scriptural allusions to " dogs," to which we have already refour, and called Haj-Ismael, as we were to start ferred. Devourers of dead camels, and disturearly, in order to reach Nakhl at night. Walk- bers of the peace, these were their characteristics in our eyes.

# The Book of Joshua.

BY REV. JOHN CUMMING, D. D.

SIN CONFESSED, AND GOD GLORIFIED. "And Joshua said unto Achan, My son, give I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me new what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done."-Joshua 7:19, 20.

We have seen in the course of our study of the chapter as a whole, how an infallible finger, pleasantly in the starlight of morning. I wish almost visibly pointed from the skies, touches as accessory personally, and most culpably, to to Him only are we to confess our sins, and from gation previously required. There was confess his sin, first to God, as a great crime comined; but divinely, miraculously, and of course the representative of all the children of Israel. not now exemplified in our courts, Achan is sin- If it should be argued, that the words, "And was devoted to destruction; and thirdly, bring- Joshua, the answer is, that Joshua was a solties of Almighty God.

Joshua, in the verses I have selected as the gree. subject of a few reflections, when he saw that Let us notice, in the next place, as obvious Achan was detected, addresses him with all the here, what shades and darkens the glory of God calmness and the self-possession of a judge; and and breaks through the express precepts of his yet with all the affectionate sympathy of a man, law, inflicts, by a necessary reaction, injury, disa parent, and a brother. He speaks tenderly to aster, and misfortune upon mankind. Achan, guilty as he was, alone guilty; he breaks The crime traced to Achan had drawn a cloud out into no words of violent recrimination. Jos- over the shining countenance of God; and conhua felt and knew that in Achan's own bosom ducted down from the bosom of that God the there was the sense of a penalty that needed no lightning of just and righteous retribution. Sin human words to aggravate, no censure of his to is the ruin of a nation, disaster to an army, derender more intense. He therefore addresses this detected criminal in these words; "My it. The sins committed by a nation, by its ruson." And why should it not be so? The stern lers, its judges, its magistrates, its leading peoduties of a judge do not necessarily dry up the tears and the sympathies of a man. There may be the deepest detestation of the crime, combined with the tenderest and the keenest compassion in favor of the unhappy criminal. The crime you may detest; the criminal you need not load with abuse, you need not exasperate with invective. Depend upon it he suffers enough without the infliction of our invectives, or the caricature of the thoughtless, or those that triumph in the detection of the criminal, and have probably very little intense hatred towards the

All crime has two aspects; one of guilt, undiluted guilt that we cannot brand too severely; the other of misfortune, terrible, disastrous misfortune, that we cannot sympathise with too keenly. And, therefore, the two feelings, reprobation of the crime, pity for the criminal, are not incompatible. The reprobation of the crime is a reflection from heaven; pity for the criminal is a sympathy instinctive in the human heart; and you may depend upon it, where there is the purest reprobation of a great crime, there will always be in the deep and silent recesses of the heart the purest and the most tender sympathy with the misfortune of a great criminal.

The two acts that were enjoined on Achan by Joshua were, first, disclosure of his sin to God -" Make confession to God;" and, secondly, a that the confession of your sin to man is not to tion of a Judge who punishes his enemies. man as armed with sacerdotal authority, as competent to absolve from either its penalty or its consequence; but as to a person who is injured. And if a priest, therefore, ask you to confess your sins to him, your answer must be, If I have injured you, I will; and wherein I have injured you I will; and from you, as injured by me, I will ask forgiveness; but to confess sin to you as a priest whom I have not injured, and from whom, therefore, I have to ask no forgiveness,

the head of the guilty one, and brings Achan for- is to put the priest in the place of God, and to ward into the very midst of the camp of Israel, forget the express commandment of heaven, that this great transgression. There was no human Him only are we to seek forgiveness. You can verdict because there was no human investi- see, therefore, why Joshua required Achan to no circumstantial evidence, or witnesses exam- mitted in his sight; and, secondly, to him, as gled out as being guilty, first of transgressing a hide not from me what thou hast done," do imclear law; secondly, appropriating a thing that ply that the sin was sacramentally confessed to ing down upon the whole camp and children of dier, and not a priest; and therefore it cannot Israel the righteous retribution and just penal- be any precedent for confession of sin to an ecclesiastical officer of any sort, or shape, or de-

cay to a church, injury to all who connive at ple; by its schools, its universities, are not restricted in their influence to the localities where they take place. The sin perpetuated in the light of day in the midst of our country, may have its shadow and its reaction in the most distant East and battle-fields in which we may be engaged. It has been always found that sin in a nation is ruin; but where there is righteousness distinguishing a nation through all its national functionaries, officers, representatives, it conducts down a blessing; even life that shall never end. But here we see that an individual sin unrebuked in the camp, sent forth defeat, disaster, and ruin. And probably the reason why the sin of an individual thus brought down upon the corporate body the judgments of heaven, may in all probability have been, that it was connived at; and that many knew of it who would not disclose it; and that Joshua, whose business it was to see to the moral condition as well as the discipline of his army, failed to make the efforts that became him to find out that sin. A nation may be rich in goods; but if poor in righteousness, it is weak. A nation may have great learning in its schools, and it may have great genius in its rulers, and great prosperity in its commerce; but if some great sin is penetrating its heart, tainting its conscience, it will reap disaster in the field, even if its troops be the bravest; and it will find a worm at the root disclosure of his crime to him, and, therefore, of its commerce, that will ultimately gnaw it to all Israel. Why should he enjoin these two and level it with the dust. A soldier must not things? It is very important to investigate the only have a bright sword, but a clean hand to reason of this. There are two effects that flow wield it: a nation must not only have a right from sin. There is, first, its abhorrence in the cause but it must be in a right state in the sight of sight of God; and there is, secondly, the injury God, in order even on a right cause to draw down which it inflicts upon mankind. Sin dishonors a great and lasting blessing. And therefore, God, and injures mankind. And, therefore, as when you see suffering, disaster, reverse; wheresin against God, it is to be confessed to him; and ver you see commercial prosperity begin to pine; as far as it is injury towards man, it is to be ac- wherever you hear the clamours of the poor, or knowledged and confessed to man. Sin in its the oppressed, or the discontented become loud aspect toward God is not to be confessed to man; and frequent, and long; you should instantly benor to be confessed to a priest. You are not to gin to ask, Is there a reason for this? What is k absolution in such a case from a priest, he the Achan in the camp that troubles it? What has no power to give it. The words of David sin is there in our nation's heart, conscience, or are literally and strictly true; "Against Thee, habits, that thus provokes and awakens the sleep-Thee only, have I sinned;" to Uriah have 1 ing judgments of God. If we find some great done injury. And therefore, sin, as against God, national sin, let us confess, renounce, abjure it. no priest or prelate can absolve from; God on- 1f we do not,-and we ought to be slow to spely can: but sin as injury towards a fellow man cify where specification is so delicate and diffiis to be confessed to the injured man, and from cult,—if we find no special national sin, then him you are to seek forgiveness of it. It is by we may hope our affliction is the chastisement recollecting this distinction, that you will see of a Parent that loves his own, not the retribu-To be continued.

### From the Stanstead Journal. To Helen M. Johnson.

Where is the harp so lately strung To music and to song, Why is it on the willows hung? Where has our Helen gone? Is she among the early flowers, Or in some shady dell,

Communing with her own pure thoughts Too beautiful to tell?

Is Helen dressed in jewels rare, Within some stately hall; Among the young, the gay and fair, The leading star of all?

Or is she harping with her harp Among the angel choir? And has she joined the glad "new song" Where spirits never tire?

I found her 'neath the chastening rod! Her Father's hand was on her laid— "Be still and know that I am God-'Tis I," he said, " be not afraid."

"Altho' thou walked death's valley through I'm with in thee in the shade! My rod shall comfort too-Thy help is on me laid!"

Sweet holy calm within her heart, Like angel whispers fell— "Altho' he slay me I will trust, He doeth all things well."

We'll pray the Father for the sake Of Jesus Christ on high— To him we'll supplication make, That Helen may not die.

O bless the means thou God of love, And hear our fervent prayer; Look down in mercy from above, And our sweet singer spare.

Thy songs have cheered my lonely heart, Dear sister of my soul; Have soothed each bruised and aching part,

And often made me whole.

O strike again once more the lyre, Give back once more a song; Before they call thee ' come up higher'-And wear the conqueror's crown!

Then may we in sweet concert meet, With angels round the throne; Acquainted walk the golden street Where strangers are unknown. F. B. Stanstead, C. E.

### Looking from self to Christ

There are few readers of religious biography who are not familiar with the character of the saintly Leigh Richmond. He was remarkable for the lovely type of his piety; deep, persuading, and Scriptural, yet genial and attractive. His thorough and life-long familiarity with Christian experience in its various forms gives great weight to his counsels. The following extract from one of his letters to his mother treats of one of the common-places of evangelical religion, yet one which even good and great men are apt to overlook or ignore. How many write long and dreary columns, all of which are overthrown by the simple statement of the author of the Dairyman's Daughter: "For conviction, it is true, you must look to your own heart; but for comfort to your own Saviour." Here is the ex-

" Your occasional doubts and fears arise from too much considering faith and repentance as the grounds, rather than as the evidences, of salvation. The truth is, that a weak faith makes the soul as secure, though not so happy as a strong one; and an imperfect repentance, as we deem it, may be sincere, and, therefore a work of grace. Our salvation is not because we do so well, but because He whom we trust hath done all things well. The believer is never more happy nor secure than when at the same noment he beholds and feels his own vileness, and also his Savior's excellence.

### "I the chief of sinners am, But Jesus died for me,"

is the burden of its song. You look at yourself too much, and at the infinite price paid for you too little.

For conviction, it is true, you must look to your own heart; but for comfort to your Savior. Thus the wounded Israelites were to look only at the brazen serpent for recovery. The graces of the Spirit such as love, patience, goodness, faith &c., are good things for others to judge us by; but it is Christ, as reclined on, believed in rested upon, loved, and followed, that will speak peace to ourselves. By looking unto Him, we shall grow holy; and the more holy we grow, the more we shall mourn over sin, and be sensible how very short we come of what we yet desire to be. None are so holy as those who mourn they are not so. While our sanctification is still

a gradual and imperfect work, our justification is perfect and complete; the former is wrought in us, the latter for us. Rely simply as a worthless sinner on the Saviour, and the latter is all your own, with its accompanying blessings of pardon, acceptance, adoption, and the non-imputation of sin to your charge. Hence will flow thankful obedience, devotedness of heart, patience in tribulation, and quiet waiting for the glory of God. Thus salvation is by faith alone, and thus saving faith works by love. Embrace these principles freely, fully, and impartially, and you will enjoy a true Scriptural peace, assurance, and joy."

### Rules for Visitors and Travelers.

IF RESIDING IN THE COUNTRY.

1. Never neglect your accustomed private duties of reading, meditation, self-examination,

2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.

3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence.

4. Never engage in anything, either on the Lord's or on any secular day, which will compromise your Christian consistency.

5. Seek to do good to the souls of your family and all others within your reach.

6. Always remember that you are to "stand before the judgment seat of Christ."

IF TRAVELING.

1. Never, on any plea whatever, travel on the Lord's day.

2. Make your arrangements to stop if possible in some place where you can enjoy suitable religious privileges.

3. If at a public house or watering place, on the Lord's day, do not mingle with indiscriminate company; keep your own room as much as possible; and be engaged in such a way as may make the day profitable to your soul, and honorable to your God.

4. Every day find or make time for your private duties of reading, meditation, self-examination, and prayer.

5. Carry tracts a and good books with you to read, distribute, or lend, according to circum-

6. Seek for opportunities to do good to the souls of those into whose society you may fall.

7. Never, by deed or conversation, appear to be ashamed of your religious profession.

8. Remember you are to " stand before the judgment seat of Christ."

Let me entreat you to read these items of advice over and over again, and recur to them in every time of temptation. They are the affectionate warning of one who knows the danger of your situation, and whose heart's desire and prayer to God it is, that you may maintain your Christian integrity, honor God, live in obedience to His will, and enjoy the peace which can alone spring from a "conscience void of offence," because "the love of God is shed abroad in the

Dr. Bedell.

# Education for the Ministry.

The Puritan Recorder, in an able article, points out some of the defects in our present system of education for the ministry. We give

For the last half century we have been adding as we have supposed, to the furniture and finish of our ministry, and that in a way which has tended too much to cripple their power over the popular mind. Look at our system of education and see how long and thorough is its training, at the expense of unlearning the people's language and modes of thought.

When a young man devotes himself to the ministry, he shuts himself up from the common employments and intercourse of the world around him, and studies at least an average of two years in fitting himself for College. He then enters College, and there, for four years more, he leads the life of a monk, learning everything else than the habit of speaking, thinking, and feeling as demanded, such as "Come ye sinners, poor and horse ran off till he was stopped by a gate. - the storm was severe, there being for some hours the masses of men without his enclosure speak needy," "A charge to keep," etc. The preachand feel. His thoughts have a widely different er read and expounded admirably the latter part himself, laid hold of the fence, which unfortu- able rain. field of employment from theirs, and therefore of the fifth chapter of the 2d Epistle to the nately gave way; the lady of the house coming fall into modes and channels widely different .- Corinthians, and his text was the last verse; The world around him are all absorbed in the "For he hath made Him to be sin for us who practical realities of life, and thereby schooled knew no sin," etc. And never in my life have to common sense and practical views of every-He is all-absorbed in theory, in speculation, and in languages now unspoken, or spoen only upon other continents. One would suppose that this six years of cloistered life would carry his mind sufficiently far from the common walks of men to embarrass his future intercourse with the world. But no; the great gulf which is already fixed between the mind of the future minister and that of the people must be made still wider, by three years more of College life spent in a theological seminary. At length he has spent nine years in seclusion and study, having made little acquaintance with men and things as he will find them when he goes abroad. Nor will his opportunities for cultivating his spiritual affections be found to have been necessarily increased by this seclusion. But, though his secret devotions may not have been neglected, nor his consecration of heart to the service of God abated, the tenor of his life has been scholastic and monkish. Even his acquaintanceship with the home and friends of his childhood has, in feeling if not in fact, been much impaired, and perhaps sundered. A serious change has passed over both him and them. His home receives him as a stranger; and if around him he meets the playmates of his childhood, their greeting is now that of strangers, and his capacity of familiarly mingling thought and feeling with them is lost. Form and ceremony take the place of familiarity. He has little in common with them. What he is to them he is to the rest of the world around him. He receives his licence to preach the Gospel, and is launched forth into the world, wide and cold. He goes forth among the people of his native land with some of the main attributes and privileges of a native born child taken from him. As to habits of mind and modes of speech, he is in a measure denationalized. Everywhere among the people he feels an embarassment not unlike to that which one feels when he becomes a traveller in a foreign country. This is a very common result of our system of education for the ministry. tends to disqualify us for a free and easy conveyance of our thoughts to the people. It makes us barbarians to the people, and the people barbarians to us.

# Dr. Baird's opinion of Spurgeon.

No preacher of the present day has attracted so much notice and encountered so many criticisms, as Mr. Spurgeon. Opinions of every shade and complexion have been freely expressed in public prints. The Rev. Dr. Baird, whose character for candor and sound judgment is well Spurgeon preach, and thus expresses his opinion of him in a letter to the N. Y. Obs. It is characteristic of Dr. Baird.

"I may remark in passing, that I went yesterday morning to the Musical Hall, in Surrey ded. We were assured by men who ought to In many cases its consequences were disastrousknow that there were at least ten thousand peo- in some fatal. ple present, and all listened with unremitted attention to the end. We arrived at a quarter before 10 o'clock. At a quarter before 11 the were at their height, was stationed on this cirservices commenced, and lasted until nearly 1 cuit. He declared it was of the devil, and that o'clock-rather more than two hours.

mon, and considering well the manner in which high expectations; but before he had got once all the devotional services were conducted, I round, he took the jerks himself-or rather they was not astonished to see so large and deeply took him. When the fit began, he would say, interested a congregation. The prayers were "Ah yes! Oh, no!" At every, jerk, he used short, simple, comprehensive, direct and earnest. his hands and arms as if he was playing on the ful hurricane which passed over a portion of the The singing consisted of plain and easy melo- violin. dies, which the whole congregation almost, could

I heard the way of salvation more clearly set forth, in good Saxon language for the most part. It was the old fashioned intelligible Calvinism of John Owen, John Bunyan, Matthew Henry and men of that school.

O that we had more of that sort of preaching ! How admirably the character of the Father-His sovereignty, His justice, and His mercy, were set forth as exhibited in the plan of salvation. Then the person and work of Christ were fully set forth; and last of all, the condition of man as a sinner, and how he becomes justified through the work and merits of his glorious substitute. The close was an earnest attempt " to persuade men to be reconciled to God."

Mr. Spurgeon is rather below the medium height with us, is stout and well built, has a round and full English face, and seems to have an excellent constitution and good health. His voice is strong and sufficiently melodious; his manner is easy, natural, and very earnest. His style is good-sometimes a little rough. just such as is needed to arouse and keep up the attention of the masses of people. I was greatly surprised to hear so few words that grate on the feelings of any but the most unreasonably fastidious. I do not wonder that his preaching draws crowds of people, for it sets forth the true Gospel, and in a way that is adapted to the wants -the felt wants of the soul. Mr. Spurgeon has also a vigorous imagination, and a great command of words."

### The Jerks.

In 1804 I first witnessed that strange exercise "the jerks," although I had heard much about it before. It took subjects from all denomina tions and all classes of society, even the wicked but it prevailed chiefly among Presbyterians. I will give some instances:

A Mr. Doke, a Presbyterian clergyman of high standing, having charge of a congregation in Jonesboro', was the first man of eminence in this region that came under its influence. Often it would seize him in the pulpit, with so much severity that a spectator might fear it would dislocate his neck and joints. He would laugh, stand and halloo at the top of his voice, and finally leap from the pulpit and run to the woods, screaming like a madman. When the exercise was over, he would return to the church, calm and rational as ever. Sometimes at hotels this affection would visit persons, causing them, for example, in the very act of raising the glass to their lips, to jerk and throw the liquor to the ceiling, much to the merriment of some and to the alarm of others. I have seen ladies take it known, is at present in London, and has heard at the table; as they were pouring out tea or coffee, they would throw the contents towards the ceiling, and sometimes break the cup and saucer. Then, hastening from the table, their long suits of braided hair hanging down their backs would crack like a whip. For a time the Gardens, to hear the Rev. Mr. Spurgeon, and jerks were the main topic of conversation-pubwas greatly gratified by the preaching of that lie and private-both in the church and out of remarkable young man who is now in his 24th it. Various opinions were expressed concerning year. As we went early and had tickets, we got it-some ascribing it to the devil, others to an a good place for both seeing and hearing. The opposite source-some striving against it, others immense hall, with its three galleries, was crow- courting it as the power of God unto salvation.

A preacher, who in early life was a dancing master, joined the conference, and when the jerks he would preach it out of the Methodist church. After hearing attentively the admirable ser- He commenced the work with great zeal and

One morning, being seized as he was going to

The rider, having dismounted in order to steady one continuous flash of lightning, with considerinto bed, where he lay until the fit was over .-His proud heart would not submit, and the disease, as he termed it, growing worse and worse, he gave up the circuit, and withdrew into retirement, where his sun went down under a cloud. Poor man! I loved him.

Usually the subjects of this strange affection were happy when they had it, and happy when it passed off, and it did them no harm. The wise ones of the day, such as William McKendree and Thomas Wilkerson, said little about it, but preached, exhorted and prayed as if it was not in the country.

At the close of the year I attended a campmeeting at Carter's station, where about ten thousand people assembled. Here a controversy had been going on between Presbyterians and Methodists-the former saying, among other bitter things, that the latter were hypocrites, and could refrain from shouting if they would. They were the aristocracy-we the poor. On Monday morning I preached, preceded by the venerable Vanpelt, who left the congregation calmly and silently weeping. 1 arose-like most men who know nothing-fearing nothing, and undertook to account for the jerks. The preachers looked frightened, and the audience astonished. I viewed it as a judgment of God. Taking a compendious view of the nations, I showed that God was just, as well as merciful, and his judgments though long delayed, sure to come. I adverted to the wickedness of the people, enlarging on their intolerance and bigotry, charging that middle Tennessee had gone as far as any part of the United States in these particulars. I glanced at the rise of Methodism and the persecutions it had endured, and quoted the taunting language of its enemies, "Ye are hypocrites, and can cease shouting if you will." After a pause I exclaimed at the top of my voice, "Do you leave off jerking if you can." It was estimated that instantly more than five hundred persons commenced jumping, shouting and jerking .-There was no more preaching that day.-From the Autobiography of Rev. Jacob Young.

### Dark Hours.

There are dark hours, that mark the history of the brightest years. For not a whole month in many of the millions of the past, perhaps, has the sun shone brilliantly all the time.

And there have been cold and stormy days in every year. And yet the mists and shadows of the darkest hour disappeared and fled heedlessly. The cruelest of the ice fetters have been broken and dissolved, and the most furious storm loses its power to harm.

And what a parable is this in human lifeof our inside world, where the heart works, at destined labors! Here, too, we have the overshadowing of the dark hours, and many a cold blast chills the heart to its core. But what matters it? Man is born a hero, and it is only by darkness and storms that heroism gains its greatest and best development and the storm bears it more rapidly on to its destiny. Despair not, then. Neither give up; while one good power is yours, use it. Disappointment will not be realized. Mortifying failure may attend this effort and that one-but only be honest and struggle on, and it will work well.

# Terrific Hurricane in Wisconsin-

We copy from the Milwaukie American of Monday, some interesting particulars of a fear-State of Wisconsin on Friday, the 21st ult. :-

" A fearful hurricane passed over a portion

At Woodland, on the La Crosse Railroad, the to the door to see what was the matter, height- station house was blown down, cars blown from ened his mortification. Attempting to hide himself the track, and others set in motion. The station by running into the orchard. his strange move- master, Mr. Fox, while endeavoring to stop one ment, as he ran fiddling along, and the tail of train of freight cars set in motion by the wind, his long gown flying in the wind, attracted the was run over and killed. At the time the buildattention of the hounds, the whole pack of which ing was blown down there were some ten persons pursued him with hideous yells. Being afraid within, seven of whom were more or less injured, of dogs, he turned and went into the house by and two or three, our informant states, so severethe back door, and running up stairs, jumped ly that fears are entertained they will not recover. A store near the depot was blown down and a man severly injured.

A messenger of the American Express who was in Woodland at the time the hurricane passed, describes the scene as terrific. All but three of the buildings at the station were blown down, and freight cars heavily loaded were blown off the track, and on level ground turned bottom side up. The cars that ran over Mr. Fox were braked down solid, so that the power used to start them must have been great. When the messenger left on Saturday, another of the injured persons was not expected to live through the afternoon.

At the time of the hurricane there was no rain, but, as it was in this city, one almost continuous sheet of lightning, which illumination made the scene terrible to witness.

Saturday noon a child about four years of age was missing, and could not be found. The child was taken out of its father's arms, and so suddenly that the father could not retain his hold

Woodland is a small station, numbering about twenty houses. It is here that the cars meet on the road, and two heavily loaded trains had just left. Indeed, so near were they, that an instant before the hurricane struck the rumbling of the wheels could be heard. One was going each way, and as the heavily loaded freight cars standing upon the track were lifted up and carried a distance of from five to twenty rods, had the gale struck a few moment sooner the loss of life could not but have been terrible."

The telegraph office was in the freight depot, which was all blown down, leaving nothing but the platform. The instruments were taken off, severed from the wires, and carried a distance of forty feet. The operator, whose name our informant did not know, was severely injured. A Frenchman was taken up by the whirlwind and carried a distance of one hundred feet, and only saved from destruction by being cast against the stump of a tree. When the eating house was taken up three women were inside washing dishes. The house was lifted over their heads, and strange to say they were not injured in the least. The post office was in the south side of the depot, and the following morning letters and papers were found a distance of two miles off. The avern was nearly demolished. It was a large sized building, and when the wind struck, the apper story was taken off, and the brick of the chimneys came tumbling down. It was in this building that most of the injured ones received

Woodland is laid level with the dust, the only things left standing being the railroad water tank and one log hut.

The little child spoken of above was found next morning at a late hour, in the woods a quarter of a mile from the spot. The little one was out all night, but was slightly injured.

To exhibit the great force of the wind, it is stated that the end of a scantling from one of the buildings was driven through a hard wood stump, and so firmly imbedded that three men could not move it, and three heavily loaded freight cars were carried over the platform, two tracks, and placed on the top of a wood pile. about eight feet high.

At Columbus, on the Watertown road, the hurricane was scarcely less fearful. Everything was prostrated. One man was killed-a Mr. Clark-his house being demolished over his head. Fearful that a more than ordinary storm was coming, he sent his family into the cellar, and while attempting to secure the doors and windows, the storm struck, and in an instant the sing, and the hymns were such as the occasion his appointment, he let go of the bridle, and the of this State during Friday night. In this city house fell upon them. Mr. Clark was killed almost instantly, and his wife was injured so severely that no hopes are entertained of her recovery. Several others in the town were more or less injured.

Later. Items of destruction still reach us as we go to press. A gentleman from Saukville, in this State, informs us that in that vicinity the whirlwind was no less destructive than at Woodland. Houses were blown down, and trees uprooted. For miles and miles the whirlwind made its way, laying everything before it. We are fearful that the damage to the Southern portion of Wisconsin is of great amount. Fields of corn, and stacks of wheat torn up and scattered. Several persons were slightly injured, but none severely that our informant heard of."



# The Advent Herald.

BOSTON, SEPTEMBER 5, 1857.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### Regeneration.

Our Saviour speaks of the regenerated, as" born of the spirit," John 3:8. And James says " Of His own will begat He us," James 1:18.

Thus the regenerated are born of God; and we are his workmanship created in Christ Jesus unto good works."-1 John 5:1; Eph.2:8-10. Creation is a wonderful instance of Divine power; no less so is regeneration, and hence it is called a new creation; and the power displayed in it is compared to that by which Christ was raised from the dead. Thus Paul, to the Ephesians : " The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power toward us who believe according to his mighty power, which he wrought in Christ, when he raised him from the dead."-Eph. 1:15-23

This work of regeneration is sometimes applied to the Father, sometimes to the Son, sometimes to the Spirit and sometimes to the Godhead irrespec-

tive of the personality that exercises it.

Thus, in the second chapter of Ephesians: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."-Eph. 2:I-10. To the Jews, Moses said, "The Lord bath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day." They were not regenerated. But this is promised. " And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayestlive."-Deut. 29:4, and 30: 6. In Jer. 31:31-34, the Lord promises "I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." And in Ez. 36:25-27. "A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." In accordance with these promises, the prophet cries : " Who hath believed our report ? and to whom is the arm of the Lord revealed ?-Isa. 53:1. And Paul asks: "Who maketh thee to differ from another ! and what hast thou that thou didst not receive !-1. Cor. 4:7. So it is said of Lydia, " Whose heart the Lord opened."-Acts 16:14. " Paul plants, Apollos waters, but God gives the increase."-1. Cor. 3:6. " Jesus is exalted to give repentance."-Acts 5:30-32. " Not by might nor by power, but by my Spirit, saith the Lord of hosts."-Zech. 4:6. Being born again, is being " born of the Spirit," as we see in John 3:7,8. So to be born again, is to be "born of God;" for "whatsoever is born of God overcometh the world."-1. John 5:4. " And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."-Col. 2:13. " For God,

Christ."-2. Cor. 4:6. "For ye were sometime darkness, but now are ye light in the Lord : walk as children of light."-Eph. 5:8. " But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."-1. Pet. 2:9.

The work of regeneration is thus God's work and not man's act. "Of his own will begat he us;"as Paul writes to the Corinthians: " And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."-I. Cor. 9:11. And "according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour." -Titus 3:4-6.

### No Resurrection.

One great fault with many religious writers at the present day, is that they ignore the resurrection. The following article would have been a very interesting one, had the writer recognized the Divine promise that the beloved infant form laid away to slumber peacefully in the quiet grave will rise again, more beautiful and lovely than ever.

The writer has also taken a text of scripture. that applies only to the resurrection, viz., " He is not here, he is risen," and applied it to death. It was not of the death of Christ that this was spoken, but of his raised body. To apply it then to the child, while its body is unraised, is to wrest this scripture to an illegitimate use :

THE CHILD IS DEAD.

It is hard to believe it-we shall no more hear the glad voice, or meet the merry laugh that burst so often from its glad heart.

Child as it was, it was a pleasant child; and to the partial parent there are traits of loveliness that no other eye may see. It was a wise ordering of Providence that we should love our children as no one else loves them, and as we love the children of none besides-And ours was a lovely child.

But the child is dead ! You may put away its play-things. Put them where they will be safe. I would not like to have them broken or lost; and you need not lend them to other children when they come to see us. It would pain me to see them in their hand, much as I love to see children happy

Its clothes you may lay aside; I shall often look them over, and each of the colors that he wore will remind me of him as he looked when he was here. I shall weep often when I think of him ; but there is a luxury in thinking of the one that is gone home, which I would not part with for the world. I think of my child always, though an angel among angels.

The child is dead! The eye had lost its luster. The hand is still and cold. The little heart is not breathing now. How pale it looks! Yet the very form is dear to me. Every lock of its hair, every feature of its face, is a treasure that I shall prize the more, as the months of my sorrow come and

Lay the little one in his coffin. He was never in so cold and bare a bed, but he will feel it not. He would not know it, if he had been laid in the cradle, or in his mother's arms. Throw a flower or two by his side; like them he withereth.

Carry him out to the grave. Gently ! It is a hard road, this, to the grave. Every jar seems to disturb the infant sleeper. Here we are at the brink of the sepulchre. O! how damp, and dark, and cold! But the dead do not feel it; there is no pain, no fear, no weeping there. "Sleep on now, and take your rest !"

Fill it up! Ashes to ashes-dust to dust! Every clod seems to fall on my heart. Every sound from the grave is saying, Gone, gone, gone! It is full now; lay the turf gently o'er the dead child; plant a myrtle among the sods, and let the little one sleep among the trees and flowers. Our child is not there. His dust-precious dust-indeed is there, but our child is in heaven. " He is not here;

I shall think of the form that is mouldering here among the dead; and it will be a mournful comfort to come at times, and think of the child that was once the light of our house, and the idol-ah! that I must own the secret of this sorrow !- the tion. Then when completed, compare the two lists idol of my heart.

And it is beyond all language to express the joy, in the midst of tears, which I feel that my sin, in bols are found, we should look minutely to see if making an idol of the child, has not made that infant less dear to Jesus. Nay, there is even something that tells me that the Saviour called the darling from me that I might love the Saviour more when I had one child less to love. He knoweth I might add another suggestion to those who ABASE, v. Literally, to bring down from a high

heart.

### FIGURES OF SPEECH.

and still year or as von No. 2.

I have found great pleasure in perusing the "Dictionary of Tropes," published from time to to time in the Herald. I have occasionally seen what I thought to be inaccuracies, in the do something. My modesty forbids me to stand description of the figures-which the Editor admits, and calls for correction. Now to examine this list carefully would be first rate practice to correspondents, and to all who are paying attention to the subject. It would have afforded me great pleasure, had I been privileged with the requisite time to devote to it, to go carefully through the above " Dictionary" and note down what might appear to be errors, but this I have not been able to attempt hitherto. Whether the " Dictionary of Tropes" is to be published in book form or not, I think it is most desirable that the list of words used tropically in the Scriptures, should be accurately corrected and completed: I say completed, for it is most probable that many words have been omitted. Long have I waited to see if some who had the ability and tact for such a work would not come forward, and take it up in earnest: but very little has been done in this line yet; at least so far as can be gathered from the Advent Herald. My desire has, for some time, been, to make a vigprous attempt myself at the completion of the list. But then I remember what little time I have for such an engagement. To go through the Bible carefully, and note down all the figures of speech it contains-(a thing which I felt prompted to attempt 3 or 4 years ago for my own benefit)—is a work too appalling for one with such limited opportunity as I possess. I am not afraid of the difficulties of the task: they retire as we advance towards them; but conscious inability to effect a desired result, often keeps us from attempting it. Nevertheless I keep thinking the subject over, and now beg to offer the following

As there are perhaps few who could really enter into this investigation, viz. of searching out all the words which are used tropically in the Scriptures, and designate to what class they belong, distinguishing the same word as differently employed for different tropes ;-it has occurred to me that a division of the labor might be effected, which would at once reduce the vastness of the search, greatly expedite the business, and bring the de sired result. If, therefore, one would undertake to examine, say the Book of Genesis, another, Exodus, a third Leviticus, and so on, some 40 to 50 might easily accomplish the work. There are al together 66 books in the old and new Testaments; but several of these are short, as the " minor prophets," and some of the epistles; of which one person might from 2 to 6 if necessary.

Come, brethren and sisters, who will join in this enterprize? Don't shrink from the task; you will never regret the labor you bestow upon it. Let me enlist your assistance forthwith. Without hesitation make a calm and firm resolve to do what you can, and just write to the Editor of the Herald, and state what Book you will choose, or ask him what books have been selected and make your choice from the remainder. It is hoped our female friends will take care that their class is fairly represented in this investigation. It concerns them equally as much as the men.

If information how to proceed, he desired, no doubt the Editor of the Herald will cheerfully furnish it. Perhaps he will, if he has any hope of this suggestion being taken up, give some directions on the mode of search in the Herald very simple; for, often we could determine the use of

work, viz., the metaphor, the simile, substitution, metonymy and synecdoche, and perhaps the apostrophe. My idea in collecting them has been, to note down the words used figuratively, on sheets of paper devoted to separate classes of figuresall the metaphors by themselves, and all substitutions by themselves, and so on-as they turn up in reading; and afterwards to place them in the alphabetical list, as in the " Dictionary of Tropes" published in the Herald. The student might refer when necessary, to this published list for informatogether, and send the result to the Editor.

I may remark here that in those parts where symwe can discover any Tropes. In the language used to explain symbols, I see no reason why words should not be tropically employed as in any other

who commanded the light to shine out of darkness, our frame : He knoweth the way to win and bind | have paid some attention to tropical language : hath shined in our hearts, to give the light of the us. Dear Saviour, as thou hast my lamb, give me, while searching for the figures named above, on a knowledge of the glory of God in the face of Jesus too, a place in thy bosom. Set me a seal on thy separate sheet of paper might be noted down, as they present themselves, the various modes of speech or address, used by the sacred writers, as the apostrophe, Personification, Parable, Allegory, Irony, Hyperbole, Interrogation, Antithesis, Climax, and exclamation, which might be found useful at another time.

Well, then, who will take part in this work !-Let us be up and doing at once! I will cheerfully the first on the list, but I have no objection to take the book of Exodus, or any other if some one else should select this. Your prompt responses are desired and expected.

One word more. Never mind if you make a few blunders If you should, you will not stand alone. Make a bold, vigorous effort—be patient and persevering, and your labour will not be in vain. The Editor will not expose your mistakes, but correct them, or otherwise pass them over as C. A. THORP. imperfections.

EDITORIAL REMARKS.

We like the above suggestion. There are however some difficulties in the way of it.

1. Some of the books contain comparatively few figures, and others very many, but in the aggregate they are so numerous, that to attempt to give in the Herald the context of all the instances where tropes are used, would require its entire space for some time. Mr. Lord commenced the work of noting all the figures in the book of Isaiah .-After eight years he has only completed to the 41st chapter; and during that space he has designated 1006 instances of the figurative use of words. It is evident, therefore that in the entire scriptures there must be from 15,000 to 20,000 tropesenough to fill a considerable volume. It would therefore be difficult to reproduce these in our col-

2. While we cannot record all the places in the Bible where words are used tropically, we shall find on examination that these places are made so numerous, not by different words nor by different uses of the same words, but by similar uses of the same words in different places. This being so, it follows that if we have a Dictionary of all the words, with all the different uses of the same words that occur tropically, we shall have covered the whole ground, and shall have at command the examples that will illustrate the like use of the same words in all the places where they occur! And for this, there is ample space in the Herald. How may we then proceed to accomplish this?

3. If we attempt to do it, by one taking one book of the Scriptures ;-and another, another,we shall find that each one will have a large list of words many of which will be the same that the others will have, and that when we get through the lists will be unclassified and confused.

We will, then, suppose there is a class formed, who will take the Concordance in connection with the Bible and one consent to take the letter "A," and examine in the Bible all the texts that have words commencing with that letter; another "B;" another, C; and so on through the entire Alphabet -using the Dictionary whenever he finds a word of doubtful import. This would cover the whole ground, no one would be doing the work of another, each one would have his independent field, the work would be simplified and classified as it progressed, it would in reality be a very short and simple task, it would give all engaged in it a thorough knowledge of the whole subject, and in the end it would produce a dictionary of tropes that would be an invaluable aid in the study of the

The task would be, in reality, very plain and the word, by merely reading its line in the Concor-It will be found that a few tropes embrace all dance : many words are never used tropically ; and the various figures which require attention in this the concordance would usually determine the number of uses of the same word. We would propose that the work proceed in the following manner:

1st. State the word, give its literal use, and if used literally in the Bible give the best illustration, one or more, of such literal use.

2d. Give its use as a simile, with all the different things that it illustrates.

3d. As a Metaphor.

4th. As a Metonymy.

5th. As a Synecdoche, in the different uses of those figures.

6. As a Hyperbole.

7. As a Substitution:

8. As the subject of an Apostrophe. 9. As the subject of a Personification.

Some words have an acquired literal meaning, in which now they are only or are more frequently used. Such should have their original meaning stated, and also their literal use. As

er to a lower position in space, -not thus used in the Bible.

-A Substitution for humiliating: " Behold every one that is proud, and abase him." Job 40:

Abased, and abasing, are to the same import as Abase, and this don't need a separate illustration. horring, are never used tropically and so may be passed over. We next come to

ABIDE. v. Literally, 1st. to tarry or dwell: "We will abide in the street all night," Gen. 19:

2d. To await : " Bonds and afflictions abide me." Acts. 20:23.

3d. To endure : " Not able to abide his indignation." Jer. 10:10.

- A Metaphor, expressive of constancy " Abide in Me, and I in you. As the branch cannot bear fruit except it abide in the vine no more can ye, except ye abide in Me." John 15:4.

-A Substitution for adherence to : " They are those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof." Job 24:13.

ABODE. v. (See Abide). A Metaphor expressive of continuance : "He was a murderer and abode not in the truth." John 8:44.

In thus proceeding the progress would be found to be much more rapid than would naturally be supposed, it would be a fine intellectual exercise, it would give a knowledge of the precise significance and use of words-in which nineteen twentieths of the people are woefully deficient, unconsciously so to themselves, and would give ability to use language precisely and correctly.

Who will enter on this work? To as many as will respond, we will assign letters of the Alphabet and they may adopt them as the signature and so correspond under those letters, so that the public shall be none the wiser for the error any one may make.

The Dictionary of Tropes we gave some time since, needs correcting and enlarging. It may serve as a basis, if wished; for if we ever publish it, we want it previously scrutinized. Who will respond? If a sufficient No. do, we will plan so as to form a class without personal meeting.

In the selection of uses of the trope, we prefer those instances which display the figure in its most beauty, and in the texts that embody the choicest phraseology.

TOMB OF DAVID .- The mysteries of the Tomb of David are at last revealed to the Christian world by an ingenious ruse of Miss Barclay, for some years a resident of Jerusalem. This adventurous lady, after having visited the harem enclosure at the risk of her life, determined to explore, in the disguise of a Turkish lady, the very tomb of the "Prophet David," for more than six centuries in the jealous custody of the Turks.

The blind Dervish who kept the entrance to this sacred spot was deceived by the familiar use of the Arabic language, as well as the assurance of her friend, in the person of a liberal-minded and very beautiful Turkish girl, who initiated her as a pilgrim from Constantinople, come to perform her devotions at the shrines of their lords and prophets David and Solomon. Her devotional feelings were put to a strong test on observing this devotee of Islam take the saturated wick from an oil lamp. and deliberately devour it as an act of religious devotion. After her form of prayer had ended, she raised the splendid silken canopy overhanging the tumulus containing the body of David, and there, in royal state, was the veritable sarcophagus of David, having its marble cover adorned per, yet to be presented to the public in the pages of the "City of the Great King," soon to make its appearance.

No traces of its ancient treasures, that have so often been pillaged by the eastern monarchs, remained. Hyrcanus, the son of Simon the Maccabee, is said to have despoiled it of three thousand talents, prior to its exploration by Herod the Great, who, when he had penetrated these mansions of the dead, found nothing to gratify his cupidity save some furniture of gold and other precious treasures, which he carried away. At another time rolling balls of fire are said to have burst forth, and by the superstitious believed to have consumed the seekers of bullion and treasure said beautiful. to be inhumed here even at the present day. This interesting and tabooed spot, as well as the Mosque of Omar, will be open to Christian inspection says without Turkish let or hindrance, as the writer of this hasty sketch (furnished by Miss B.) is already satisfied from personal experience in his exploration of the latter though not less sacred edifice .-Philadelphia Ledger.

THE PHYSICAL POWER OF GREAT BRITAIN .- The physical power which England derives from the transformation of the latent power of its coal into active force is scarcely conceivable by unscientific minds. Professor Rogers, of the United States, furnishes us with the following estimates. Each acre of a coal seam, four feet in thickness, and Abated, Abba, Abhor, Abhorred, Abhorrest, Ab- yielding one yard net of pure fuel, is equivalent to about 5000 tons; and possesses, therefore a reserve of mechanical strength in its fuel equal to the lifelabor of more than 16000 men. Each square mile of one such single coal bed contains 3,000,000 of tons of fuel; equivalent to 1,000,000 of men laboring through twenty years of their ripe strength. Assuming for calculation that 10,000,000 of tons out of the present annual products of the British coal mines, namely, 65,000,000 are applied to the production of mechanical power, then England annually summons to her aid an army of 3,300,000 fresh men, pledged to exert their fullest strength through twenty years. Her actual expenditure of power is represented by 66,000,000 of able-bodied laborers. The latent strength resident in the whole coal product of the kingdom may, by the same process, be calculated at more than 400,000,000 of strong men, or more than double the number of the adult males now upon the globe .- Mechanics'

GOLD DISPLACING SILVER .- The displacement of silver by gold is going on with extraordinary rapidity in all the principal countries of Europe. The movement began soon after the discovery in Australia and California. It is supposed that the only remedy for it is in the adoption of a silver coinage of debased value, so as to prevent its being sent out of the country. It will be remembered that this plan has been adopted by our own government. For the first eight months of 1856, the British imported silver from Mexico and South America, to the amount of £4,100,000, and during the same time exported to India and China £7,165,893—being an excess of exports over imports of over £3,000,000.

GEOGRAPHICAL PHENOMENON.—Russia and Persia present us with a geographical phenomenon truly extraordinary. There is in these countries a vast region, covered with populous towns, great commercial establishments, and fertile lands which is nevertheless much below the level of the ocean. The extent of this low region is said to be some 100,000 square miles. In illustration of this depression is the fact that the level of the Caspian ea, and that of the city of Astrican, is more than 300 feet below the level of the Black Sea or of the Ocean. This enormous sinking of a whole country -a phenomenon which is believed to be unexampled-being very difficult to explain by the operation of known causes, has led some persons to attribute it to the action of a comet. In rocket firing it is evident that the spot struck by the ball is somewhat depressed. Thus, according to some, the Caspian Sea and the surrounding country has been indented by the stroke of an immense ballthat is, a comet. But in the present state of geological science, such an idea cannot be favorably received. No one doubts now that isolated peaks as well as the longest and highest range of mountains have been gradually heaved up from the bosom of the earth.

THE LOSS OF A WIFE .- In comparison with the loss of a wife, all other bereavements are trifling. The wife! she who fills so large a space in the domestic heaven; she who busied herself so unweariedly for the precious ones around; bitter, bitter is the tear that falls upon her cold clay! You with the most beautiful festoons of grapes, the stand before her coffin and think of the past. It emblem of the Jewish architecture, and other anseems an amber colored pathway, where the sun cient devices, which she carefully transferred to shone on beautiful flowers, and the starshung glittering overhead. Fain would the soul linger there -no thorns are remembered save those your hand may unwillingly have planted. Her noble, tender heart lies open to your inmost sight. You think of her now as all gentleness, all beauty, all purity. But she is dead! The dear head that has lain upon your bosom rests in the still darkness upon a pillow of clay. The hands that have ministered so untiringly are folded, white and cold, beneath the gloomy portals. The heart whose every beat measured an eternity of love lies under your feet. The flowers she bent over in smiles bend now above her in tears, shaking the dew from their petals, that the verdure around her may keep green and

A WESTERN CORNFIELD .- The Cincinnati Gazette

"To give our Eastern readers an idea of the products of some of our Western cornfields, we mention the fact that Joseph Hayes, an old farmer in Lawrenceburg, Indiana, sold 30,000 bushels of ger is turned away, and thou comfortedst me." To corn last week for 80 cents per bushel, and five By the substitution also, to stretch a line upon

cents additional for hauling it to the point of de- | Jerusalem, is put for the interposition of God's livery in that place. It was almost wholly the the snug sum of \$25,500, and was raised on the famous Miami Bottoms, between Lawrenceburg and Elizabethtown, that for half a century have turned out enormous crops, without any apparent abatement of fertility.'

THE BEST TIME TO FRET. Two gardeners had their crops killed by the frost, one of whom, who had fretted greatly and grumbled athis loss, visiting his neighbor some time after, was astonished to see another fine crop growing, and inquired how it could be.

"These are what I sowed while you were fretting," was the reply.

"Wby, don't you ever fret ?"

"Yes : but I put it off till I have repaired the mischief."

"Why, then there's no need to fret at all."

"True : that's the reason I put it off."

A Good Answer .- An enlightened man said once to an ignorant Asiatic : " How do you know that there is a God?" The savage, pointing to the human footsteps near him, replied: "How do you know that men have passed this way ?"

A BIG CHECK. Dr. Bloomfield, the just deceased Bishop of London, was concerned in the erection of nearly forty churches, but they in no great degree encroached upon his private income. Usual ly they were the result of public subscription, though in several instances they were built by private contribution. Miss Burdett Coutts, a noted English millionaire, in one instance sending him a blank check, which, somewhat to her astonishment, though she duly honored it, the bishop filled up to the amount of two hundred thousand dollars, for the erection of a single church.

# EXPOSITORY.

The Prophecy of Zechariah

"And the messenger that talked with me said to

"And the messenger me,
me,
Cry thou, saying,
Thus saith Jehovah of hosts,
I am jealous for Jerusalem and for Zion with a
great jealousy,"—v. 14.

"And I am mightily angry with the careless hea-

For I was but a little displeased, And they helped forward the calamity."—v. 15. "Therefore thus saith Jehovah, I have turned to Jerusalem with mercies :

Mine houses shall be built in it, saith Jehovah of hosts,
And a line shall be stretched forth upon Jerusalem. '2—v. 16.

The word here rendered "jealousy," in v. 14, is in Isa. 37:32, "the zeal of" the Lord of hosts, and so Wm. Lowth renders this: "I am zealous for Jerusalem with a great zeal "-which perhaps is a better reading. The word is here used by a substitution for the determination and earnestness with which God would execute his purposes. And by metonymy Jerusalem and Zion are put for their inhabitants.

God has used the Babylonians as an instrument to punish Israel; but the unnecessary severity with which they had afflicted them, subjected Babylon, in its turn, to severe distresses. Said the Lord by Isa. 47:5-9.-" Sit thou silent, and get thee into darkness, O daughter of the Chaldeans : for thou shalt no more be called, The lady of kingdoms. I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy: upon the ancient hast thou very heavily laid thy yoke.—
And thou saidst, I shall be a lady forever: so that dah to scatter it "—v. 21. thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleathine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the to thee in a moment in one day, the loss of children and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments." This prediction was fulfilled in the sixth year of Darius; and to it reference is made in v.

By a substitution, the Lord is said to be "returned" to Jerusalem, to illustrate that the time had arrived when he would bestow his love and favor on its inhabitants. Said Isaiah 12:1,-" In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

livery in that place. It was almost wholly the crop of 1856, though a small part of it was left for the rebuilding of the city,—the "line" being over from the previous year's crop. It produced the instrument for measuring length and distances, the first thing done in the preparation for

"Cry yet, saying. Thus saith Jehovah of hosts: My cities through prosperity shall yet overflow:
And Jehovah shall comfort Zion, and shall yet
choose Jerusalem."—v. 17

By the "overflow" of the cities, or their being ' spread abroad," as in the common version, is illustrated, by a metaphor their enlargement by reason of the multitude of their inhabitants; which would be a great contrast with their then sparsely populated condition.

"Zion," by a metonymy, is put for its inhabitants, who would be comforted by seeing their city again restored to prosperity. Isa. 51:3 .- " For the Lord shall comfort Zion : he will comfort her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving and the voice of melody."

The Lord's choosing Jerusalem again, implied that he would again make it the subject of his special favor. This was in fulfilment of many predictions respecting the termination of their Babylonian servitude. Thus in view of it, Isaiah said 14; 1-4.-" The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the stranger shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give the rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased, the golden city

" And I lifted up mine eyes, and saw, and behold four horns,"-v. 18
"And I said to the messenger that talked with

me, What are these?

And he answered me,
These are the horns which scattered Judah, Israel,
and Jerusalem."—v. 19.

Horns are symbols of power, and in Daniel 7th and 8th chapters, and in the Apocalypse, represent kingdoms. The answer of the angel, explains them to be those that had desolated Judea. Without its being certain that the following are the horns referred to, it is not improbable that reference is made to the kingdoms of Assyria, Egypt, Babylon, and Persia, by whom Judah and Israel had been successively oppressed, or to whom they had been subject.

There is a metaphor in the use of the word "liftted," in v. 18 in connection with "eyes," to illustrate that then he looked up. While the angel talked with him, his eyes seem to have been directed towards the ground, in a respectful and reverential manner, but when the communication was ended, the prophet looked up, and beholds a continuation of the vision. Jerusalem is put by a metonymy for its inhabitants, who had been dispersed abroad.

"And Jehovah shewed me four craftsmen."-v. 20. "Then said I, What are these coming to do ?

And he spake, saying, These are the horns which have scattered Judah,

The "craftsmen," is in the common version carpenters;" but the Hebrew is not a specific, but a generic term, and is applicable to artizans sures, that dwellest carelessly, that sayest in of any kind,—smiths well as to carpenters. They correspond in number with the horns, or evidently symbolize the instrumentalities by which the loss of children: But these two things shall come Jews were to be delivered from their Gentile oppressors. As horns may be reduced and removed by the saws and axes of craftsmen; so were the desolations of Judea to be removed from oppressing Israel by the appointed agencies which these symbolized. Could we, like the prophet, enquire of the angel, we might learn the precise agencies which they represent : but without such a teacher, we may not know whether they symbolize human or angelic instrumentalities.

There is a figure in the phrase, " lift up his head," which is put by substitution for the exercise of confidence, -which an upright position indicates. They are represented as having been bowed down by oppressions and discouragements.

In the next chapter the same vision is continued.

# CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the pub-lisher. In this department, articles are solicited out he general subject of the Advent, without regard to the par ticular view we take of any scripture, from the friends of the Herald.

#### THE YOUNG MAN THAT DIED.

The tear-drops stood in the father's eye, And the mother wept that her son must die; Kind sisters gathered around him now To wipe the sweat from his cold damp brow.

But death came on, alas! too soon; His morning sun went down at noon— At thirty-one the mandate came, And all our sighs and tears were vain.

Oh! many hearts were sad that day. When he was called and went away; And brothers, sisters mourned then, Because we numbered only ten.

Two brothers were in distant lands-And sisters three! a broken band; And then we wept as ne'er before, Because "dear brother" was no more

Oh! who can dry our parents' tears, And nourish their declining years; Or who can now their grief assuage? He was the son of their old age.

And he was ever good and kind, And well he did their wishes mind;-His parents' age he did protect And always paid them due respect.

But now in vain we look for him, Whose voice is hushed, whose eye is dim; For he will never, never come.

To bless again our pleasant home.

Oh! what can cheer our lonely heart, And heal each bruised and bleeding part; Or where can mourners find relief? Where is the power to soften grief?

There is a place of heavenly rest, "A balm for every wounded breast;" No aching heart, no tearful eyes, No broken bands, no severed ties.

Come, all ye heavy laden, come, There's rest for thee beyond the tomb;
Come parents, brothers, sisters free,
The ransom's paid for him and thee.
F. B.

Stanstead, C. E.

# PUBLISHING THIS GOSPEL. In my first article I alluded to some things that

had been accomplished by "this gospel of the kingdom," or Advent message. There are those among us, as well as among other churches, who have had so little heart in it as not to see but little good in this work. Let such open their eyes awaken their thoughts, and they may learn that there are many thousands rejoicing to day " in the blessed hope," who by their love and devotion for the truth, have been separated from others, and are a distinct and peculiar people. Also there are thousands of others in the various churches who have been blessed by the light of these glori ous truths concerning the "Restitution of all greatly obscured by the fables with which they are surrounded. They have chiefly been enlightened by the instrumentality of Mr. Miller and those as-

sociated with him in part or in full, either directly or indirectly. Many ministers of the churches have become "obedient to the faith," fully or partly, and others are becoming so as fast as they can dispose of the rubbish of this inventive age. good work, and bear the weaknesses of mortals. can be organized embracing the interests of many, While it is true that the multitudes will not obey who will feel emphatically that it is their cause, the gospel, but will be lost, let us keep at our and they will sustain it, and be constantly exert-Master's work. God will see to that. We know not ing an influence on others who will be brought in how much He designs to do by us, by all means to add their strength to the work. we may save some. There is nothing equal to the The question arises, Shall it be done? Will truth to save sinners. Some of us have but just those who can do it enter upon the work at once entered upon this good work, there are many yet and although they may not have a perfect system, to hear and obey. Who that has spent his hun-dreds and thousands in this cause does not rejoice yet something may be done. All our brethren that he has been called to do much for Christ's may not engage and work with us on such a plan, template the fact that so many are now looking committee is already chosen to recommend some

subject, and that you have, by God's grace, been

" not be weary in well doing." The proposition has been made, and an effort is making to bring about an organized system to publish and circulate our papers, books and tracts more extensively throughout the world. I have promised to give some considerations in this article why we should do so,

First. A well organized body of men can do much more to promote any good cause, when rightly directed, than the same number can do without concert of action. This is a self evident fact, and all can see it.

Second. There are very many individuals who lose their individuality because they feel incompetent to direct any effort for good, judiciously, and excuse themselves from doing anything effective, whereas if there was a well arranged system in operation to advance the cause they love, managed by men of integrity, they would freely aid in sustaining it.

Third. So much money has been wasted by injudicious and misguided persons who have thought they were advancing the truth, that some who have given much for such individual enterprises, will do no more until they see that it is likely to be properly expended.

Fourth. Although several temporary organizations of Evangelization, missionary, and other societies have been formed and something accomplished by them, yet they lacked a well defined basis and definite object, consequently are quite ineffective, while a well arranged plan, enlisting the interests of all well instructed co-laborers, on a sound basis with a definite object worthy of the effort, will relieve individual responsibility, disarm speculative, personal and party prejudices, and accumulate strength, character and influence.

Fifth. Acting on such a principle we become known to all, attracting attention where we could not otherwise, and may expect material aid from many who are connected with other societies, and who will be glad to help such a cause when they see how their means will be expended.

Sixth. While the field is large our ministers are few, many of the little number are now located as pastors over churches, nearly all the others are over-worked, some of them disabled by excess ive labor, and calls increasing from every quarter for help, how shall we answer the demand except by books, papers and tracts? We know that much may be done by these, much has been done by the single-handed manner hitherto pursued.

Seventh. From the experience I have had in this work, (and I have circulated personally from five to ten thousand books, and many thousands of tracts,) I find that works published by a society, or an association, exert a much greater influence than when published by an individual, unless that individual has either gained great noteriety for publishing good works, or is backed up by the united influence of some society.

Our books have been published by publishers whose objects have been misunderstood and whose motives have been impugned. Some of our authors' names have become notorious as disorganizers, fanatics or heretics (though they are not guilty of these things) and their productions bearing the marks of individual responsibility, and looked upon, by the critical watchers for innovations, as so many wandering stars out of course, and if read by them are only looked upon and judged by a misguided mind, while the common people under things," and it is their hope, although they are their influence will be warned against such books. and shun them without knowing their merits. If they are read, it is not often that they are examined and searched for truth, but for novelty and heresy, while books or papers backed up by the influence of an identical body of intelligent Christian men, of known integrity, have a much greater influence although containing the same matter.

Eighth. Our numbers, means, experience and

Does it not gladden your hearts to con- but this should not deter us from such a work. A with interest and love for the return of their Lord, plan to carry out the above suggestions, who will, that so many are preaching and writing on the I trust, report in due time the result of their considerations. I shall not therefore attempt to instrumental in bringing this about? While your originate a plan, nor suggest the order of one, but means have been used for this object you have will in my next and concluding article give some been provided for, and you are, heirs of a great, a ideas of what seems to me should be its general blessed eternal inheritance. I have referred to features. I. C. WELLCOME. these things to stir you up, to continue, and

Love is the fulfilling of the law.

#### FEED THE FLOCK.

" Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock."-1 Peter 5:2,3. In the 2d chapter of John's gospel, Christ three times asks Peter the question, "Lovest thou me?" and when answered in the affirmative, once replied, "Feed my lambs," and twice "Feed my sheep."

The apostle Paul, when at Miletus, sent to Ephesus for the elders to come to him, and when they were come, O what a charge he gave them (Acts 20:28,) " Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath make you overseers, to feed the church of God, which he hath purchased with his own blood." Here is an important charge to God's ministers. Brethren in the ministry, your calling is a holy calling-called of God to feed his church, which is said to be the body of Christ.

Who among the professed teachers of God's word, will volunteer to heed the charge of that holy apostle? What is our first duty? To take heed unto ourselves. See that we possess the spirit of our head (Christ.) who when he was reviled, reviled not in return. James says, " If any man seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." Lord save us from deceiving ourselves. Paul says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a eastaway." Brethren, though we speak with the eloquence of angels in the pulpit, of what use will it be, if when we get out, we begin to slur this ministering brother, and that brother in the ministry, we say wishes to be popular? Who has made us Judges over each other? Listen to Christ, "With the same judgment ye judge, ye shall be judged." Blush, O my soul; what hast thou done even before the sinner, that is eating up the failings of our Advent brethren as they eat bread. If they hear one word said by a minister especially they rejoice. I know of those youth, who are growing harder and harder under these influences, and am compelled to speak through the Herald, and warn my brethren to heed the word of the apostle. " speak not evil one of another. But let each esteem the other better than themselves."

But if we as Advent ministers, have lost all conwe seek for sympathy? If there is none among the Advent ranks, there is none on earth. But one thing I should do, if I lost my confidence in my brethren, I should suspect my own heart very strongly, and begin to think I had either mistaken my calling as a preacher, or had not done my duty in feeding the church. I never knew an Advent else." band, or church, which was fed with Christ's words, and the apostles and prophets, but what were willing to feed the minister and clothe him according to their ability. But let us do our duty and take heed to ourselves, and secondly to all the flock, not a part of it. Why? because the Holy Ghost has made you overseer. For what cause ? That the church of God may be fed. How is it to be fed? With meat in due season .- Matt. 24:45. God's truth, feeds his children. It is written, " Man shall not live by bread alone, but mained to properly attend upon the sick. the Lord." "My words," says Christ, "are spirit, and they are life."

But we are to speak the truth in love. We may preach the truth all our days, and yet if we present it in an overbearing, or harsh, censorious spirit, it will be like water spilt on the ground. But we must feel the spirit of the gospel in our play much fervour in prayer, and think our faith member the Bible does not read " er be healed."-Heb. 12:12.13.

strengthened, neither have ye healed that which done by those who had a mind to work, and the was sick, neither have ye bound up that which was result is in some degree cheering. We had first the

broken, neither have ve brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them."-Ez. 34. This is the language of God to his ancient under-shepherds. And he declares that the flocks were scattered, and became meat for the beasts of the field. Some of us no doubt, will say, This was to ancient Israel's shepherds; very well, but if we are gnilty of the same sins, this belongs to us also at the present time. How many times I have been pained to hear the cruel language of my brethren. Many times it has seemed anything but Christian-like. Not only in the pulpit, but out, it would seem as though they would bind the consciences of others to their own particular view of Scripture. I have heard them deny that some passages of scripture were in the Bible, for the reason that they were in contact with their established view of God's word. But what is the effect of these things? To scatter and divide the flock. When shall these things cease, aud we learn to be examples to the flock and in the spirit of meekness instruct those who may chance to be in an error ? O for a sanctified ministry, that we may preach the gospel in its purity, live it out in our lives. Then, and not till then, may we hope for a sanctified church. May the Lord help us to feel, "Wo is me if I preach not the gosgel," and thus feed the flock with meat in due season. "Blessed is that servant whom his Lord when he cometh shall find so doing." "Comfort ye, comfort ye my people."

A SERVANT OF THE CHURCH.

Salvation. No. 3.

"Salvation! let the echo fly The spacious earth around,

is the poetical form of prayer which is exhaled from the depth of the soul, or expressed in song by the lips of those who comprehend its intrinsic worth, its impartial nature, as also that feature which particularly claims our attention at this time, viz. The universality of its presentation. Not that mankind have universally experienced, or will share in its saving effects for any length of time at any era of the world's history, from the fall of man until the opening scenes of the judgment at the last day, or finally in eternity, as the Saviour declares that " few find the straight and narrow way "-that His disciples are a " little flock "-that the incorrigible " will not come unto Him that they may have life," and again, "if fidence in our Advent brethren, I ask where shall ye believe not that I am He ye shall die in your sins, whither I go ye cannot come;" but in the infinite mercy and goodness of God, He has caused the joyful sound to break forth, and its echo prolongs in unmistakable accents the inspiring invitation, " Look unto Me and be ye saved all the ends of the earth: for 1 am God and there is none

How often, when the epidemic (such as the cholera, yellow-fever, and other pestilential diseases) prevails, the prescribed means and remedies are not sufficiently universal-many die for want of attention and application of those remedies, who would undoubtedly be saved were the circumstances otherwise. This was without doubt the condition of many in some of our cities during the ravages of cholera a few years ago, when the inhabitants fled for their lives and not enough reby every word that proceedeth out of the mouth of it is that in the universal presentation of means to secure our temporal salvation, man is often very deficient : but not so with God in His provisions for the "great salvation." "Ho every one that thirsteth, come ye to the waters, and he that hath no money (poverty need not prevent us ;) come ye buy and eat :" and again, " Whosoever believeth and is baptized shall be saved." Let no one therefore hearts in order to preach to others. We may have remain in his perilous situation who desires to be much zeal, and a great knowledge of the Bible; saved, thinking that God has thrown obstructions we may possess shining talents for the pulpit, dis- in the way and it is useless to make an effort. Reis like an Abraham ; if love be wanting, we are cannot," but "Whosoever will let him come." nothing but a sounding brass, or a tinkling cym- It is said that even the "drowning man will catch bal. O let us remember our calling, to feed the at a straw"-he waits not long to meditate whethflock which Christ has purchased with his own er it will save him, but makes a trial. Oh, if the blood, all of the flock in the charge. Some are impenitent felt half as much for their eternal salweak and others may be strong. Present those vation, methinks they would make an immediate nourishing truths to the weak, that are calculated effort, not to secure a frail and useless thing, but to strengthen and build them up. " Lift up the the life-boat of the Lord Jesus Christ, so benevhands that hang down, and the feeble knees, and olently and impartially presented. Not only the make straight paths for our feet, lest that which Sacred Scriptures, but the providence of God as exis lame be turned out of the way; but let it rath- hibited in the extension of the gospel, confirms the truth under consideration. The gospel luminary O bow few of us are examples to the flock! Is bearing welcome tidings of salvation, like the sun, there not too much of the lording spirit manifest- arose in the east, and progressed in its course to ed over God's heritage ! Many among us are the west, diffusing its impartial light, however weak and sickly, the lame who we thought were little the nations at large retained it. Even in among our strongest, have been turned out of the these latter times, after passing through ages of way and are not healed. Ah! what is the matter? darkness and superstition because of a rejection of The Lord tells us, "The diseased have ye not that light, in the providence of God much has been light after a dark and misty day; then the reviving of the spirit of missions resulting in the formation of numerous missionary societies, and the translating of the Bible into very many different languages, thus giving a strong impetus to the Sacred cause, so that as Dr. Cumming remarked a few years ago, " now there is scarcely a nation on earth that has not heard the joyful sound. Go to the isles on the bosom of the great Pacific," he continues, "you will all hear the herald of Christianity there. Amid the sultry air of Hindoostan ; amid the cinnamon groves of Ceylon, you will find the preacher of the Glorious Gospel; you will see the missionary standing by the rivers of India, or preaching in the plague-smitten atmosphere of Turkey-praying amid the ruins of Athens, or having his pulpit on the rocky heights of Mt. Lebanon; you will find the missionary with the Arab in his ' ships of the desert,' the laborious and patient camel; or in the scorched plains of Africa. finding shelter from its burning sun beneath the palm-tree's shade; or sharing his food with the Laplander, and traversing with the Greenlander his everlasting snows: you will find him amid the rocky mountains, and amid the Tartar hordesin the Arab's tent, and on the Cossack steppesamid the prairies of Western America, or in the lanes and byways and alleys of London, addressing rich and poor, great and small, barbarian kings and savage tribes; and from all we learn that wherever he has spoken he has left the evidence of the impress of God who has blessed these efforts." Thus,

"The Bible in its coursing Has gone from east to west,
The nations who were willing
Have with its rays been blessed,"

and God's people have been "witnesses," of this salvation, "Jerusalem, Judea, Samaria and (will, we have reason to believe soon, if not already) unto the uttermost parts of the earth."

My impenitent friends, as "the grace of God that bringeth salvation hath appeared unto all men," will you not be found without excuse in the coming day? How can you reasonably expect to escape if you neglect and reject this salvation so freely offered to you? Seek it now I beseech of you. The day of the Lord is rapidly rolling in upon you, threatening, like a flood, to sweep you away if you are out of Christ.

### Shall I be there !

When the Lord says to his children, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," shall I be there ? Shall I be one that shall be an heir to that kingdom; shall I be one of that company that shall come up through great tribulation, having their robes washed in the blood of the Lamb! It is my greatest desire that I might be, and if I would be I have got something to do. I expect I must fight if I would reign in that blessed trump shall sound, that shall awake the sleeping millions, and shall call his ransomed children home, shall I be one of that company that shall say, "Lo, this is our God : we have waited for him, and he will save us?" Shall I be there ! Shall I be tound at the right hand of God?

When thou my rightous Judge shall come,
To call thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?

I may be there, if I am now faithful to the Lord yet a little while. But I often think it would be more than I deserve. There will be a happy meeting for God's children, when they meet to part no life is one of everlasting duplicity. If Ward told more. God's people will then be separated from the truth on the scaffold, he lied repeatedly before. the scoffs and frowns or a wicked world ; poor sin- If he told the truth in his confession, he lied on the ners then will not point the finger of scorn at them, scaffold. Whichever dilemma we take, the result they have caused them to weep and mourn many will go to show that the view of certain death does times, in this life of conflicts; but they will have not make men honest." their time to mourn and lament over a life spent in sin and rebellion against God. But then it will be too late; they have turned a deaf ear to the still small voice; they have grieved the Holy Spirit such a Spirit as cleanseth, healeth, and purifieth once too much.

Poor wanderer from Christ, will you be there? Will you have it to say in that day, " The harvest is passed, the summer is ended and I am not saved!" Now the spirit is saying to you, "Come, for why do not obtain mercy by our own prayers, but by will you die?" Now Christ is waiting with outstretched arms to receive you. Although you have wandered so far from him, yet will he receive you; but beware lest you grieve that Spirit once too

Poor sinner will you be there! will you have to hear that sentence, " I called, but you did refuse; God's word will tell you so. Go, read it for your- privileged from temptations, no nor from backslid-

Reformation like the bursting forth of a clearer | self. But Christ is now on the mercy seat; he is willing to receive all who come unto him. When God's trump shall sound to call the nations of the earth to their last account, when he will separate the sheep from the goats, where will you be found, where will you poor sinner seek refuge, in the day of trouble? You then will feel the need of a Saviour ; you will want a shelter in that awful storm that is coming upon an ungodly world. O that God's people would awake to this subject, and try to save souls from that awful ruin. Be up and doing, lest the blood of souls be found in the skirts of your garments. M. J. W.

### A Providential Deliverance.

DEAR BROTHER :- This morning Aug. 11th, I visited the house of Bro. Joseph Hoyt, of Magog, Canada East, whose house was struck with lightning the day previous at about 4 o'clock P. M.

The bolt fell upon the chimney, splitting the bricks from the top, until it came in contact with a stove-pipe, thence following the pipe to the stove standing in the kitchen; the shaft here divided in four parts, passing down the legs of the stove, took different directions upon the floor, splitting and splintering the boards, and came through into the cellar in six places. It also followed two of the sleepers to the front sill of the house from which it split off quite a large piece of timber, leaving a strong smell of the electric fluid behind. The house was otherwise injured. Brother Hoyt, wife and son were in the house at the time the lightning struck, and a Methodist brother by the name of Giueons. They all fell to the floor, and as near as can be ascertained, lay senseless from 15 to 25 minutes. Sister B. and and Bro. Gideons were standing in the buttery. One stream of the fluid passed directly under their feet. Sisters H.'s feet and ancles were considerably injured, having the appearance of dead flesh, swollen and very painful. I'wo streams of the fluid passed under the son's feet. The floor where he was standing was split in pieces, but it did not enter his boots. Brother Gideons had one foot badly injured. The fluid entered the sole of his boot near the toes, in two distinct places, about the same distance apart as the tines of a table-fork, passed up between the toes, cutting and blistering the foot-then ripping open the boot across the toe as far back as the ball pas-

Brother Hoyt and family desire thus publicly to return thanks to Almighty God, for the preservation of their lives in the midst of eminent danger. They are all in a hopeful state of recovery, except Bro. Gideons, who is unable to walk.

Yours, hoping for salvation when the Son of man cometh as the lightning.-Matt. 24:27.

J. A. PACKARD.

Magog, C. E., Aug. 14th, 1857.

Dying Confessions .- The Toledo Blade, remarking upon the recent execution of Return J. M. Ward in that city, quotes the remark of Dr. Bond, an eminent physician of Baltimore, who said that kingdom with the children of God. When the last fifty years' experience at the bedsides of the sick and dying had taught him that the most deceptive moments of a man's whole life are those in which he lingers on the very boundary between life and death; and the words spoken reflect the prevailing motives of their lives; and moralizes thereon

> "People are very apt to think when a criminal denies his guilt on the gallows, in view of such awful circumstances, that he must be innocent. But the history of criminal law shows that nothing is more erroneous than such an opinion; and the dying speech of Ward, in contrast with his written confession, goes still further to show how little dependence can be placed on a man whose

WE are branches of such a vine as never withers; members of such a head as never dies; sharers in the heart; partakers of such promises as are sealed with the oath of God; since we live not by our own life; but by the life of Christ; are not led or sealed by our own spirit, but by the Spirit of Christ; the intercession of Christ; stand not reconciled to God by our own endeavours, but by the propitiation wrought by Christ, who loved us when we were enemies, and in our blood; who is both able and willing to save us to the uttermost, and preserves his own mercies in us; to whose office it belongs to take order, that none who are given unto I stretched out my arm to save, and you regarded him be lost. Undoubtedly, that life of Christ in it not !" Will that be your lot, poor sinner ! us, which is thus underpropped, though it be not



DIED, suddenly of heart disease, in Leominster, Mass., on the evening of July 23rd, 1857, Mr. George W. Smith, in the forty-fourth year of his

The deceased was on his way home from a neighbor's, when taken with a distressed turn, the like of which he had been subject to for some time, and expired in about twenty-five minutes after reaching his home. He was a believer in the advent near, and a subscriber to the Herald since 1842. He had been an invalid for about three years.

Bro. HIMES :- It becomes our painful duty to record the death of another of our number. Sister Churchill, consort of William Churchill, departed this life Aug. 13th, 1857, in her sixtysecond year.

She has left a husband and children to mourn her loss, though not without hope. She was formerly a member of the M. E. church. In '43 she embraced the near coming of Christ. She has ever been truly a disciple of Christ and a consistent Christian, and the ornament of a meek and quiet spirit was hers. Though constitutionally timid and self-distrusting, which led her sometime before her death to exclaim, I fear death but not the future, yet a short time before her death she triumphed through and by faith. Her fear was taken away. She died in the faith she had long and tenderly cherished-the coming of the Just One, the resurrection of the dead, the restitution of all things, as being emphatically nigh.

BENJAMIN REYNOLDS.

Champlain, N. Y.

Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer; I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1856.

Croup, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people. Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; infaulty tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisic, and Bronchitis.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1853; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving case and relief to consumptive patients, or curing such as are curable."

"We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trigat.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and comfort.

F'Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratifude and regard,

Consumptives do not desnair till you have tried Averte Cheere.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills. The sciences of Chemistry and Medicine have been taxed their

ing, yet it is an abiding life. He who raised our souls from death, will either preserve our feet from falling, or, if we do fall, will heal our backslidings, and save us freely.—Bishop Reynolds.

Advice.—Oftener ask than decide questions; this is the way to better your knowledge; your ears teach you, not your tongue; so long as you are ignorant, be not ashamed to be instructed; if you cannot satisfy yourself seek satisfaction elsewhere; all know not alike, and none all things; you may help another and he you.

Obituary.

Obituary.

If a m the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosever liveth, and believeth in me, shall never die."—John 11:25, 26.

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If a m the resurrection and the life: he that believe him, me, though he were dead, yet shall he live: and whosever liveth, and believeth in me, shall never die."—John 11:25, 26.

The gent below named is peaked to furnish graits my American Almanac, containing directions for their use, and certify to be public the reliability of my remedies, while others have sent me the assurance of their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their convelction that my preparations contribute immensely to th

Prepared by Dr. J. C. Ayer, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cts. per box. Five boxes for \$1.

> DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all billous affections and diseases of the liver and kidneys, removing obstructions and promotics healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street. Boston. C.F. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa., 3d and Chestnott ats.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find to not of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deletrious effect behind. There is no Quione or Peruvian Bark in any form used init. A persevering use seldom fails to cure billious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 371-2 cts. per bottle.

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## ADVENT HERALD.

BOSTON, SEPTEMBER 5, 1857.

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We now have on hand several sets of sixteen volumes of Dr. Cumming's works published in Boston, which we propose to sell as libraries, at a reduced price.

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Will our friends look over the above list, and select what they may wish, either one, or all the works, and supply themselves with the choicest and best writings on the scriptures now extant, and at about the cost?

It should be remembered, that this offer of books at a reduced price, will be for a limited time, only a few months, and when sold, the chance of get-ting them at these prices is lost. When other edi-tions are published, the old price of 75 ets. will be

restored. So now is the time to get them.

The object in selling the books so low at this time is to get the means to pay my bills for books and paper. By the first of January next, I hope

to square up all the office affairs,—though it should require much sacrifice.

We also have in extra gilt binding a few copies of the following works by Dr. Camming:

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Besides the reduction on Dr. Cumming's works as given above, I propose to add some others to the list, at reduced prices. And first, the very valuable work of Bro. F. H. Hill, entitled the In-heritance of the Saints, heretofore sold for one dollar, we now offer for, extra gilt, do., for, 1,00 and will send postage free. The Time of the End, a very valuable work on the Advent Question, we will send, postage free, at \$1,00 The postage being 21 ets., it reduces the work to about 80 ets. to such as receive it by mail. This work ought to be in every Advent family.

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of the above works.

The Philadelphia editions of Dr. Cumming's works, as given above, are not reduced in price, but remain the same, 75 cts. per volume.

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This will make a rich feast for the experimental
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A meeting will be held with the church at Cooper's Settlement Clearfield Co. Pa., to commence on Friday evening, Sept. 11th, to hold over the following Sabbath. The above named ministering brethren are expected to be present. In behalf of the brethren. M. L. J.

The steamer America from Liverpool, August 15, brought an interesting batch of foreign news. The first attempt to lay the great telegraph cable across the ocean has proved a failure; it broke through some imperfection in paying out, when between 300 and 400 miles from the coast of Ireland; but the friends of the enterprise, like true heroes, propose to pick their flints and try it again. The late news from India is pretty fairly balanced between the native insurgents and the English conquerors. Delhi was still held by the rebel natives, and the mutinies had extended to new localities; but, the general impression of the advices indicates the not remotely ultimate triumph of the English, who were being thoroughly reinforced, and so disposing themselves as to ensure the cooperation of the mutinous people. The new war of diplomats concerning the government of the Danubian or Turkish principalities is not regarded of much importance by the English public, nor as likely to produce any serious rupture between the various countries that are interesting themselves about it. It is the result of an imperfect settlement of the question of the exact government of these provinces in the general treaty of peace.

In composing sermons, Dr. Mather used to pause at the end of every paragraph, and endeavor to make his own soul feel some holy impressions of the truths which it contained

THE M. NAD, -The monad, the smallest of all living creatures, swarms by myriads in a drop of water; for it has been computed that within this small space no less than 500,000,000 could be comprised; and this calculation is not to be regarded as unworthy of confidence, inasmuch as the monad is never found to attain a greater length than the twelve thousandth part of an inch. In a cubic inch of a certain kind of mold, consisting entirely of animalculae, more than 4,000,000 distinct beings were estimated by Ehrenburg to exist: a fact which, when taken in connection with others of the same pature, renders it highly probable that the living beings of the microscopic world surpass in number those which are visible to the naked eye.

FALL OF A VERY OLD OAK. On the 15th of July the celebrated old oak at Pliesckwitz, near Breslau, tumbled down with a thunder-like crash, having shown a few days, before a suspicious looking cleft. This giant of the vegetable kingdom had a circumference of sixty-six feet at its base, and of thirty-three feet at the place where its three powerful chief branches separated. In its hollow interior, on a rustic seat which had been erected there, nine persons could sit. German authorities in the domain of vegetable physiology are of opinion that it could not be under 1500 years old.

Mr. Marcy died on the 4th of July, as did also Ex-Presidents John Adams and Jefferson in 1826, and Ex-President Monroe in 1831.

CONFERENCE AND TENT MEETING .- There will be Conference and Tent meeting held at Shabbona Grove, De Kalb Co., Ill., Providence permitting. commencing on Tuesday the fifteenth of Sept. next, and hold over the Sabbath. The Churches of northern Ill., are requested to send delegates to the Conference. Elders Howell, Morgan, Chandler, Janes and others are expected to preach the word.

A general invitation is extended to all to come to this meeting. Brethren in Christ let us once more rally, and come up to this feast of tabernacles, praying God's blessing to rest upon the effort, d that this may be the best meeting ever held in

There will be a supply of the new Harp and other publications from the Herald office, for those who wish. Homes provided for all who come. In behalf of the Board, N. W. SPENCER, Sec'y.

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At the Depository of English and American Works on Prophecy—in connection with the of-fice of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Wor-cester Railroad Station.

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" 2. " Approaching Crisis " 3. Letter to Everybody (1842)

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H. 1. The Eternal Home

Providence permitting, I will preach the word in Portland, on the first Lord's day in September, which will be the 6th day of the month, at whatever place the brethren may think advisable.

Thos. Smith.

D. W. Sornberger will preach in Franklin, Vt., Tuesday, Sept. 8th, at 4 o'clock, as Bro. J. M. Smith may appoint; on Stanbridge Ridge the 13th, as Bro. Wells may appoint. Elder I. Blake will preach in Melbourne, C. E., Sunday, Sept. 13th; Lawrenceville, in the evg. of the 16th; Knowltton's Falls, Sunday, 20th, at half past 10 A. M. and Waterloo at 2 P. M.

### BUSINESS DEPARTMENT.

I have now ascertained about what can be real-I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order 25 cts apiece.

get fully out of our financial crisis. The manr of doing this, has been suggested by numerous ends who have taken an interest in the cause.

ends who have taken an interest in the cause. Some have proposed that each subscriber should done dollar to his subscription. But this would ise more than we need. If each one would give ty cents, it would give us abundance. But there e many who would not feel able to do anything. propose therefore that all subscribers, patrons propose therefore that all subscribers, patrons of friends, should give according to their ability, sums of fifty cents, one, two, three, or five dolars, as the case may be. In this way the office ould be relieved, and placed on a footing that ill not in future require such appeals for help, his is my last and only appeal to the friends and apporters of the cause in which in my humble othere I have spent the best part of my life, and one by the grace of God. to devote the remaining art. I have reason to hope that the entire inter-I have reason to hope that the entire interts of the cause will soon be placed on a perma-nt basis, so that we shall have no more occasion call, as I now do, for the aid necessary to the

do not believe there is a more liberal, prompt, d honest class of patrons connected with any per in the land than ours. And although we we a large class of delinquents, many of them e poor indeed, and others, no doubt are neglectly, while others are covetous and mean, yet the at body of our subscribers are among the noble de generous ones of earth. And I wish here to ve my testimony to the liberality and prompt-ss of my brethren in helping me, and the cause, every time of need. And they will receive my over the control of the control

With these statements I now leave this matter, must have help. But from whom and from what urce, I must leave with that kind Providence hich has always supplied the wants of our cause We shall be glad to hear from all interested, and

hatever is sent will be duly credited in the Herald.

J. V. HMES.

### TO AID THE " HERALD" OFFICE.

Previous total \$292.67 F Haswell J S Huff, T Bissell, R Winter, L Ingalls, E P Im, T Adamson, M Clapsaddle—each \$1. Friends in Clarenceville, M P Pattee—each \$2. W J Newkirk, T Newell—each \$3. Wm Dyche, Geo Smith—each 50 ets.

Present total.

\$311.67

### BUSINESS NOTES.

Geo Phelps, John Taylor, and S D Wheeler, sent books Schellinger-There were \$2 cr. to you on Her. to 873

de F Armstrong-Will send you your acc't in a few B Estabrook, F M Helme and J Litch, sent books the

th.

JS Huff, M Housler, Wm Nelson, sent books the 31st.

T Holland—Sent books Sept. 1st. Cannot procure "the ws of Symbols" in Boston.

N W Spencer—The only money we have ree'd from you is summer was \$5 June 15th and \$1 July 2d.

L H Brigham—Sent books Sept. 1st.

### DELINQUENT.

t has been decided by the United States Courts, that the stop-te of a newspaper without the payment of arrearages, is prima is evidence of fraud, and is a criminal offence.

TB.—No one is put into this list who pleads inability to pay the paper is discontinued, or who promises to pay at some

r accounts against delinquents are for sale at a liberal discount ose who will collect them.

The PM. of Lynn, Mass., informs us that the paper of MARSTON is not taken from the Post-office, he ow-

#### RECEIPTS, UP то верт. 1st, 1857.

The No. appended to each name is that of the Hebald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 867 is to the close of 1857.

1. 1. Facts on Romanism
1.2 "
1. 1. Facts on Romanism
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1. 2. Promises—Second: Advent
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1. 3. Declaration of Principles
1. 2. Promises—Second: Advent
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C Lindley 857; H Colton 828, A Irish 876, V C Dexter 841, and stopped, H Purdy 839, W Jackson 845, L Ingalls 841, E P Lum 867, T Adamson 893, W Dyche 876, W Greenman 602—\$9.50 due, E J Cook 905, Wm Bradford 841, Elds. J P Ganey and W M Coy, each to 877, D A Peasley 737—\$4 due, J Young 867, D L Whiting 883, A K Morton 877—each \$1.

Benj Swesey 867, J S Huff 912, Thos Holland 906, D Chatterton 919, T Bissell 867, R Winter 893, D W Lamb 893, J Colby 893, M P Pattee 896, A A Tupper 893, H Foster 867, J Earl, jr., 904, S Smith 849, E Felt 904, L Alexander 854, M Lewis 867 (this is according to our bks. Shall it so stand?) T Newell 893, I I Leslie 841, J Fidgett 903—each \$2.

ett 903—each \$2. M J Sweet 873, E Bellows on acc't which we have bal'd; S Tichurst 765, due \$3.50, F Fox 891 and tracts sent—each

J. V. HIMES, Proprietor.

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 852.

### BOSTON, SATURDAY, SEPTEMBER 12, 1857.

VOLUME XVIII. NO. 37.

DRAW ME, MY SAVIOR.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." John 12:32,33.

Draw me my Savior, thou hast been lifted up, Draw me my Saviour, thou hast tasted death's cup. Draw me my Saviour, thy cross is a spell,— In it there is a savor of sweet fragrant smell.

Draw me my Saviour, thy death is a charm, It can bestow favor, and save me from harm; Draw me my Saviour, thy death was for me, Wash me in thy laver, and make me like thee.

Draw me my Saviour, O draw me from sin, Rule my behaviour, and all my heart win :— Draw me my Saviour, with cords of thy love, In love there is power, O draw me above.

Draw me my Saviour, I'll run after thee, But grant me the favor thy kingdom to see. Draw me my Savionr in life and in death, And thee I'll adore with my latest breath.

Draw me my Saviour, in that dreadful hour, When thou shalt appear in glory and power, Draw me my Saviour, O draw me to thee; Forever and ever my Saviour draw me.

### The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Khan Nakhl, Tuesday, Feb. 5-Morning very chill and misty. More than once we had experienced "the great rain of his strength" (Job 37:6); we had now the " small rain" of which the patriarch speaks. The thermometer in the tent was at 40. We found this well-known Khan standing in the midst of a plain. It is a large square fort, with one or two soldiers' buts outside, though Burckhardt speaks of its having no habitation round it. The same traveller conjectures that in old times the plain was covered with palm-trees, and that from these the Khan took its name. This region does not seem a likely one for a forest of such trees. It is more probable that here there was one solitary palm, besides the well, from which it was called the "fort" or " inn of the palm."

At eleven we went to pay our respects to the governor of this desert fort, and to make arrangements about guides to Petra. We found him, surrounded by about twenty others, " sitting in the gate," the place of business and of judgment. Just within the main outer gate was a large square, on two sides of which was the divan,a stone sofa covered with matting, and in some parts with carpet. We had to sit, of course, in eastern style. Pipes and coffee were handed round: the latter was always most grateful, though some of us despised the former. The conversation at first was general, and was carried on, of course by means of our dragoman. We gave the governor many good wishes-we spoke of the alliance between our Queen and the Sultan-we mentioned the pleasure we had in our travels. To all these he gave gracious answer. But we were intent on business, and so I told Haj-Ismail to proceed to the point. But our dragoman was not to be moved from eastern form. "This is our way of doing business," was his answer. After sitting thus for a quarter of an hour, the governor proposed that we should adjourn to his private apartments. So, leaving the council of twenty behind, we went off with him. He led the way to another open square, where a man and camel were at work drawing water out of the deep well of the fort. There we stood and told him our wish to visit Petra. He told us that the sheikh was absent,—that he we left Suez. I noted them down, but found a his might; and then pushing him furiously,

did not know when he would return-it might difficulty in catching the precise sound. He be a week, or it might be but two days-that he would send a man and dromedary in search of him. This was not pleasant intelligence for us. We had already been three weeks in the desert, and were getting weary of it. We did not like the thought of lingering in this its tamest and most uninteresting region for even two days,some more civilities, we returned to our tents for

Most unwillingly, and after weighing all sides, we concluded to give up Petra and to strike straight north for Palestine, either by Gaza or Howadji, that is, gentleman. Hebron. Calling in our dragoman, we told him our purpose. He was sorely out of temper at our change of plans; yet we could not understand why, for he had frequently told us that the sooner we got out of the desert the better for him, as it was only in Syria that he could make anything by us. We found, however, that he generally said anything that suited his purpose at the moment. Finding that we were determined, he told us that we must pay him for the time he had expected to be in the desert, and that, as we were thus to be seven days less, we must give him seven days' payment, that is £35. We reminded him that our contract specified nothing as to time--that he would be a gainer by our being seven days less in the desert-that we should be thus seven days longer in Palestine. But he saw none of these things. He only seemed to see an opportunity of making £35 additional out of us, and he stuck to his demand. We kept, however, to our purpose, and told him were any claims upon us for additional money, they must be adjusted on our arrival at Jerusalem. So he went off to make arrangements and to get "a man of a good family" to be our protector in room of the absent sheikh. In the course of the afternoon he called me into his tent to see the new sheikh-substitute, who had agreed to furnish camels, and to guide us to Dhahariyah-nine days' journey from this, and a day from Hebron. Some five or six Arabs were in the tent, talking over the route, among whom was the governor and his scribe or secretary, with pen (or rather reed) and paper in hand, inkhorn in his girdle. Orientals do not write on desks or tables. They use the palm of their left hand instead; and I was told by a missionary that he had tried both ways, and found te Arabic much better upon his palm than upon his desk. The contract was soon written and duly signed, or rather sealed with the contracting parties, and we are to start, D. v., totographing. Mr. Wright took some excellent travellers, and camels.

bid us good bye and to receive backshish. Some were satisfied and others not. One or two did not scruple to come back and make a double claim upon us, trusting to our not recognising did not hesitate about getting all the money

was very obliging and patient-anxious that I should get the right name-repeating it again and again. With some of the others it had not always been so. Though they were most civil in answering questions, yet they seemed to smile at our uncouth way of pronouncing their words, -more than once laughing outright, and wonmuch less for a week. So, after exchanging dering at our ignorance. Not one of them, save our two servants, Haman and Hummad (or rather Mohummad), ever sought to catch up a word or name of English. They never gave us our names, but only the general appellation of

We bade these Arabs farewell with much regret. They had been faithful and kind to us; nor did they give us any cause to say of them, what Maundeville did five hundred years ago, "they are right felonious and foul, and of a cursed nature." Yet, on the whole, they are not a noble-looking race. Some of them do look well, and move nobly-like Asahel, " light of foot as a wild roe." But they are inferior to the Arabs of Egypt, and especially of Syria, where intermixture with other nations seems to have kept up the vigor of the race. The Bedaween, on the contrary, seems a worn out race. Intermarrying with no other nation, they have degenerated, and are in danger of becoming extinct. They do not carry the long spear of their Syrian brethren, and are in general but poorly dressed in comparison with them, though on several occasions our sheikh put on his court dress, and shone in silk and gold. They have laid aside the bow of their ancestor, and though to get ready to start for Hebron, and that if there the descendants of the desert-archer, they carry only the matchlock and the sword. As Maundeville says-"they wrap their heads and necks with a great quantity of white linen cloth," which more than once we saw unrolled and laid in the sand by our dragoman. To-day we had an illustration of this. At Suez we had taken another servant in room of the French Assam, who still followed us, and whom I have mentioned already. His name was Haji-Mahummad -for he had been to Mecca some years ago. He was different from his fellow-Arabs in almost everything. Strong and well built, he never put forth his strength, but kept it all to himself. His face, though manly and intelligent, had the most expressive melancholy I ever saw in an Arab. He never smiled, yet was kind, and ever gentle. He seldom spoke, yet was in good fel-(though he could not account for it) that he lowship with all about him. He did his work very carefully, yet with a slowness and deliberation that almost betokened indolence. He took great pains in making our beds and putting our tents in order. He was paler than the others, morrow. The rest of the day was spent in pho- and had a squint or deficiency in one of his eyes. We liked this silent man, who moved about so portraits and some interesting groups-Arabs, noiselessly among us, and whose voice was never heard amid the brawling of his fellows. He Our Sinaitic Arabs came in the evening to seemed poor withal-both shoes and cloak being considerably the worse for wear. Hitherto he had got on well with our fiery dragoman; but to-day a scene occurred which shewed the characters of both. He had mistaken his orders, or them. For though we found them remarkably neglected them, I don't know which; but when honest throughout the journey, we saw that they looking out through the flaps of the tent, I saw Haji-Ismail suddenly spring upon him, his eyes they could out of us. Afterwards, Sheikh Suli- in a glow with passion, and his hands ready for man came to give me a complete list of the var- blows. First, on one side of the head he struck ious places through which we had passed since the quiet man, and then on the other, with all

knocked him over among the baggage and baskets in front of his tent. But this did not exhaust the Egyptian's anger; so he made a second rush upon him, and kept cuffing him on both sides of the head, till he had loosened the white roll of cloth about his turban, and knocked off the turban itself. The Arab uttered no word of resentment, but sat down upon a wicker-basket and commenced adjusting his headdress. The dragoman left off beating and commenced scolding; but no answer was made. He ordered him to resume his work, but the injured son of the desert gave no heed. Khum, (" get up," pronounced goom), shouted the Egyptian, but the Arab sat still. Khum, roared the furious dragoman, but Haji-Mahummad moved not, spoke not, but with folded arms, and unlifted eyes, and unmoved lips, kept gazing on the rolls of his dishevelled tarbush which lay at his feet, In despair the master turned away and let his passion cool. In some five or ten minutes the servant, having composed his ruffled dress (not his countenance, for on it no line had changed), rose and went about his work. The quiet man had gotten the victory. " He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" Prov. 16:32.

Khan Nakhl, Wednesday, Feb 6.-Morning fine, but cold. Afterwards the heat increased, and at noon the thermometer in the tent stood at 80. We are not to start till to-morrow-for what reason we know not, save that the Arabs must take their own time and way in mustering their camels. Our Sinaitic friends have not yet left us. They are not going back to Sinai, but proceed directly to Cairo to look out for another engagement. They carry letters for the post, and also our poor French cook, who has done nothing since we left Suez. Our new Bedaween have had some sad fighting about camels and camel-loads. Three or four swords were drawn; and tongues, hands, sticks, swords were all mingling and clashing. The sterm blew over, very likely to rise again to-morrow. The governer invited us to his house to-night. Two of us went and were greatly interested in an eastern entertainment. I remained in my tent writing and reading. Afterwards we heard that the sheikh had arrived, and that he would go with us to Hebron. But our dragoman has already engaged the " man of good family," so that there will likely be another battle, -which may cause a little delay, but which will end, as all these Arab strifes do, in a com tween the two parties.

### The Book of Joshua.

BY REV. JOHN CUMMING, D. D.

SIN CONFESSED, AND GOD GLORIFIED. Another lesson that we have to learn from this incident-and it lies upon the very surface of it-is, no crime however secretly perpetrated. however carefully folded in concealing circumstance, however alone the individual may have felt when he committed that crime, can possibly be concealed from the sight of an omniscient, omnipresent God. No sagacity of detective police may track it; no witness, ready to proclaim it, may behold it; the thick night may have wrapped you; silence and secrecy may seem to have been your only companions; but upon you and upon that crime, that act of dishonesty, there

ly upon you, as cognisant of what you were doing as thoroughly versed in all the motives, ends, wiles, schemes, plans, wickedness, that led to it, as if you, the sinner, and God, the searcher of the heart, were the only twain in the whole universe. What a solemn thought, that there is no such thing as being alone; and thus we should never do alone, as we suppose, what we should shrink from doing if an amphitheatre filled with all the spectators of a nation were gazing upon us. God's eye is everywhere and always upon us. What a solemn Psalm is the 139th Psalm -how searching the thoughts placed before us! "O Lord, thou hast searched me;" searched my feelings, my sympathies, my affections, my conscience, my intellect, my heart; and thon hast not failed in thy search, like mortal men, but "thou hast known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off." What an idea is here! Sometimes we have a thought not shaped, not formed, dimly looming, as it were, in the distant horizon of the mind; before that thought is seized, grasped, and clothed in shape, God sees its beginning, its middle, and its close. "Thou compassest my path and my lying down, and art acquainted,"-not with all my public ways, all my official ways, -but "art acquainted with all my ways. There is not a word in my tongue, but lo, O Lord, thou knowest it altogether."-Then, exclaims the sinner, pierced, penetrated, encompassed, with this searching, this irresistible omniscience, "Whither, then, shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art that the sinner's sin will find him out." there : if I make my bed in hell,"-supposing I could do so-"thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me;' on its untrodden shores, in its desert places, its solitary isles, even there shall thy hand, which stretches everywhere, lead me, and thy right hand hold me. "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness and the light are both alike to thee." What a searching, sifting, expression of God's presence is that Psalm !-A deep and early conviction of this thought, "I never am alone," would be a most powerful restraint from evil, a most overwhelming incen tive to good. Go into the counting house; step on the stones of the Royal Exchange; enter your shop, and take your place behind the counter; enter your closet; your family; go where duty calls you, or where circumstances may carry you; there try to feel, there labour to recollect, "Thou, God, seest me;" a lesson, not for Hagar, the sorrowful sufferer in the desert, but for the crowd collected in the camp .-And this God not only sees us, not only hears gentle words to his ear reverberating louder than the loud thunder, but he sees with searching anatomy every thought and feeling. And before that holy, burning, searching eye, riveted and fastened this moment upon each individual heart, as if there were only one worshipper on earth, covetousness is idolatry; the dishonest desire is theft; revenge is fratricide and murder; and impure look, adultery. What a holy Being have we to deal with! What a holy religion must this be: what holy impressions ought it to strike upon the most thoughtless and inconsiderate of mankind!

Another truth we learn from this, and a very important one it is too; I clothe it in Scripture's own words : " The sinner's sin will find him out." The meaning is, that one sin, deliberately cherished till it builds its nest and finds its shelter in some cranny or nook of the human heart, loved, fed, perpetually cherished, instantly begins its most disastrous action. It makes the pasions all plead for it with persuasive eloquence : after the passions have long pleaded for keeping this lodger that you have not the courage to cast out, and yet that you dare not altogether justify and applaud, conscience, trodden hard by the feet of passion, begins to be silent or insensible and to tolerate what once it would have detested and to put up with as a convenience, what once it would have roused itself against and resisted

was a bright, burning, omniscient eye, as intense- till it had utterly destroyed it. And wherever -and the young should never forget this-there is one sin, it needs enormous skill to keep it secret from man; and so complicated, so persistent is one sin, that to keep all quiet, it needs another to stand by it; and to keep both sins from detection, it needs some dozen to rise up and stand round as sentinels. One sin thus tolerated brings in so many with it, and so saps the principles, so completely undermines the earliest, deepest, holiest, best convictions of the heart, that eventually you go on reckless of quiet, protecting it, stopping at nothing that will conceal it; till covetousness becomes theft, and theft becomes robbery, and robbery breaks forth upon a gigantic scale, and murder crowns all; and what at first was as the letting out of a little water for the moment, becomes at last the overwhelming flood that carries the criminal into entire and absolute destruction. We see, therefore, that by the nature and necessity of the thing, successful resistance of a sin, whatever that sin may be, must be made at the beginning; for habit, as you have often heard, is a second nature: its chain at first is so frail that the gossamer rightly expresses it; but ultimately the chain becomes so powerful that it needs omnipotence itself to break it. We see this in the case of Achan: however carefully he hid the Babylonish garment in his tent, however skilfully he managed to keep quiet what he knew in his conscience to be a sin; in ways utterly unexpected by him, as will be the case to the end of the world the sin came out; and he stands before us an illustration of the words: "Be sure

### Original. The Restitution.

See the Judge of Earth descending, Robed in majesty and might, Angel hosts his train attending Burst on awe struck mortals' sight, All dismayed proud worldlings waking, Know his threatened wrath is come. While the heavens and earth are shaking, They lament their dreadful doom.

Monarchs now for aid are calling But alas; they call in vain, While the trump, all hearts appalling Echoes through Earth's vast domain. Now Death's gloomy long-closed portal Opens at Jesus' word; And the saints come forth immortal, Shouting, rise to meet their Lord.

Sinners too, who long have slumbered, Must receive their just reward, Mercy's moments now are numbered Justice wields the avenging sword. Melt like wax those lofty mountains—
Nature tastes Jehovah's ire,
Turned to pitch are streams and fountains; Earth is one vast sea of fire.

Shall the covenant be broken, Made with Abraham long ago? Shall the word which God hath spoken, Never a fulfilment know? Will the faithful patriarch never All the promised land obtain? Must it thus, a wreck, forever, Wrapt in chaos' gloom remain?

Look once more, see Nature blooming, In the garb fair Eden wore, Fadeless flowers the air perfuming-Lovely as in days of yore: Fertile plains and verdant mountains Richly the new Earth adorn, Gliding streams and crystal fountains-Sparkling in the light of morn.

Shines the sun in seven-fold splendor, But the Lamb doth far surpass. White robed millions to Him render Tribute of unceasing praise-Dwell beside Life's crystal river,
Mourn and weep and die no more;
While the sons of God together, Shout for joy the new Earth o'er.

### The Eddystone Light-House.

Keep a sharp look out for the Eddystone Light, said the Captain of the Mary, for I think we shall soon see it wide on the Larboard Bow. The word had not been given twenty minutes, before the Watch cried out, "Light, Sir, two points before the Beam."-All eyes were soon gazing on the Star of the Ocean, and many a happy thought of "Wife, children, and friends," passed through the hearts of the crew.

Selby and James Montague, the former for many years had been a notoriously wicked man, but in a time of sickness had been brought simply to the feet of the Lord Jesus, for pardon; and the latter, though not altogether of the same mind, yet was in some measure in earnest, and seemed to wish to shape his course Heaven-ward; and so after the yards had been rounded in a little, and the larboard fore top mast studding sail set, these two friends sat on the Booms to have a little talk about Home, until the Watch was re-

James Montague.-You know the Bible better than I do, William; I want to ask what's the meaning of those two Scriptures, the first, where the Lord says, "I am the light of the world, he that followeth me shall not walk in in darkness:" (John 8:12;) and the second, "Ye are the light of world : a city set on a hill cannot be hid." (Matt. 5:12-14.) William Selby was pleased to see how the sight of the Lighthouse had set his Shipmate a thinking, and he thus replied.

William Selby .- Gladly, shipmate, I answer your inquiries. The first passage shows what Christ is to us,—the second what the true Christian is to the world,-till a man knows God in Christ, he is like a ship at sea, without a chart, compass, or rudder, hurried on to certain destruction; but when by God's grace he repents and turns to the Lord, Jesus becomes "his Light,-his Saviour,-his All and in All."-(Acts 4:12.) He guides him through quicksands rocks and shoals safe into the haven of rest, and I do not think I ever gazed upon the Light-house here or elsewhere, but what I say to myself, "What that Light-house is to our ship, such is Christ to my soul." And then, as to your second question,-about the Christian being the "Light of the world,"-this I think may be part of the meaning of it, "as Christ is, so are we in this world." We are, so to speak, part of Him. For he that is joined to the Lord is is one Spirit, and he delights in all things that He delights in.

"Stop a moment," said J. Montague, "we know Richard Fitzgerald. Well, he can talk about religion, but I don't think he lives as you say."

"I don't remember him," said William Selby, "but all I can say is that he is sailing under false colors, and that's a poor thing; for listen to me, shipmate,-supposing the man who had charge of the Eddystone Light-house, had forgot to light the lamps to-night, we should have been worse off than if there had been no Lighthouse at all there, - and supposing he had lighted his Lamps yet neglected day after day to brighten his Reflectors, or clean the surrounding Glass, (All light-houses now have reflectors, either of plate glass, silver, or tin, and these greatly increase the brightness of the light, but they of course require daily to be rubbed and cleaned,) the light would be so dim, that the Watch (if the Ship had not like us been steering wide of it) would cry Light, and Breakers ahead, nearly with the same breath; and except the helm was down in a moment, all would be over .- Now mark me, James : the professor who shows no light of God in his daily walk, or the man who is contented with a mere cold, cheerless profession of religion, without any power, does more harm than good; for the Lord says, when speaking of this very character, 'If the light that is in thee be darkness, how great is that darkness!' If we knew that the Lighthouse was blown down, we should give the rocks a wide berth, and all would be well, but trusting it was there, how great would be our danger !" Just at this time the Watch was relieved, and the two shipmates shook hands, and promised to finish their talk in the morning-watch before day-break, as it was in the winter time .-W. G Rhind, R. N.

### Salt Lake City.

The following description of Salt Lake City is from a writer in Harper's Weekly Journal.

We enter at the north gate of the city wall, climb an elevation to our left, and Salt Lake City lies before us. It is a small city spread | world." To the right are the workshops of the

Two of the Watch on Deck were William | over a large surface. It has about 15,000 inhabitants, and covers an area of six square miles. Of these 15,000 inhabitants, at least 10,000 are females. A large proportion of the men in this city are polygamists; almost all the "authorities of Zion" live here with families comprising from twenty-five to two wives each, and there are many more girls than boys born. The proportion is increased by many married men being absent on missions; and would be still larger were it not for the number of single young men who are compelled to be bachelors from the scarcity of single females. This population is perfectly heterogeneous; at least two-thirds are English and Scotch people. Welsh, Danes and and Americans compose the remaining third part. I think that certainly not over one sixth of the inhabitants of Salt Lake City are Americans; and they are generally from the Western frontiers, with the narrow prejudices and ignorance common to their birth-place.

> The city is divided into square blocks containing ten acres each, and intersected at right angles by streets one hundred and thirty-two feet wide. At the edges of the sidewalks flow little streams of cold, clear water. These are conducted all over the city; they are obtained from several of the many mountain creeks that pour down their melted snows into the Salt Lake .-Their water is used for irrigating the soil, without which neither spring flowers, early vegetables nor cereals, could be cultivated. Along the margins of these streams-which materially help to enhance the beauty of the place, as well as increase the comfort of the inhabitants - are planted many cotton-wood, locust, and other rapidly growing trees. Their green liveries give the city a very charming relief, in contrast with the desert and desolate valley. From our point of view Heber, C. Kimball's block of buildings are to our right. To our right, a little below, is the Temple Block, surrounded by a wall and trees. Parallel with this is the Tithing Office -here are deposited the contributions of the faithful. On a line with this are the buildings of Brigham Young.

> On the corner of the main street is the Council House. This is a stone structure forty-five feet square. It was built by the Church, and used as a court-house and legislative hall. Subsequently it has been employed as an endowment room, but, is now occupied by the "Church press." Thence is issued the Mormon weekly newspaper; and from Brigham Young's office to these premises the Mormon devil often has to run for copy for the Deseret News.

We are now opposite to Temple Block. It covers an area of ten acres, and is surrounded by an adobe wall, with a neat stone coping, around which are trees. We enter the block at the east gate. Right before us are the foundations of the Mormon Temple. This is already -though not quite level with the ground-quite a stupendous undertaking. It is in the shape of a parallelogram, with four octagonal towersone at each corner. It is intended to measure 193 feet in length from east to west, and 105 feet from north to south, both through the center of the building. Its entrance will front the east, with a massive gateway. Its foundations, which are foolishly costly, are of solid rock .-They are sixteen feet deep, and as much wide .-With the wall surrounding the block, they have already cost \$1,000,000 in labor and materials -more than the entire cost of the whole Nauvoo Temple. It was designed to build it of adobe from the first story upward, but they have now resolved to erect it entirely of cut stone .-Its plans are publicly exhibited, and should it ever be completed, it will form a very magnificent pile. Its architecture will be original, and is meant to be allegorical. The buttresses at the first story will represent the moon in all its phases; at the second tier, the sun in all its phases; at the basement ceiling, a series of globes, changing their positions on each buttress, beginning with the southeast corner. On the side-buttresses will be Saturn, with his rings and satellites. All these are to be of sculptured sandstone. Besides these, to use the Mormon sententious style, "Every stone will have its moral lesson, and all will point to the celestial supported by the tithing contributed by the peo- family, and much amusement may be derived ple. Ill clothed and half starved, hundreds are from seeing him "shake his bulky sides, and obliged to work here, because unable to obtain deeply laugh." any other employment. They are paid in anything that is brought in as tithing, after the lead ing men have had their selection of articles .-By some singular system of book-keeping, although these unfortunate men are never half paid, they are always found to be in debt, should they wish to leave. They pretend to pay the most extravagant prices for labor, to produce effect abroad, on the minds of the poor saints .-But they charge still more exorbitantly for articles, and never pay in money, so that in reality they are miserably paid.

At the northwest corner of this block is the Tabernacle. This is an adobe building, and is 126 feet long and 64 feet wide. The inside is built in the shape of a long, elliptical arch-its span being the width of the building. It is plastered and seated to accommodate 2,500 persons. Here, on Sabbath, Brigham Young and his coadjutors give the word of the Lord to the people. It is generally well filled. Adjoining this is the Bowery-a wooden frame erection which will accommodate 8,000 persons. At their half-yearly conferences this immense square is completely filled, although at its extremities they can only see, but not hear the speaker. It is a singular scene to witness when Brigham gets full of his prophetical afflatus, and desires, especially, to curse some individual, or threaten the United States Government; the whole mass of people will be swayed by his full, clear voice, his energetic gestures, his coarse thoughts, couched in vulgar but vigorous language, and will thunder out stentorian Amens to his profane vituperation. At the southwest corner of the Temple Block is the Endowment House. It is an adobe building, with the singularly narrow doors; and in it are administered the secret orders, sacred ordinances, and solemn mysteries of Mormonism. The house, in the minds of these fanatics, partakes of the holy nature of its ceremonies, and is consequently viewed with especial veneration. Hundreds are initiated every year; and both before and after their initiation they consider it as the most sacred action of their lives. Their elders promise the endowment to their neophytes abroad, as a God-given recompense for all their sufferings and privations. They are forbidden, under penalty of death, to reveal anything of its mysteries; and their ambiguous laudits only more effectually excite aspiration, and enhance its value in the estimation of their votaries. It consists of ridiculous representations of parts of the Bible, bastardized masonry, oaths of continual antipathy against the United States Government, covenants of unlimited and implicit obedience to the priesthood, obligations of inviolate secrecy, and of connivance at all iniquity by a vow to "speak no evil against the Lord's anointed." The chains forged and fastened in that house bind the initiated terribly together, and form a great engine of power in the hands of the authorities.

We are deeply impressed with the thought how easily religious infatuation may become legal crime by coupling it with political ambition, and turn from the Temple Block, whose gates are now being locked for the night. We walk wh the wide streets, hotice the houses built in all sorts of shapes and sizes, from the mud hovel and log hut to the comfortable mansion, and of every shade of color from decided dirt to dull feet back from the fences, and that the centers of the blocks are generally well cultivated. We thrive in this city, and a few shade-trees in places. tribe. We pass a few roughly dressed persons, some of whom looked inquisitively at us, while others frown, and we can catch the mutter through the clenched teeth, "The cursed Gentiles!"

We now approach the Mormon theatre. It is an adobe building 73 feet long by 33 feet wide. During the winter season there is a Mormon amateur company, who perform representations from Shakspeare's tragedies to Coleman's farces. There are more farces than tragedies performed, from the fact that Brigham prefers to laugh and make the people laugh. He is a regular attend-

The balls are always well attended. Brigham works hard in the ball-room, never missing about, and where we were going. "his number." He and Kimball have sometimes had fifteen to twenty ladies there between them, without any other male escort. As they are very jealous, nothing but cotillions, Tcontredances, and reels are danced, as waltzes, polkas, schottishes, etc., would " make people too intimate and familiar, and perhaps worse!" The number of females is always twice that of the males present at these balls, and some Mormon genius has invented cotillions with two ladies to each gentleman.

Salt Lake City is rapidly increasing, much emigration constantly coming in. Manufactories of various kinds are growing up; and alter, that are growing deeper every season, are ment of our visit till the following morning. killing their cattle, they believe that the destiny of their city is immortality with themselves. Nature seems at war with them. When they went there, in 1847, they found large mountain streams, some rain in the summer, and not very deep snow in the winter. Their crops were fab-Failure of water for irrigation, when more is being constantly and increasingly needed, makes hard labor and scarcity of harvest. Grass-hoppers have for the last three years ravaged their farms, blue worms and smut their wheat. Snows for three winters, have buried up the feed, and cattle have died by hundreds. Last winter the snow there was deeper than ever; this spring and other impediments. At length we approachcould have lived there so long, and, to judge be able to live there much longer.

# The Heathen Spiritists.

The following extracts from a work entitled, Traditions and Superstitions of Newzealanders, by Edward Shortland," are copied from the London Chris. Times. They show that the faith of the Reathen in New Zealand is the same as the paganism that is revived in our own coun-

SPIRITS OF THE DEAD.

The ancient fables of the New Zealanders refer to beings having supernatural powers, called Atua, who existed in times past; but none of these divinities are believed to take any interest in the affairs of the present race of men.

The gods whom the New Zealanders fear are constantly watching over the living with jealous relating to persons or things subject to the sacred restriction called tapu. These spirits, however, confine their care almost exclusively to persons among the living with whom they are connected by ties of relationship; so that every tribe and every family has its own proper Atua.

movements while on its march, by communica-

Mr. Shortland gives a curious account of his in the smoke with the gusto of a connoisseur. presence at a New Zealand seance, when he heard what was supposed to be the voice of an Atua, which we commend to the modern spiritseers. We must premise that the author had been unsuccessful in his attempts to obtain an interview with the spirits, when Tarapipipi, a converted native, offered to be his guide to an dium in our country now :-

A NEW ZEALAND " MEDIUM." Tarapipipi's voluntary offer was therefore

setting off in quest of the old woman, when a young man named Tuakaraina joined us, and as a matter of course, with the inquisitiveness of his countrymen, asked what we were talking

Tuakaraina was a cousin of Tarapipipi, but not a Christian. However, we could not avoid making him acquainted with our design. And when he heard it, perhaps out of deference to Tarapipipi, he made no objection, and even consented to go on before and inquire if the old lady was in her house, in order to prevent the people of the village knowing anything of what we were about to do.

In a few minutes, Tuakaraina brought us information, that if we wished to see the old lady that evening, we must go to her cultivation ground, more than a half-a-nile distant, where she was then dwelling in a solitary hut. At the though the people have suffered from short crops same time, as it was getting dark, and a thin for the last three seasons, and snows in the win- misty rain was falling, he advised the postpone-

This arrangement, however, I did not approve for I feared if I delayed the old lady might gain intelligence of our intention, and make some preparations to receive us; whereas by going now we must take her quite by surprise, in a position where she would have but little opporulous as to quantity and quality. The summers tunity to practice deception. The point was left are becoming more and more arid. The trees to my decision, and it was resolved to go at are being cut down on the mountains; springs are once. So leaving Tuakaraina to take a differdrying up and streams shrinking in consequence. ent path to avoid observation, I and the young chief walked on quickly, and fortunately were not again interrupted.

When we were at some little distance from the village, Tuakaraina rejoined us, carrying a lighted brand in his hand, which was of great service; for the path, lying partly through a forest, was much obstructed with trunks of trees rain is scarcer than ever. None but Mormons ed the spot where we expected to find the old woman, and Tarapipipi bid us go on before, saythe future by the past, even Mormons will not ing he would follow and conceal himself somewhere within hearing, while we entered the hut alone; for he did not wish her to know that he was

one of the party.
Probably some superstitious dread caused him to act in this manner, or perhaps, as a professing Christian, he might have thought it improper to be more than a spectator on such an occasion.

In a few minutes, I and my guide stood at the entrance of a long low hut-the sort of temporary building usually erected in such places, only larger than ordinary. Apparently our approach had not been noticed, for we found the eld woman wrapt in her blanket, seated composedly by a blazing fire, while two female slaves opposite her were busily employed talking and weaving potatoe baskets. As soon, however, as guish the persons in the hut. They all sat still we were discovered, the mistress bid us enter, and motioning her two slaves to move further belly, ceased not to call on his gods with great the spirits of the dead, who are believed to be off, gave up to us her own place, which was spread with a neat mat of plaited flax, and took eye, lest they should neglect any part of the law theirs. She expressed no surprise at our paying her a visit at such an irregular hour, though I In spite of my better judgment, involuntary was a stranger; but, after welcoming me, and fancies would intrude on my imagination. Was taking away some of her things, which she it only a mere juggle I was about to witness? thought might incommode me, sat quietly by Might there not be more things in heaven and the door, while Tuakaraina began to cut up earth than were dreamt of in man's philosophy? some tobacco for his pipe, at the same time re-The Atua who more particularly watch over lating with great volubility the latest news of by a sound, as if something heavy had fallen on the fortunes of a tribe are spirits of its warriors the village. Taking a hint from my companion, the roof of the nut; and then a rusting noise, and other great men. In war these spirits are I offered the old lady some tobacco. She gra- such as might be made by a rat, crept along the supposed to attend the army, and direct its clously accepted it; and, having rubbed a small thatch till it stopped just over our heads. piece between her hands till it was nearly rewhite. We observe that all are built twenty ting advice of warning through some one or duced to powder, packed the mass carefully in her blanket, and bent herself up nearly double, other of their nearest living kinsmen. In actual the bowl of a short black pipe, which she pro- her head resting on her knees. And immediateconflict, they haver over the combatants, and duced from some place of concealment beneath ly from the spot where the rustling noise had remark many thousands of peach trees that inspire courage into the hearts of their own her cloak. She then selected a glowing coal, placed it on the tobacco to ignite it, and sucked whistled instead of being articulated in ordinary

> introductory ceremony, Tuakaraina said abrupt- Te Waharoa, Tarapipipi's father. ly, " All that we have been talking about, mocoming here to pay you this visit."

" I suppose not," she replied.

"This stranger," he continued, " is an unbea humbug; so I have brought him here that he to welcome our Pakeha." may see and hear them."

"It is a dangerous experiment for your friend. manner of the tribe-E te manuwhidi, e to Pa-

artisans employed on the Temple. They are er, having two whole seats appropriated to his eagerly accepted. And we were on the point of Who knows the thoughts of Atua? They may be displeased; and their anger will fall on the Pakeha" [European].

"What matter if it does, mother : he is an unbeliever."

"What matter, then, if the Atua punish him. His own wish brought him here; and any evil that befalls him will come on him by his own

I must own I was not pleased with these sentiments of Tuakaraina. He appeared so eager to prove the truth of his gods, that I did not feel quite satisfied he would not readily be a party to any trick to punish me. I felt secure, however, of having within reach a friend in Tarapipipi, who would guard me against any unfair-

The old lady still objected, on the plea that she had lately become a missionary, which term with them is synonymous with that of Christian, and that Tarapipipi would be angry. So I began to fear that I should be forced to return without having satisfied my curiosity. Tarapipipi, however, made his appearance, and sitting down just without the entrance to the hut, took part in the dialogue.

"There is no wrong, mother, in what the stranger wishes. Do not fear on my account."

"Very well," replied the old lady; "we shall see what will happen." And without saying more, she left off smoking, removed all the blazing sticks from the fire, so as to obscure the light partially, and then sat quite still.

The two slave-women, who up to this time had gone on with their work, now ceased to ply their fingers, laid their baskets down quetly, and also sat still without speaking.

For a while, we all observed a complete sience; but no strange sound was heard. At length Tuakaraina began to show symptoms of impatience. He suggested, that probably the pipes we had been smoking kept the Atua away because of their aversion to come near food intended to be eaten afterwards by man : so, collecting them together, he placed them on the ground outside the hut. Still no voice was heard, nor intimation that any Atua would appear. He then quitted his seat by me, and took the opposite side of the fire, near the old lady; where he stretched himself at full length with his face to the ground, and called on the Atua

"Why are you so long in coming?" he shouted angrily. "Are you at Waikato? or where else at a distance, that you come not quickly ?"

The flame of the fire had by this time gone out, and the embers alone gave a dim light. It was, however, sufficient to enable me to distinexcept Tuakaraina, who, rolling himself on his

The sight was strange and unexpected, and, at the moment, made a great impression on me.

These speculations were suddenly interrupted

The old woman covered her head and face in ceased issued sounds imitative of a voice, but tones. The moment it was heard, Tuakaraina After sufficient time had been devoted to this and the others present recognised the voice of

The voice said something to the son, which I ther, has nothing to do with the cause of our did not understand; but afterwards learnt that it was a private matter, known only to Tarapipipi and his wife.

Tarapipipi quickly interrupted him, sayingold woman who was what would be called a me- liever, who declares that our Atua Maoria are "Don't speak on that subject, father; but turn

Immediately the voice welcomed me after the

keha, tautimri &c. (Welcome hither, sir guest, sir stranger, &c.) Tarapipipi, though outside the hut, was still very close to me; and, leaning towards me, he said in a whisper, " Put your hand over the old woman's mouth quickly."

I no sooner did as he bid me, than the same voice demanded, "Who has put his hand to touch me ?"

This seemed a sufficient proof that the voice came from the mouth of the old woman; and I also noticed, that whenever the whistling voice was heard, I could not distinguish her breathing; but immediately on its ceasing, the breathing was heard, as if accelerated after an exertion.

Fearing the scene might end prematurely if I uttered a word of ridicule or doubt I gravely addressed the supposed owner of the voice, and requested him to come into the hut, and permit us to see as well as hear him.

He replied that he was a lizard, and would not come nearer for fear of injuring me.

Tuakaraina hereupon interposed, urging him to show himself, and punish the Pakeha.

" Come," said he and " alight on this Pakeha's back. What matter if he be killed; it will be the fault of his obstinate unbelief."

No persuasions, however, or taunts, could induce Te Waharoa to injure the friend of his son; at least, that was the reason he gave why he would not consent to show himself to us. And he soon changed the subject of discourse by observing-" Now that you have given me the trouble to come so far to visit you, it is surely your intention to make me a fine present-a cask of tobacco, or a coat."

" Of what possible service will a coat be to a spirit?" rejoined the son, laughing. "How will you be able to put it on ?"

Te Waharoa did not answer this query, but took leave of us, saying, that he would send Whitiki to visit us, who might not be deterred by the same scruples as he was from gratifying our foolish wish.



# The Advent Herald.

BOSTON, SEPTEMBER 12, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honered and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

ABSENCE FROM THE OFFICE. - Absence from the office for the past three weeks must be the apology for any omissions or neglect to correspondents which have resulted therefrom. In the article of Bro. Leslie, in Her. of July 29, the word Jehovah several times occurs where it should be Yahveh; and in our introduction to the article, the same error occurs.

Pencilings by the Way.

For fifteen years, during the whole of our connection with the Herald, we had not been beyond the shadow of the hills of New England, or twenty miles beyond its boundaries. A favorable opportunity presenting itself, we left Boston on the 13th of August for a little respite from the toils and perplexities of editorial duties.

The route, and places visited, were as follows: From Boston to Springfield, 98 miles; to Hartford, 27; to Albany, 129; to the Canada side of Niagara Falls, 307; to Buffalo, 23; by the lake to Detroit, 330: Kalamazoo, Mch., 143; to Chicago, Ill., 143; to Dixon, Ill., 98; La Salle, 98; to Ottawa, 15; to Chicago, 84; to Hamilton, C. W., 472; to Toronto, 63; boat to Montreal, 340; to Quebec, 180; rail, to Portland, Me., 316; and boat to Boston, 110. This, with 55 in digression from the route in carriages at various places, amounts to 3031 miles. Arrived home, with our companion, in safety, on Saturday the 5th inst. This is all we have time to write for this No., and we reserve the impressions and incidents by the way for future articles.

The Population of New York. The New York Independent remarks : This population is not only vast, variable, and

-not of persons born in the same parish, educated in the same schools, reared in the same faith, acquaintances and neighbors, with common local attachments and interests ;-but of persons suddenly and casually brought together from all parts of the country and from all parts of the world, with every variety of education and faith, of infeeling but that which selfishness dictates. They dance together around the golden god.

"To meet the wants of such a community, to save such a city as this from social anarchy and moral dissolution, we must make our churches more and more a vitalizing power, around which these heterogeneous elements shall crystallize in forms of order and beauty. Whatever may be the cause, the fact is painfully apparent that the churches are too much removed from the knowledge and the sympathies of the masses who form and control the city. Look on any great procession that parades upon the streets, the men of bone and muscle, the solid working-men, the different crafts and trades; how few of all these multitudes can Christians recognize as frequenters of the house of God! How little of a church-going air have they. The air of reserve, of fashion, of worldly distinction, that has come over many Protestant churches, repels these independent working-men. No doubt they are too ready to catch an excuse; but the fact that this distance is felt between the body of the people and the visible institution of Christianity, is a most melancholy fact. And unless that whole attitude of things is changed, and people everywhere are brought to feel that churches are not the nurseries of fashion and pride, but are the homes of true Christian love where every man is welcome as to an open feast, unless churches of Christ, in their worship and by their spirit and labors, draw men to them, instead of keeping them at a distance, then the city is doomed to irreligion. Most weighty is the responsibility that rests upon the churches of Christ in such a city as this."

And yet the Independent has no doubt but that the millennium is to be brought about by human

THE ATLANTIC TELEGRAPH.—We give below, from the London Daily News, the explanation of the breaking of the wire of the Atlantic telegraphic

"On Monday evening (August 10th), a heavy swell set in, and a powerful under-current was experienced. This increased through the night of Monday, and the early morning of Tuesday. About half-past three on the Tuesday morning, it was found that though the vessel was only making some three or four knots an hour, the cable was paying out five, or six, and sometimes seven knots. At this rate it was obvious that the quantity of wire on board would be exhausted before the Newfoundland shore was reached. It became necessary to tighten the strain on the cable, and this was accordingly done till the pressure reached 3000 pounds. This was at a quarter to four on Tuesday morning. There was a heavy swell running at the moment that the full increased power was then put on the break; the stern of the Niagara was then low down in the trough of the sea. As she rose on the back of the waves, the extra strain thus occasioned was more than the strength of the cable could bear. It gave way under the pressure, and parting at some distance from the ship's stern, it sank down like lead through the mighty waters, on that portion of the telegraphic plateau between Ireland and Newfoundland, where the Atlantic reaches its maximum depth of not less than 2,000 fathoms. At the time of the severance, the Niagara had made ceedings at these conferences. from 260 to 280 miles in a direct course from Valentia harbor, and the length of cable that had been let go was about 380 miles.

"The general opinion amongst those most qualified to form a judgment, appears to be that we have learned enough in this first essay to render the success of the next attempt morally certain.'

THE SANDWICH ISLANDS .- At the monthly concert at the Park st. church on Sunday evening last a returned missionary from the Sandwich Islands. Mr. Armstrong, directed the minds of his hearers to the utter depravity of the heathen soul, as it appeared to him when he first went to the Islands, and as a warrant for the necessity of missionary effort in its behalf. He then briefly outlined his labors among this people, and stated as the result After five years of labor which at first might justly

geneous as are the races and conditions of the these his first labors, had convinced him of the of allowing a short rest to his almost ninety-years human family. It is made up of all sorts of men: abiding nature of these impressions. They had old body, to gain the necessary power for the new lasted more than twenty years, and this he regard- day's work. ed as a very satisfactory test indeed. He commence ed his labors in Honolulu in 1840, and now had a church of fourteen hundred members; and as the human heart was essentially the same in the heathen and the civilized man, they were very much such Christians as one finds in civilized communiterests and pursuits, and with no community of ties. They possessed the pleasing characteristic of great fondness for prayer, and thanks to the American Bible Society, possessed a wonderful knowledge of the sacred Scriptures. The servants of Christ in this country had sent to the Sandwich Islands one hundred and forty-five laborers and one million of dollars, and the result of this noble effort was seen in the conversion of forty thousand natives. Was this not a good interest ? Had any investment in banks or railroads paid better 1 The speaker said he came back from the Sandwich Islands with a grateful spirit. It had been a hard, up-hill work, but to a missionary spirit, a happy life and a blessed work. In conclusion he repeated the watchwords of the Hawaiian Church:

" Pray, Give, Go !"

A LESSON .- One of the great failures of the past week teaches a significant lesson. An extensive and popular house on Broadway has for a long time been doing a splendid business. One year ago, the chief of the house could have gone out with a personal fortune of \$100,000 and have left enough in the firm to have made the capital and fortune of his son who was to succeed him. The proposed change was not made. But instead the old firm extended its business and enlarged its operations to make one grand success the present year. The thing has gone to smash. It fell by ts own size and weight, and the rich man of yesterday is the poor man of to-day. And his son must begin the world for himself. Men are smashed up in New York in short order and at short no-

A NEW SECT .- A New York correspondent of the Boston Journal says :

"We have a singular church in New York, not much known, but which is quite an interesting one, called the 'Apostolic Catholic Church.' 1t has a number of churches in this country and in Canada. At the head of this body is one Rev. Mr. Andrews, late pastor of a Congregational Church in Kent, in the State of Connecticut. He became an Episcopalian, and then joined this body. He has since become the Bishop of the church. The service is not unlike the Catholic Church. They hold that the order of the Apostles is still in the church, and they have twelve men whom they call the apostles, and these have representatives in the Church of the Service. A gorgeous display of crimson, gold and lawn marks their proceedings. They chaunt most of the service, and though small in numbers, they have much respectability. One of the very first churches in London, both in point of elegance and position, belongs to this body." This body is the same as the Irvingites in England, though they do not recognise that name in

EDUCATION IN ENGLAND -Fifty years ago, those ecciving instruction were in the proportion of l in 17, now the number is 1 in 8. The question is gaining interest in the country, and most imporant conferences have been held. His Highness, Prince Albert, presided, and delivered a most appropriate and eloquent speech at the first meeting. Dignitaries of the Church of England, members of both houses of the Legislature, and ministers and laymen of all denominations took part in the pro-

either country.

who had seen the Prussian savan gives the following as his daily programme. Humboldt rises at about letters, which he generally answers immediately. respondence to all parts of the world. After this ly looking for them! The more tropical the lanhe dresses, with the aid of his valet de chambre, to receive and announce visitors, or to make visits himself until two o'clock. At three o'clock, he goes to the Royal palace, where he generally dines, if he does not invite himself to dine with some family of his acquaintance. He remains mostly stood ? O say some, that is a different thing altoat Alexander Mendelssohn's in whose house he lives. At seven o'clock in the evening, he usually of his experience that his faith in the efficacy of returns to his home. He then goes to the court or the gospel among them had greatly increased. in society, from which he returns at about midnight. Now is his real and best time for working. have been regarded hopeless, he gathered a church In the profound, nightly silence, he writes his imof 700 members. It was not the mere result of mortal works, often in summer until the day shines

increasing: it is a mixed population, as hetero- subsequent and even recent visits to the scenes of in the morning when this juvenile old man thinks

A STORY OF THE BATTLE FIELD .- A soldier was wounded in one of the battles of the Crimea, and was carried out of the field; he felt that his wound was mortal-that life was quickly ebbing awayand he said to his comrades who were carrying

" Put me down ; do not trouble to carry me any further ; 1 am dying."

They put him down and returned to the field. A few minutes afterwards an officer saw the man weltering in his blood and asked him if he could do anything for him.

" Nothing, thank you."

"Shall I get you a little water," asked the kind-hearted officer.

" No, thank you; I am dying."

" Is there nothing I can do for you? shall I write to your friends ?"

" I have no friends you can write to. But there is one thing for which I would be much obliged; in my knapsack you will find a Testament-will you open it at the 14th of John, and near the end of that chapter you will find a verse that begins with ' Peace,' will you read it?"

The officer did so, and read the words, " Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'

"Thank you, sir," said the dying man; "I have that peace; I am going to that Saviour; God is with me; 1 want no more," and instantly ex-

GEMS OF TRUTH .- He that loses his conscience has nothing that is left worth keeping.

Who cannot keep his own secrets ought not to complain if another tells them.

There are moments when the heart wakens from a sleep to find itself alone in the dark.

No wise man ever wished to be younger.

A correspondent writing of various tortures inflicted on ladies and gentlemen by the mutineers and the low Mohammedans of India, says that they slit the skin around the throats of their victims, and pull off mask, scalp and all.

ADVENT MEETINGS in New York city, are held in the hall at No. 207 Bowery.

I have removed to Brunswick, Me., and my Post Office address is at that place.

I. C. WELLCOME.

FIGURES OF SPEECH.

No. 3.

When I think over this subject, I am astonished how the church has get along so well as it has, while manifesting such an indifference and carelessness for the utter neglect of a proper knowledge of the figures of speech, and even a distaste for their study! Every body admits, that the Bible is remarkably full of tropes, as indeed might be expected, from its oriental origin-so far at least as man's connection with its authorship is concerned. It has therefore always been desirable and necessary that special attention should be paid to the study of tropical language, that its figures might be understood, and explained on a sound and abiding basis. But there seems to have been a sad omission of duty in this respect. However, whatever omission we may discover in the past, let us not neglect the present.

All Books have Tropes more or less copiously interspersed throughout their contents. I have never read a book yet but what had a good sprinkling of them—and don't think it is possible to write HUMBOLDT'S DAILY LIFE. -An American traveller or speak many sentences without introducing them. And from constant use we have become so habituated to them, that there seems no fear of our mishalf-past eight o'clock; at breakfast he reads his taking to any extent, their meaning on ordinary occasions. We take up a Book, and read it, and There is, perhaps, no letter-writer so punctual as pass over multitudes of tropes without ever being he, though very few persons have so large a cor- aware of there being any, unless we are intelligentguage, the more striking and charming the Book. And who ever thinks of stumbling at the meaning of a modern author in consequence of his use of figures of speech? Well, then, why is it that the tropes found in the Bible are not equally undergether; the Bible is very different from other Books; the Bible is full of figures, and those parts must be understood figuratively! Of course the figures in the Bible must be understood figuratively; but that should be, according to the laws and usages of figures. But I see no reason why the Bible should be considered as diverse from other Books in this reexcitement, and temporary in its character; but through the windows. It is always three o'clock spect. The question is not as to the origin of the

book, or what doctrines it teaches, but simply as | tionary of tropes," published in the " Advent Herto the meaning of the language it contains. The ald : sacred oracles in their original tongues, are, of course capable of translation; they have been translated into the English language; and the words employed by the translators must necessarily have been intended to convey, in English words, to the English mind, according to our mode of ils." 1 Cor. 10:21. thinking, and our use of language, the signification or idea contained in the original; in fact, that the words used in the translation should be understood precisely in the same sense as the same words used in other books in the English language. If this reasoning is unsound I shall be glad to be correct-

How then can it be accounted for, that there is such a difference, and apparent uncertainty, in the in it : " The great and dreadful day of the Lord." mode of understanding and expounding the figures Mal. 4:5. found in the scriptures? There are two causes which seem to have operated to effect this. First, enlightenment : " Ye are the children of the light, the neglect of the study of figures of speech-their kinds, nature, and laws; and secondly, the presumed necessity to understand figurative portions in some undefined figurative and mystical sense .-One great error has arisen from treating whole verses and paragraphs as figurative, instead of the occasional words used tropically. And it must be seen on reflection, that the first cause would strongate, the second ; or in other words, a want of knowledge of figures in any settled tangible form, would encourage the attributing of such a mystical meanmight reasonably expect better things.

It strikes me that the great fault lies in the practical and universal neglect which has been shewn to the laws and usages of figures, and the definite or distinctive rules applied to them, but want of a correct and definite knowledge of the that the principle of analogy was clearly traceamode and principles on which figures are used in ble in many of them; and this has no doubt led to our ordinary conversation. This properly perceiv- the practice of viewing figures in general in this ed, and a knowledge obtained of the various tropes light, and thus few have studied figures in any in common use, with the laws or rules by which definite order, or made any distinct recognition of they are governed, it seems to me that we might the various kinds of tropes. understand the Bible precisely as we do other books. I do not say as easily: for there are two I shall therefore close this communication by obthings which prevent this at present. 1st. It will serving that it is quite time the church was awake require some time and effort to unlearn what we to the importance of this subject, and that steps have learned wrongly-and which is necessary before we can make much progress : and these old and complete knowledge of Figures of speech. thoughts will keep intruding in spite of ourselves. 2nd, the Bible is not in its entirety, as plain as modern books: there are manners and customs frequently referred to therein, which are now either obsolete, or almost entirely unknown to the general reader, and also various localities and phenomena with which few indeed are acquainted .-And as these are frequently tropically alluded to, they must necessarily operate against the Bible being so easily and plainly understood as books of modern date. Indeed, these things operate in the same manuer in other books besides the Bible .-Let a man learn the French, German, Russian or Chinese languages, and, while he remains in his native land, let him take up works in those languages, and read histories, narratives, biographies, psalms, proverbs, parables &c. &c. Could he have a thorough knowledge of the meaning of his authors, as he would of such matters connected with his own country ! not only does he labor under the disadvantage of not being familiarly acquainted with their manners and customs, localities and phenomena, &c. but the chief difficulty is that he is ignorant of the mode in which they allude to these things in their tropical language. Well so it is with the Bible even to those who can read the Hebrew and Greek languages; we must obtain some information on such points before we can fully understand it.

A thorough knowledge of the laws of figures ould have saved ministers and commentators an immense deal of labor and confusion, as well as enabling them to give to those whom they wished to instruct, clear, correct, and satisfactory instruc
On account of the multitude of men and cattle in tion. We frequently find even amongst the best writers, strange applications of scripture-evidently resulting from a lack of knowledge respecting And for glory I will be in her midst."-v. 4. tropes; and also confused grouping of texts, because the same word runs through them, while the ly, different sense, in most of the passages thus grouped together.

It would occupy too much space to give illustrathe truth of this statement, by obtaining first a as in the following illustration, from the "Die the house of Israel, even all of it : and the cities

Cup. A metaphor expressive of its effects on its assailants: " I will make Jerusalem a cup of trembling." Zech. 12:2.

Cur. A metonymy for its contents: "Ye cannot drink the cup of the Lord, and the cup of Dev-

Cup. A substitution for supply of blessings : my cup runneth over." Psa. 23:5.

Or take another word, day, which will shew my meaning more clearly. Day. A Synecdoche for days : " In the day

that the Lord made the earth and the heavens.' Gen. 2:4.

DAY. A metonymy, for the events to transpire

DAY. A substitution for moral and spiritual and the children of the day." 1 Thess. 5:5.

So also Tongue; in Prov. 31:26 it is used as metonymy for the words spoken; Prov. 26:28, a synecdoche for the person; Acts 2:3. A substitution for tongue-shaped; and elsewhere by a metaphor, as an instrument for the infliction of injury, come and let us smite him with the tongue.

Perhaps the want of a correct knowledge of the ly operate, if not to produce, certainly to perpetu- Trope heretofore unrecognized as a distinct figure, but lately defined by Mr D. N. Lord and named by him the "Hypocatastasis or substitution," has done more in leading the minds of Bible students into ing or of such undefinable and fanciful modes of erroneous modes of interpretation, than any other exposition, as have been frequently given, even by cause. This seems to me to give the key to the men of eminence and learning, from whom we talse assumption so prevalent, of taking whole paragraphs as figurative, and treating them very much like symbols. It has been seen that some portions were of a class of this kind, and that no

But I find my remarks are becoming too lengthy. were taken to obtain and extend a more general

### EXPOSITORY.

The Prophecy of Zechariah.

CHAPTER II.

"I lifted up mine eyes, and looked, and behold a man, and in his hand a measuring line."-v. 1.
"Then said 1, Whither goest thou?

And he said to me,
To measure Jerusalem,—to see what is its breadth,
and what is its length."—v. 2.

The prophet Ezekiel, in the 25th year of the captivity, B. C. 573-fifty-two years previous to this-had a similar vision : Ezek. 40:3, " There was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed."--This man with a measuring line symbolized the appointed agencies by which cognizance should be taken of the extent of the repairs needed in Jerusalem, preparatory to its restoration. The prophet directed a single question to the man, shown in v. 3, to be the angel, who answers the question and passes on ; but what follows shows that his answer had not been sufficiently full and expli-

"And behold, the messenger who talked with me went forth, and another messenger went forth

" And said to him,

her; For I will be to her, saith Jehovah, a wall of fire

From the answer of the angel with the measurword itself may be used in a somewhat, or entire- ing line, the prophet could gather, by the figure, that Jerusaldm was to be rebuilt. This communication is much more explicit, -announcing not merely its simple rebuilding, but its great enlargetions; but any reader may soon satisfy himself of ment beyond its former circumscribed limits. The Lord said to Jeremiah 31:24,27,-" There shall knowledge of the figures of speech, and then observ. dwell in Judah itself, and in all the cities thereof ing how religious writers in general, collect pas- together, husbandmen, and they that go forth with sage after passage together, because of the use of flocks. . . . Behold the days come saith the Lord. one word in a certain figurative sense, and insist that I will sow the house of Israel and the house upon that word being understood in the same sense of Judah with the seed of man, and with the seed in all the other passages, while it may have a quite of beast." And by Ezekiel 36:10,11, the Lord different meaning in the several passages quoted, prophecied, "I will multiply men upon you, all

shall be inhabited, and the wastes shall be buil- | you the promises of restoring Jerusalem to such a ded: And I will multiply upon you man and glorious state, he hath sent me to threaten venve shall know that I am the Lord.'

Jerusalem was originally surrounded by a single wall, but afterwards a second wall was built enclosing a section adjoining the northern quarter of the city. In fulfilment of this prophecy, after the return of the Jews from Babylon the city became so extended beyond its former limits, that those outside of its walls needed a new one for their protection, which was built by Agrippa. Josephus says of it.

"The beginning of the third wall was at the tower Hippicus, whence it reached as far as the north quarter of the city, and the tower Psephinus, and then was so far extended till it came over against the monuments of Helena, which Helena was queen of Adiabene, and mother of lzates: it then extended farther to a great length, and passed by the sepulchral cavern of the kings, and bent again at the tower of the corner at the monument which is called the Monument of the Fuller, and joined to the old wall at the valley called the Valley of Cedron. It was Agrippa who encompassed the parts added to the old city with this wall, which had been all naked before; for as the city grew more populous, it gradually crept beyond its old limits, and those parts of it that stood northward of the temple, and oined that hill to the city, made it considerable larger, and occasioned that hill which is in number the fourth, and is called Bezetha, to be inhabited also."-Wars B. V. C. 4, § 2.

In the restoration of Jerusalem from the Baby lonian captivity, it was evidently the Lord's pleasure to do many gracious things for it, which were never accomplished because of their continual sins. Had the Jews subsequently shown that they needed no farther chastisements, the Shekinah-the glory of the Lord-would doubtless have appeared again over the altar between the cherubims as before, the Lord would have been their defence, and in due time the redeemed of that nation would have participated in the fulfilment of all of God's purposes respecting a regenerated world, without any subsequent national dispersion. But their continual sins made further chastisements neces sary, so that another desolation of Jerusalem has been necessary, and not till the times of the Gentiles are fulfilled, will the glory of the Lord be restored to Mount Zion.

By a metaphor, the Lord is denominated "a wall of fire." to illustrate that he will be the defence of that city. John saw in a vision, its future glory. Rev. 21:23,24,-" And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light there of. And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honor into it."

Ho, ho, now flee from the land of the north saith Jehovah.
For like the four winds of the heavens I have scat-

tered you saith Jehovah."—v. 6.
Ho, Zion, deliver thyself that dwellest with the daughter of Babylon."-v. 7

"For thus saith JEHOVAH of hosts After the glory hath he sent me to the heathen who

destroyed you : For he that toucheth you, toucheth the pupil of

his eye."—v. 8.
"For behold, I will shake my hand over them And they shall be a spoil to their servants:
And ye shall know that Jehovan of hosts hath
sent me."—v. 9.

This apostrophe is to the Jews who still remained in Babylon and in the land of the Chaldees,large numbers of whom neglected to improve the opportunity offered by Cyrus for all who were disof Judea. When the invasion of Judea by the

upon all the inhabitants of the land;" 4:6, "I will bring evil from the north." Now they are admonished to flee back again from that north country.

The Lord's having spread them abroad is put by substitution for the action of the agencies, tal in their dispersion: and which by a simile, is compared to the action of the four winds on any easily dispersed body. Zion is here put by metonymy for its inhabitants who were still dwelling with the Babylonians, who, by a metaphor, are denominated " the daughters of Babylon.' Babylon, flee ye from the Chaldeans, with a voice end of the earth : say ye, The Lord hath redeemed Jews pp. 178-180. his servant Jacob."

There is obscurity in the phrase, "after the glory." The Chaldee explains it: "After giving dicting it was from the Lord.

beast; and they shall increase and bring fruit; and geance on the nations that spoiled you." "Touch-I will settle you after your own estates, and will ing" them, is put by substitution for the inflictdo better unto you than at your beginnings : and ion of unnecessary evils on the Jews ; and by the same figure touching "the apple of his eye," is put for the commission of an act so flagrant that it cannot be pardoned. The Lord, Deut. 32:10. found Israel "in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye-"-The Lord had used the Babylonians as the instruments of his vengeance; but because they had wilfully, in executing their commission, refused to recognize Jehovah as their sovereign, they were in turn to be subjected to punishment. They had already been conquered by Cyrus; but in the 5th year of Darius-three years after the date of this prophecy,-they rebelled, and in the 6th year of Darius they were again conquered. It was in view of these coming judgments on Babylon, that the Jews were admonished to hasten away from

For the Lord to shake his hand upon them,-an act indicative of threatened punishment, -- is put by substitution for the arrangements of his providence, by which the Babylonians should see themselves endangered; and which should result in their being spoiled by the Persians, who had in former times been subject to them.

"In the beginning of the 5th year of Darius, happened the revolt of the Babylonians, which cost him the trouble of a tedious siege again to reduce them, for it lasted twelve months. This city having, for many years during the Babylonish empire, been the mistress of the east, and domineered over all the countries round about them, could not bear the subjection which they were fallen under to the Persians, especially after they had removed the imperial seat of the empire from Babylon to Shushan : for that much diminished the grandeur, pride and wealth, of the place, which they thought they could no other way again retrieve, but by setting up for themselves against the Persians, under a king of their own, in the same manner as they had formerly done, under Nabopollasar, against the Assyrians. And therefore, taking the advantage of the revolution which happened in the Persian empire, first on the death of Cambyses, and after on the slaying of the Magians, they began to lay in all manner of provisions for the war; and after they had covertly done this for four years together, till they had fully stored the city for many years to come, in the fifth year they broke out into an open revolt, which drew Darius upon them, with all his forces, to besiege the city.'

" Darius having lain before Babylon a year and eight months, at length, toward the end of the 6th year of his reign, he took it by the stratagem of Zonvrus, one of his chief commanders : for, he, having cut off his nose and ears, and mangled his body all over with stripes, fled in this condition to the besieged: where feigning to have suffered all this by the cruel usage of Darius, he grew thereby so far into their confidence, as at length to be made the chief commander of their forces ; which trust he made use of to deliver the city to his master, which could scarce have been any other way taken : for the walls, by reason of their height and strength, made the place impregnable against all storms, batteries, and assaults; and being furnished with provisions for a great many years, and having also large quantities of void ground within the city, from the cultivation of which it might annually be supplied with much more, it could never have been starved into a surrender : and therefore, at length, it must have wearied and worn out Darius and all his army, had it not been thus delivered into his hands by this stratagem of Zopyrus, for which he deservedly rewarded him posed to go up to Jerusalem. Chaldea is called with the highest honors he could heap on him all 'land of the north," because it lay northward his life after. As soon as Darius was master of the place, he took away all their hundred gates, Babylonians was predicted, the Lord said, Jer. 1: and beat down their walls from two hundred cu-14 .- " Out of the north an evil shall break forth bits (which was their former height) to fifty cubits; and of these walls only, Strabo, and other after-writers are to be understood, when they describe the walls of Babylon to be no more than fifty cubits high. And as to the inhabitants, after having given them for a spoil to his Persians, who which by God's providence were made instrumen- had been before their servants, according to the prophecy of Zechariah (chap. 2:9,) and impaled three thousand of the most guilty and active of them in the revolt, he pardoned all the rest. But by reason of the destruction they had made of their women in the beginning of the siege, he was forced to send for fifty thousand of that sex out of Thus God said by Isaiah 48:20 .- " Go forth of the other provinces of the empire to supply them with wives, without which the place must soon of singing declare ye, tell this, utter it even to the have become depopulated."-Prideaux's Hist.

> This fulfilment of threatened punishment on Babylon, would be evidence that the message pre-

### CORRESPONDENCE.



the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on he general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of

### NOTES OF A COLPORTEUR.

NO. XVI.

Stopped for a night in F-, with an old acquaintance, conversed with them freely on religion, and the nature of the Bible hope. Found that the brother agreed with the word of the Lord, but the lady did not seem to understand, and asked if I believed with Elder M-their minister. She said he preached much about the coming of Christ, the signs of the times and prevalence of sin, and says that the millennium is soon to come.

"No," said 1, "we don't agree." "But he talks just as you do," she replied.

"Not just as I do. He believes that Christ is only coming by sending judgments, in wars, pestilence, and famine, will destroy the multitudes of sinners, heathen national power, Mahomedanism, Catholicism, &c., and then the gospel will convert all others, and the millennium come in this mortal state. This is what he preaches as the coming of the Lord."

"Yes, this is what he preaches, and he quotes much scripture for it," she said.

I then quoted to show her " what is noted in the scriptures of truth " on the coming of the Lord. "Oh, that is millerism."

"No, but it is the words of God," I repeated, " and when any one perverts so plain a subject as the manner of Christ's coming, when they can disern the signs of the event, and correctly expound the events connected with that great event, it shows a delinquency somewhere."

I preached the word to them during the evening and found they had ears to hear.

Called the next day at a house where I had been once some years ago. Offered books. The lady did not want any. I mentioned a book against

"I don't want anything to do with Spiritualism; it's all nonsense : they don't know anything ; it's a humbug," she remarked

"But do you know anything about it, Madam?" I said ; " have you ever investigated it any ?"

" No, and I won't; there is nothing in it. It is all a lie," she said.

"Do you believe in it?" she continued.

"I do. I am compelled to; the facts are so many and so conclusive that I cannot deny them, and I am surprised that one of your capacity and privileges should not look into this matter and see its character. I have believed it a true development of satanic wisdom and power, and a sign of the times," I remarked

"I won't examine it; it is enough to do our duty to God and live Christians, without prying into these things. Was not you one of the Millerites when you used to call here?"?

To this I replied, "I was what they called such and I am still, and knowing your reputation for piety, and interest in Christ's cause. I expected you might have become interested in it by this time."

"I don't believe in it. We don't know anything about what is to come. I went to hear three discourses by a Millerite once, and I had as lief hear hear such things," she said.

"But you profess to be a Bible Christian, I believe, do you not?" 1 asked.

"Yes, 1 profess to."

struction ? as a lamp to our feet, and a light to Others came to the 5 o'clock prayer-meeting; it our path ?" lasked. " Are not your whole family religious, and one or two of your daughters married to ministers!"

"Yes. But we don't know nor care about the Lord's coming. He may never come. When we die we shall go to heaven, and that is enough."

She looked as though she did not want any more said and I left, feeling pity for such ignorance among such intellectual people, professing love for God and his word.

Called at a house in W---- The lady looked at the Saints' Inheritance, and remarked, " 1 borrowed that book of a lady in R-and read it. had been away for some time. But by the lament-It is one of the best books I ever saw. It explains able death of the son of Bro. Curtis, I was callthe Bible the clearest of anything I have heard." ed away to Richmond. The 12th I also spent at

1 sold her the Treatise on Matt. 24th |

At C-1 called at a house, showed my books; named some of them; a lady thought she would like "Messiah's Throne," looked at it a little, then at Wellcome's Treatise on Matt. 24th and 25th. She saw it treated on the Advent and dropped it, saying, # 1 guess I won't buy any books today. Yours are Advent books, I see." "Some of them are," I replied. I could not induce her to buy after such a development.

At W-1 called where I had sold the Saints' Inheritance, and Treatise on Matt. 24th and 25th a year ago. Found they had stirred up the brother to study the hope of the gospel, and he remarked that they had done him much good, and they were valuable books. He had loaned them to several.

Called on a man to whom I had sold the Treatse on Matt. 24th and 25th, on condition that if he was not convinced that its general topics were truth, he should not pay for it. Lasked how he

"Why I don't like it, I don't believe it, I find there is a great change in my mind, 1 don't see as l used to."

"Well, do you not see that the end of this dispensation is near ?" "No," said he, "I do not believe it " "Well, then, you need not pay for the book,-that was the bargain."

"Oh, I will pay for it. I lent it to a friend and he likes it. 1 may read it again."

So he paid over, and convinced me that he was under conviction. " Cast thy bread upon the waters ;" it may prosper in places where you least

### Sketch of Travels in the Work.

BRO. HIMES :-- Perhaps it may not be amiss to give a sketch of my ramblings the last few months, which will inform those interested of some items of history pertaining to the good cause of the

Immediately after returning from our general nnual Conference, held in Boston in May, I spent the Sabbath with the brethren in Litchfield, Me. Had a good congregation who listened attentively to the word spoken, and seemed anxious to have meetings more frequently among them. They have preaching, only transiently.

I next attended a conference in Carmel, commencing June 10th, at which place the brethren of that vicinity met in the spirit of love and interest, to hear the word and get their reckoning, for they had been blown from their course by the strong winds of the past three years, into various counter currents. But the preaching was good. The word came " with the demonstration of the spirit and with power," clearing away the fog, and creating a oneness of interest and purpose, to act together for the salvation of men, by the spread of the good news of the coming of our Lord. It was a good meeting, not only to our brethren, but in its results on the community, giving them the contrast between the true merits of the Advent question and much that had passed under that name. thereby gaining their attention and conviction.

From that meeting I visited Canaan, calling on a man in Pittsville, Bro. S. Mitchell, who was once an active and zealous brother, rejoicing in the hope but now disheartened and inactive. Talked and prayed with him, and urged him to return. At Canaan I found Bro. and sister Wetherell, still struggling with surrounding elements, and looking for redemption soon, glad in the Lord for such mercy as provided immortality and eternal life for us, poor mortals. They seldom hear preaching on " the hope."

I visited Bro. Low, in Fairfield; found him holding fast to the hope, and freed from the shackles of mystery, and vain philosophy about the periods ending in '54, and other errors connected with it, our position as it is. But error has so atfected the community there, I did not think it advisable to hold a meeting at present at least.

By invitation I visited South Waterville and preached Sunday, June 21st. Prejudice was very "And are not the Scriptures written for our in- great. I was a stranger, and but few came out. was a reviving time, which led one to confess his error in not attending the day meetings, and one confessed his backslidings and returned to the

> Sunday, 28th, preached at the stone mill's, Mt. Vernon. The people are quarreling among themselves and have but little to do with the Lord : found brother and sister Ham contending for the faith, and deeply tried by the prevailing sins and skepticism around them.

Sunday, July 5th, had an appointment at home and hoped to meet with the brethren there, as I She wanted something more on the subject of the Richmond, filling my monthly appointment. A

few there are determined to pursue unto the end, in due season we shall reap if we faint not."-

The 19th and 26th, I spent in Brunswick, and preached to the little society which the blessed hope has singled out there, accompanied by Bro. Goud, who has commenced preaching again, and who preached once, much to our edification and joy. I visited the most of the brethren in the vicinity, found them firm in the hope, and yet some what disheartened about arising and putting forth their strength to build up the cause. There is material enough here to do much, by a united and ity." vigorous effort. Bro. R. R. York preaches here some, much to their satisfaction and for their

Aug. 1st, called on Bro. King, at North Monmouth. Heard a few others there are active believ ers in the coming of the Lord and the Restitution of all things; yet they have never put forth an effort to lay it before the people, only by books, papers and their personal effort, which has called out strong opposition, and I think they will have to take a stand to establish the faith by a more vigorous, personal effort.

Sunday, 2d, met with the little society in Lewiston; heard Bro. Hutchinson preach in the morning, and I preached in the atternoon. Bro. H. has lately entered upon the work, has a logical mind, seems deeply imbued with the principles of the blessed hope, and I think will do the people good. I think the society greatly im proved during the last two months. There is a great opportunity to build up a good society, to enter the coming kingdom. May the Lord add to their numbers such as shall be saved.

Sunday 9th, attended my regular appointment in Richmond. My health gave way and I broke down, while trying to preach; so I had a hard day. But sister Fassett, from Boston, was present and added much interest to the meeting by her timely remarks and exhortations.

Sunday, 16th, I preached in Wilton, where we once had some society, which was broken down some years ago by the Sabbath question. There are some of the Lord's children there still, but there is no union of views and no strength to act together. They have not had meetings for some years. I had a full house and a good day in preaching to them the word of life.

I next visited our faithful friend and brother, Fairbanks, in Farmington; found a welcome home and pleasant interview with him and family, who are still " looking for the mercy of our Lord Jesus Christ unto eternal life."

Wednesday 10th, preached to a few disciples of the Lord in Vienna, at the Sevey school-house. Found sister Hodgkins steadfast in the faith, also Bro. Sevey and family, with whom I always find a peaceful home. The next day I went to Rowe. (this was why I was not with Bro. O. R. Fassett at Litchfield as expected,) and preached to a society which God is raising up under the faithful labors of Bro. Sevey. Several have been converted and several others have been reclaimed, in a place where there have not been meetings of any kind for several years. I had an easy and happy season in preaching to crowded congregations, afternoon and evening. Brn. from Mt. Vernon being there, they urged me to send an appointment to their town, at Bean's corner, for the next afternoon and evening which I did, and there I met full assemblies of anxious hearers of the word. I never had a more free time, nor felt more sensible that God was blessing the word preached than

Sunday, 23rd, I spent with the brethren in Hallowell, probably for the last time at present. I expect soon to move from there, and the calls for ger numbers, it seems duty to listen to them rath- tribes that surround it. The land is at prese ded human nature, from within; yet the Lord has blessed us abundantly, and stood by us amidst all.

The present inhabitants would not thus be drivif we do " not become weary in well doing; for army, kept by the powers of Europe, protect them

and the Lord graciously sustains them amidst all Yours, still waiting for the kingdom of God, discours graments.

Brunswick, Me., Aug. 27th, 1857.

Extracts having a relation to the Jew question.

First, 1 wish to give an extract from the works of Buchanan who traveled in the east, and interested himself relative to the Jews, especially to look up the ten lost tribes, contending "That the greater part of the Ten Tribes, which now exist, are to be found in the country of their first captiv-

Upon the future restoration of the Jews, he has the following. "That many of the Jews, when liberated from their state of oppression, will return to Judea, appears probable from their own natural and unconquerable attachment to that country : but we know not for what purpose they should return thither; and it is perfectly unnecessary to contend for the fact, or to impose it as a tenet of faith. We perceive no reason why they should leave the nations in which they live, when these nations are no longer heathen. Nor is it possible, in numerous cases, to ascertain who are Jews and who are not. It is also true, that before Judea could nourish the whole body of Jews, even in their present reduced state, the ancient fertility, which was taken away according to prophecy, (See Deut. 28:23,) must be restored by miracle. But we have no warrant to look for a miracle under the finished dispensation of the gospel. We expect no miracle for the Jews, but that of their conversion to Christianity; which will be a greater miracle, than if the first temple were to rise in its gold and costly stones, and Solomon were again to reign over them in all his glory."-(Page 269.) der the finished dispensation of the gospel," in fa-

If there is "no warrant to look for a miracle unvor of the Jews; how is it that our author looks for the unparalleled miracle " of their conversion to Christianity ?" Strange infatuation ! Next I will give David Millard's reflections up-

on the Jews' future return to Palestine, found in his "Journal of Travels in Egypt, Arabia, Petra, and the Holy Land, during the years 1841-2. Rochester, Published by Erastus Shepherd, 1843." On page 347, he says, " Notwithstanding the abundance that has been written on the land of Palestine, and read by the Christian public, new interests are continually awakening to hear more. The eyes of Christians have long been turned eastward, in earnest expectation of new and great events in accomplishment of prophecy. The church is cherishing strong faith that the final redemption of ancient Palestine is near at hand-even at the door. Thousands, too, have long been looking for the return of the Jews to possess the inheritance of their fathers; and often rumors favoring that event have reached our country. A few things on this subject may be expected from my pen, before taking final leave of the reader. I am satisfied that the actual number of the Jews in the Holy Land has been overrated. From the best sources of information I was able to consult, I am satisfied that their present number in Palestine does not exceed from 12,000 to 14,000. The highest of these estimates was given me by the Rev. Mr. Nicholayson, missionary to the Jews at Jerusalem, and the lowest by the Rev. Eli Smith, missionary at Beyroot, who has resided in Syria many years, and has traveled in all parts of Palestine. Both these gentlemen, assure me there has been no recent increase of Jews in the Holy land, by emigration. Even under the late government of Mehemet Ali, which was protective to both Jews and Christians, there were no movements among the Jews to return to the Holy Land. Should the time ever take place when the Jews shall again possess labor are so many and so urgent from other places. the land of their fathers, a very important overwhere there is greater prospect of benefiting lar- turn must first take place with the nations and er than indulge our own inclinations. I have habited by native Arabs, who till the soil, and spent many years of trial and toil, in united and mainly people the towns and villages. The quesunbroken fellowship with the few true-hearted tion arises, how are these inhabitants to be disposbrethren and sisters who reside in H., during sessed of the land? Is a purchase contemplated? which God bas converted many from the world Who, or what power is to enforce such a purchase, and churches to the "blessed hope," the most of and where would the present inhabitants emigrate whom have moved to other places, from time to to? Or is it contemplated that they are to be time, and gone to work in the vineyard. We driven out by the sword ! This, I am convinced, have passed many severe conflicts with the enemy is the only means by which the land can be clearof truth, through bitter sectarian prejudices, big- ed of its present population. But in this case, otry, and hatred of the truth, from without, and the native inhabitants would of course be driven some through folly and sin, and errors of misgui- back to Arabia, which bevels like a crescent round

and I trust will still keep us undivided in heart en out, without obstinacy and bloodshed, carrying until we gain the kingdom for which we are wait- with them at the same time the most malignant ing, and hoping soon to see revealed. The joys inveteracy. From Arabia, aided by other tribes we have already experienced have more than bal- they would sally from time to time, to ravage and anced the sufferings, toils and sacrifices we have lay waste the whole land. In that case, the Jews made, and certainly they are "not to be compar-ed with the glory that shall be revealed in us," to the tribes of Ishmael. Nor could a standing has a very important bearing on the whole subject. They are looking for their Messiah yet to man; and be their God." come, expecting when he makes his appearance it will be at Jerusalem. They suppose he will be a his father David. After their Messiah has come they expect he will gather the dispersed Jews from the four quarters of the earth to their own land. Under this faith they have neither motive nor desire to return. Finally, of the return of the Jews there is at present, not one favorable sign."

The above being true, who then has produced the extensive excitement upon the subject of the Jews' future return to Palestine? Not the Jews themselves, but Gentile Christians, who misunderstand the Abrahamic covenant, supposing that it relates to the seed of Abraham after the flesh, in opposition to Paul. (Rom. 9:6-8; and Gal. 3:13-29.)

Here let me insert a fact relative to the faith of the Jews of New York city, upon their return to Palestine. "The following is an extract from the testimony of J. J. Lyons, and S. M. Isaacs, the only two officiating Jewish Rabbis in New York city, and published in 1840 in the New York Olive

"When their Messiah shall come, and they as a people shall return, they expect him to come not as a mortal man, but with power and great glory, as Daniel and the prophets have described it-to destroy all his and their enemies, in the end of all worldly things-to dwell with them and they with him, in a glorious state forever and ever ; when their land, being created anew, will ' flow with the milk and honey,' of spiritual and everlasting enjoyments -- then with angels in a heavenly state.

Says the Presbyterian minister referred to :-"I have taken pains to visit and inquire of many of the mercantile Jews of New York, and have seen and learnt considerably of them; there being about 10,000 of them in the city. I have become familiarly acquainted with their priests, who did appear pious, so far as could be, with their disbelief in a Messiah already come in the flesh. They told me that there were no special movements among their people for a return to Palestine; and no desires, nor willingness to go, if they could; and that the many reports to the contrary were not true. More than this, they stated, that as a people, they never expected, nor desired, to go to inhabit and cultivate the natural soil of that country, and would have me understand that their views of Messiah's final coming were very different from what has been commonly supposed of them. And though different individuals of their learned priests may give different statements on the subject, for aught I know; these in particular would have it understood, that the informed Jews were looking for a Messiah to come; but not to remove them to Jerusalem, nor to Palestine, as a worldly country, literally to eat, and enjoy all its natural productions; but suddenly, at his coming, to destroy all his and their enemies, and to remove them and all his saints, to dwell in a heavenly Jerusalem forever."

I see by an item in the "Herald" of Nov. 8th 1856, that, " An intelligent writer in the North American Review supposes that no class of emigrants has increased more rapidly in this country than the Hebrew. In 1850, a man might count upon his fingers all the synagogues in the land; now there are at least a quarter of million of Jews. from eighty to ninety synagogues, and a multitude of communities where a nucleus exists which will soon grow into a synagogue. The city of New York alone has twenty synagogues and 30,000 Jews: about one 20th part of the population being such. There are synagogues in all the chief cities the seaboard; 2 in Boston, 5 in Philadelphia, ed. Why is it so! why are ministers of the gos-5 in Baltimore, 3 in New Orleans, 2 in Charleston, and 4 in Cincinnati."

Query, Have the Jews mistaken this for the promised land? The above statistics would almost ineline to this belief. Is this to be regarded as a sign of immediate occupancy of Palestine by Literal Israel! In the light of all the facts bearing upon this subject, Scriptural and historic, may we not conclude with Cotton Mather, that, "The holy people of the prophecies is found among the Genfiles, the surrogate (or deputy) Israel. The New Testament seems to have done with a carnal Israel; the 11th chap, to the Romans is greatly misunderstood, where we find all Israel saved by a alling up of the Gentiles; which we mistranslate the fulness of the Gentiles. The prophecies of the Old Testament, that seem to have an aspect upon such a nation, are either already accomplished unto that nation, in the return of the Chaldean capa succession to the piety of the patriarch's will succession to the piety of the patriarch's will succession to the piety of the patriarch's will the 27th of Aug. aged 57 years.

As a people, it is evident that the Jews expect they shall yet possess the land of Palestine, but they the Israel of God; but the final fulfillment of them, hold another sentiment connected with this, which all will be in the world to come, or the new heavens and the new earth, where God will dwell with

Let us ponder this subject well, and not conclude that great events have yet to occur before the end, temporal prince and will establish the throne of and so that day overtake you as a thief. Let us be " waiting." C. P. Dow.

### The Devil-Chronologically.

There appear to be four epochs for the devil in the Apocalypse. 1st, his banishment from heaven unto the earth at the great battle with Michael. Second, his chaining and imprisonment. Third, his release and freedom again. Fourthly, his discomfiture, final captivity and banishment from earth to the lake of fire and brimstone. They are great events as to him-to man-to Christ.

The first epoch was at or about the time of the first advent according to the scenic view in Rev. 12:7,8,9 as well as from the declaration of Christ Luke 10:18. "I beheld Satan as lightning fall from heaven."

The second epoch. Having continued as " the god of this world" from the first to the second Adent of Christ, at the seventh millenary he is then bound for 1000 years.

The third epoch. At the end of the 1000 years he is loosed out of his prison for a short space, gathers his armies to battle, who, on its eve, are devoured by fire.

The fourth epoch. Immediately succeeding the destruction of his deceived hosts, the nations in the four quarters of the earth, he is seized and cast into the lake of fire and brimstone forever and ever. His earthly career of 6000 years and one 1000 years of imprisonment ends in his first and final death. It is noticeable that the devil is described at the first and second epochs in almost the same words-Rev. 12:9 " and the great dragon was cast out, that old serpent, called the devil and satan." Rev. 20:2 " and he laid hold on the dragon that old serpent which is the devil and satan." The previous millenaries have been denoted by imposing way marks standing in the past. The seventh millenary is marked at its commencement and close in prophetical imagery by the solemn and impressive drapery which hangs around the termination of earth's great cycle, " the fulness of times" and the completeness of Hebrew notation.

A. PENFIELD.

### An Appeal.

Oh, come to the rescue, ye sons of God,
For Zion languisheth now;
The mother of harlots is seeking her blood,
With a smile of deceit on her brow.
Oh! list to the voice, of thy brother that calls,
And let not the Herald be slain,
That now is proclaiming from Zion's walls,
The Messiah is coming to reign.

Thy brother is weary, his heart has grown sad.

For the burden too long he hath borne;
Then come with your offerings, and make his heart glad
And bind up the wounds that are torn.

And bind up the would have the torn.

Through seas of despair he hath waded on,
That his labors might bless you still,
Then open your treasures, and help the work on,
And heaven the vacuum will fill.

Springfield, Vt.

E. S. A.

Bro. I. Conover writes from Upper Pittsgrove, N. J., Aug. 29th 1857 :-

"Bro. Litch has preached in our place the two past summers to good acceptance with many, and to the annoyance of others-on the whole much prejudice has been removed. We can circulate Advent publications much readier than before. I hear no preaching on the subject by the ministers of the place, it being as carefully excluded as though there was some thing wrong in the mere mention of the subject. Or if alluded to at all, it is so mystified, that the literal sense is all destroy-

pel afraid to take up the subject and discuss it in its plain, simple meaning? It is one of the most prominent and soul stirring doctrines of the Bible, and if they want to awaken sinners and build up the Church, I am at a loss to know why they do not preach it. Still, if they are interrogated on the subject, they profess to believe it. A clergyman said to me - You speak of millerites as if they alone believed in the second coming of Christ. Who does not believe it! Surely not us. But we do not believe in the absurdities of millerism.'-Perhaps then we may take as a reason of their silence on the subject, a fear of being suspected of leaning towards millerism."

### Obituary.

DIED, in Hinkleyville, Munroe Co., N. Y., of a

"Blessed are they that die in the Lord." Bro.

Riggs has left a wife and one daughter to mourn his loss; but they do not mourn as those that have to man. Innumerable proofs are shown that these Pills have vir the will under the public to man. Innumerable proofs are shown that these vill men. They are the win under the public to man. Innumerable proofs are shown that these Pills have vir the will under the public does not never the very store does not never the converted of the body, remove the observed of the heart, in the body, remove the observed of the body remove debuted of the body and stimulated to the the body, remove the observe the glorious tidings of the coming and Kingdom of our Lord Jesus Christ. In his family he was much beloved, always kind and indulgent. He was extensively known, having efficiently aided in some of the most interesting and useful developnents of the water power on many of our New England streams and was respected and beloved wherever he was known. As a mechanic he was unsurpassed in skill and usefulness. But he rests from all his labors of usefulness, to await that crown of righteousness which the Lord the righteous judge will give him, and all those that love his appearing, at his coming and Kingdom. He ived in the firm belief and glorious anticipation of that day near at hand, and died triumphantly in the same belief. His remains were conveyed to the place of his residence, attended by the friends who were present at his painful and sudden decease, who did all they possibly could to afford re-lief in the last moments of his sufferings. His funeral was attended on the 25th inst., by a large circle of kind friends, who deeply sympathized with the afflicted family, when a solemn and appropriate discourse was delivered on the occasion by the Rev. George Dearborn, on the subject of the resur-

May this solemn event be sanctified to the good of this afflicted family, and they all prepared for the crown of immortality when Christ, who is the believer's life, shall appear, and triumphantly with this beloved brother sing in immortal strains,-"Oh! Death where is thy sting? O! grave where is thy victory ?" and forever thank Hin who hath given the victory over them through our Lord Jesus Christ.

Ayer's Cherry Pectoral,

West Manchester, Pa, Feb. 4, 1856.—
Sir: Your Cherry Pectoral is performing maryellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years
Henry L. Parks, Merchant.

STANBRIDGE, U. E.

S

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept.
6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trigat.

Consumption !!

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and comfort.

Fastor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been ive months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—

the was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We diess his kindness, as we do your skill, for she has recovered from hat day. She is not yet as strong as he used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Consumptives, do not despain till you have tried Axede Characteristics. Astor House, New York city, March 5, 1856. Orlando Shelby, of Shelbyville,
Consumptives, do not despair till you have tried Ayer's Cherry
Rectoral. It is made by one of the best medical chemists in the
world, and its cures all round us bespeak the high merits of its
rirtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills. The sciences of Chemistry and Medicine have been faxed their

Prepared by Dr. J. C. Ayer, Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.

### DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Feverand Ague Res valuable remedy for all bilious affections and diseases of the rer and kidneys, removing obstructions and promoting healthy tion, is now for sale by the following persons. S. Adams, 48 neeland street. Boston. C.F. Berry, Elm street, Salem, Mass. Im. Traoy, 246 Broome street. N. Y. Anthony Pearce, Ill. Todd street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d. 200

Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chesnnutsts.

This medicine is recommended for the above-named complaints, with the fulles: confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if motsuperior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used init. A persevering use seldom fails to cure billious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 ets. per bottle.

Dr. Larce's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCE'S PAIN CURER. This article, which has during the tast seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as hendache, toothache, rheumatism, choice, bowel complaints, burns, scalds, chilbiains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT. good for inflammation in the eyes, eystpelas tumors, cancers in the first stage, nursing females, inverted toe-nalls, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at its office, upon the various diseases which afflict us, free of charge, rom 8 a. M. to 4 r. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

Jan. 4—1year

BRINGEROR, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not besitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints

Ben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: 'I have used your Pectoral myself and in my family ever since you invented it, and believe it the best mediticine for its purpose ever put out.—

With a bud cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Brother Ayer: I will cheerfally certify your Pectoral is the best remedy we possess for the cure of Whopping Cough, Crony, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Gouklio, M. D.

Amos Lee, Esq., Montercy, Ia,, writes, 28 Jan., 1856. 'I had a teditous influenza, which confined me in doors six weeks; took many mediciaes without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the sorrees in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as thebest we can buy, and we esteem you, doctor and your remedies, sathe poor man's friend."

Ashma or Phthisic, and Bronchitis.

West Manchester, Pa, Feb. 4, 1856.—

West Manchester, Pa, Feb. 4, 1856.—

Sir: Your Cherry Pectoral is performing marvellous cures for this section. It has relieved several from alsymptons of the control of the

# THE ADVENT HERALD

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EN JOSHUA V. HIMES.

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he Provinces.

Exclish Schescarsens have to pre-pay 2 cents postage on each opy, or \$1.04 in addition to the 2 dollars per year. 6s sterling or six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, tichard Robertson, Esq., 89 Grange Rond, Bermondsey, near coden.

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### ADVENT HERALD.

BOSTON, SEPTEMBER 12, 1857.

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We now have on hand several sets of sixteen volumes of Dr. Cumming's works published in Boston, which we propose to sell as libraries, at a reduced price.

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Dead, Daily Life, Tent and Altar, The End, Romanism, Readings, or Commentaries, on Genesis, Exodus, Leviticus, Matthew, Mark, Luke, John. The above sixteen volumes will be sold at \$6.00 the set.—A very cheap library, for ministers or laymen, or for destitute places.

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Also single copies of any of the sixteen Nos. (except Romanism) 50 cents each. And to accommodate persons who order by mail, we will (while a supply of books lasts) send any of the above works, postage free, at fifty cents, except Romanism (at 75

In this way those who cannot see an agent or colporteur can, by sending the money to this office by mail, get any of the above works at a very low

Will our friends look over the above list, and select what they may wish, either one, or all the works, and supply themselves with the choicest and best writings on the scriptures now extant, and at

about the cost?

It should be remembered, that this offer of books at a reduced price, will be for a limited time, only a few months, and when sold, the chance of get-

a few months, and when sold, the chance of getting them at these prices is lost. When other editions are published, the old price of 75 ets. will be restored. So now is the time to get them.

The object in selling the books so low at this time is to get the means to pay my bills for books and paper. By the first of January next, I hope to square up all the office affairs,—though it should require much sacrifice.

We also have in extra gilt binding a few copies of the following works by Dr. Cumming:

the total many better of Dr. Cumming.	
Commentary, or readings on Genesis,	1.00
	1,00
Church before the flood,	1,00
Voices of the Dead,	1,00
Voices of the day,	1,00
	1.00
Daily Life, and wanted the land of the lan	1.00
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These will also be sent Postage free for \$	

These books would make excellent

### OTHER BOOKS.

Besides the reduction on Dr. Cumming's works, as given above, I propose to add some others to the list, at reduced prices. And first, the very valuable work of Bro. F. H. Hill, entitled the In-heritance of the Saiats, heretofore sold for one dollar, we now offer for, extra gilt, do., for, and will send postage free. The Time of the End, a very valuable work on the Advent Question, we will send, postage free, at \$1.00 The postage being 21 cts., it reduces the work to about 80 cts. to such as receive it by mail. This work ought to be in every Advent family.

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We will also make ten per cent. deduction from
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The above works will be sold at the prices named while the present supply shall last. After that the original prices will be restored, as new editions cannot be published and sold at these prices.

Now is the time, if you would secure any or all

of the above works.

The Philadelphia editions of Dr. Cumming's works, as given above, are not reduced in price, but remain the same, 75 cts. per volume.

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4. "Our memories of the Dead, made a sweet savor to Christ." By the author of "Shady Side." Price 4 cts.

We will send the four postage free, for 17 cts.

THE CUNNING THRUSH .- There is much more intellect in birds than people suppose. An instance of that occurred the other day at a slate quarry belonging to a friend from whom we have the narrative. A thrush, not aware of the expansive properties of gunpowder, thought proper to build her nest on a ridge of the quarry, in the very centre of which they were constantly blasting the rock. At first she was very much discomposed by the fragments flying in all directions, but still she would not quit her chosen locality. She observed that a bell rang whenever a train was about to be fired, and that at the notice the workmen retired to safe positions. In a few days, when she heard the bell, she quitted her exposed situation and flew down to where the workmen sheltered themselves, dropping close to their feet. There she would remain until the explosion had taken place, and then return to her nest. The workmen observed this, narrated it to their employers, and it was also told to visitors who came to view the quarry. The visitors naturally expressed a wish to witness so curious a specimen of intellect, but, as the rock could not always be blasted when visitors came, the bell was wrung instead, and for a few times answered the same purpose. The thrush flew down close to where they stood; but she perceived the change, and it interfered with the process of incubation the consequence was, that afterwards when the bell was wrung she would peep over the ledge to ascertain if the workmen did retreat; and if they did not, she would remain where she was .- London Literary Journal.

GRANDILOQUENT .- The first paragraph of the new treaty between Persia and the United States of America is as follows :

"The President of the United States of North America, and his Majesty, as exalted as the planet Saturn, the sovereign to whom the sun serves as a standard; whose splendor and magnificence are equal to that of the skies : the sublime sovereign, the monarch, whose armies are numerous as the stars; whose greatness calls to mind that of Jeinshed ; whose magnificence equals that of Darius ; the heir of the crown and throne of the Kavasians, the sublime Emperor of all Persia, being," &c. &c.

FELON MANUFACTORY .- Whose children people our penitentiaries! They are those of parents who were too indulgent, or too proud, or too indifferent, to bring up their children to some honest trade. Of the six hundred crushed and blasted creatures in the Ohio penitentiary, whose days are spent in bootless and ignominious toil, and whose narrow night-dungeon is the mute witness of demoniac defiance, or unavailing remorse; of vain curses, fierce and deep, or feeding on the fires of sharp pointed memories-two-thirds never knew a trade, five sixths are unable to read or write. How much of truth is there in Franklin's reputed saying, " He who fails to teach his child a trade, teaches him to become a scoundrel !" - Hall's Journal.

CALVIN ON READING SERMONS .- Calvin expresses himself very distinctly and beautifully in his let ter to Somerset, against the prevalent practice of reading sermons. "The people," he says, " must be taught in such a manner that they may be inwardly convicted and made to feel the truth of what the Bible says, that the word is a two-edged sword. piercing even to the dividing asunder of soul and spirit, and joints and marrow, and is a discerner of the thoughts and intents of the heart. I say this to your highness, because there is too little of living preaching in our kingdom, sermons there being mostly read and recited. I understand well enough what obligates you to adopt this method; there are few good, useful preachers, such as you have, and you fear that levity and foolish imaginations might be the consequences, as is often the ease, by the introduction of a r all this must yield to the command of Christ, which orders the preaching of the Gospel. No possible danger must be permitted to abridge the liberty of the Spirit of God, or prevent its free course among those whom he has adorned with his grace for the edifying of the Church."

CONFERENCE AND TENT MEETING .- There will be a Conference and Tent meeting held at Shabbons Grove, De Kalb Co., Ill., Providence permitting, commencing on Tuesday the fifteenth of Sept. next. and hold over the Sabbath. The Churches of northern Ill., are requested to send delegates to the Conference, Elders Howell, Morgan, Chandler, Janes and others are expected to preach the word.

A general invitation is extended to all to come to this meeting. Brethren in Christ let us once more rally, and come up to this feast of tabernacles, praying God's blessing to rest upon the effort, and that this may be the best meeting ever held in the West.

There will be a supply of the new Harp and other publications from the Herald office, for those

who wish. Homes provided for all who come. In behalf of the Board, N. W. SPENCER, Sec'y.

### PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the of-fice of the Advent Herald—at No. 461-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

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### Appointments.

I have appointments to preach as follows:—The fourth Sabbath in Aug., at Waterloo; the 6th in Canterbury in the Town Hall; 1st Sabbath in Sept., at Loudon Ridge; 2d Sabbath in Sept., at New London, in the Burpee school house in the west part of the town, near Hemphill's Mills; the 3d Sabbath, at the Free meeting house at East Weare village.

T. M. Preble.

Weare village.

D. W. Sornberger will preach in Franklin, Vt., Tuesday, Sept. 8th, at 4 o'clock, as Bro. J. M. Smith may appoint; on Stanbridge Ridge the 13th, as Bro. Wells may appoint. sept. Stn, at 4 o'clock, as Bro. J. M. Smith may appoint; on Stanbridge Ridge the 13th, as Bro. Wells may appoint.

A protracted meeting at Woodstock, Province of N B, will commence on Thursday, before the third Sunday in —\$2.50; R Chalmers \$46, \$2.50; R S Bodfish \$46, \$2.50.

October, and continue over the Subbath. Friends in all that region are invited to be present. I expect to be present.

EDWIN BURNHAM.

Elder I. Blake will preach in Melbourne, C. E., Sunday, Sept. 13fh; Lawrenceville, in the evg. of the 16th; Knowlton's Falls, Sunday, 20th, at half-past 10 A. M. and Waterloo at 2 P. M.

# BUSINESS DEPARTMENT.

#### The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The man-ner of doing this, has been suggested by numerous triends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dolin sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God. to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency. present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectare poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter, I must have help. But from whom and from what source, I must leave with that kind Providence

which has always supplied the wants of our cause We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald.

TO AID THE "HERALD" OFFICE. Previous total Previous total

I Hodgkin, Mrs S Manuel, E Johnson, M A Gunner—
teh \$1.

Wm N Merrill, \$2.

J G Meder, \$3. R Flint 15 cts, C Marden 50 cts, S Welch 60 cts. C Mar-

shall 62 ets. Present total,

### BUSINESS NOTES.

Jos Wilson—The \$5 you sent in July has not been received. The last money ree'd from you was in May last, per Esther Clark.

B S Reynolds, \$3—Are cut of Pocket Harps, but shall have the new edition next week. Will then send your or-

have the new edition next week. Will then send your order.

Ellen M Jackson—We cannot prepay postage on your paper. This you must do for yourself.

M Winslow—The \$1 was duly cr., but by oversight was omitted in receipts.

Mrs R A Gelatt—Have changed your paper to Clarksville Butler Co., Jowa, as this is the P. O. address of S F W, S O, &c, in whose vicinity you say you are to reside.

H B Eaton—Elder T Smith says you sent \$1 for Herald recently. It was not rec'd, but we cr. you for it to January next.

### RECEIPTS, UP TO SEPT. STH, 1857.

Those mailing, or sending money to the office by other persons, miless they have a receipt forwarded to them, are requested to see hat they are properly credited below. And if they are not, with-n a reasonable time, to notify the office immediately. Those sending money should remember that we have many subschere of similar names, that there are towns of the same name in

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of thown and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their test in that, when their paper gors to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same injuins. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names? Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is acut.

R Flint 867, S Welch 867 and book sent, D B Pierson 841, A Penfield 841, E M Jackson 879, E Peck 847, N T James 867, N N Shipman 867, J F Sawtell 867, D Van Horn 872, E Ayres 872, W E Hitcheock 903, D Mixter 872, Polly Heath 867, J Riggins 867, Mrs C Harrington 876, Capt G Stanwood 867, P Tower 867—each \$1.

C Marshall 852, R Robinson 924, J Hallett 875, I Hodgkin 886, J G Meder 867, M Fuller 854, and 50 cts for b'k sent the 8th, J D Shumway 886, H Eccbe 898, J Lyon 867—each \$2.









"My son, give glory to God." Now it is very remarkable that this confession, or acknowledge

J. V. HIMES, Proprietor.

OFFICE, No. 46 1-2 Kneeland-street.

# WHOLE NO. 853, ban

### BOSTON, SATURDAY, SEPTEMBER 19, 1857.

# VOLUME XVIII. NO. 38.

and waiting WWW retirement

Light of the better morning, Shine down on me! Sun of the brighter heaven, agoled and Bid darkness flee! Thy warm wrath impart To this dull heart: Pour in thy light, And let this night Be turned to day By thy mild ray! Lord Jesus, come Thou day-star shine; Enlighten now This soul of mine !

Streaks of the better dawning Break on my sight, Fringing with silver edges These clouds of night. Gems on morn's brow, Glow, brightly glow, Foretelling soon The ascending noon, Wakening this earth when He shall come

To earth again, Who comes to judg

H. Bonar.

# The Desert of Sinai. and over

BY HORATIUS BONAR, D. D.

Continued from our last.

Khan Naklh, Thursday, Feb. 7. - There had been wind and rain during the night, but the dawn was fine. We did not like to see or hear of rain,-for we were told that if it came, we might expect three days of it; -and as we were now getting pretty far north, and more into the region of rain, we felt a little anxious about the weather. Tent-life in rain or wind is not very pleasant. But the day turned out well.

As we had feared, a battle rose in the forenoon about the sheikh. Haji-Ismail wanted the sheikh to come with us, but as another was engaged, what was he to do? A dispute of the most fierce and animated kind ensued. Like most Arab disputes, it did not go beyond words and threats. But still the uproar was appalling, -the inhabitants of the place taking part. The noise of some two dozen Arab tongues was hidcous. There seemed no prospect of peace. Our dragoman came to ask what was to be done. We told him it was his business, not ours. He had got himself into a scrape, and he must get out of it as he could. Again the uproar rose,lasting, perhaps in all, two hours. At last we agreed to divide with him the expense of taking started, -our old Bedaween running by our side to bid us farewell, -Sheikh Suliman as blythe had either hold or balance. The camel-driver and lively as ever. Most fervently did we seek was at hand, and he caught me; but I could blessing in their behalf. They continued look- neither get my feet to the ground nor my body ing after us, and kissing their hands to us till and head upon the camel, who persisted in movdistance separated us. May 14 the dayspring ing on. The Arab, however, soon succeeded in from on high visit them !"

We set off, down Wady-Arish, the day sunny, but with thin clouds and a strong wind. and I soon righted myself. The clouds in the The wind kept us cook but then, both here and north-west looked very dark, threatening rain. in Syria, it is the bringer of rain. How natural The shower, however, did not come immediately, must the Lord's remark have seemed to those but a cold wind from the same quarter kept in whose ears he made it, " when ye see a cloud blowing most of the day. About half-past rise out of the west, straightway ye say, There twelve we saw some fine specimens of the micometh a shower; and so it is. And when ye rage or serab, as the Arabs call it, at a short see the south wind blow, ye say, There will be distance to the right. There were some striking heat; and it cometh to pass" (Luke 12:54,55). though not very high hills in that direction, Yet, the day continued fine, though not without partly black and partly white, which, in conthreats of rain. The wady is here about two junction with the mist which the noonday sun miles broad; our road skirted a low sort of for- was now bringing up out of the moist ground, est or shrubbery of tarfas. Our road at first was formed the whole scene. This mist took pos- daween constantly speaking about mutt'r, and in

a curious one of broken sand cut up and seamed | session of a slight bollow, perhaps about two into long paths or ruts by the rain. We halted miles in length, and presented a most perfect at Wady-el-Hoovjah or Huvjah, - a sandy wady resemblance to a lake shone upon by a cloudless running up eastwards from El-Arish, three sun. The mist crept a little way along the base o'clock. A short day's journey this. But Arabs of one of the black and white bluffs, and then make a point of having the first day's journey there was a precipice projecting far into this short. Indeed, they would make every day's sunny lake, the darker parts of the rock appearjourney as short if they could, for they care no- ing exactly like trees springing out of the crevithing about time, and cannot be made to under- ces of the cliff. The mist then sent up some of stand that others care about it. Often did we its grey masses, which spread themselves along urge them to push on a little faster; but it was the whole face of the hills for miles, with spaces of no use. They loved to loiter by the way, and here and there, some large, some small, which they thought that their camels should do the allowed the black patches on the hills to be same, and expressed displeasure at us for not seen. This produced the scene of a lofty woodallowing them to stop every twenty paces for a ed hill; projected into the centre of the lake, mouthful of tarfa-twigs or Akhul thorns. We which now seemed dotted with islands, and enla, la, no no, bukra, to-morrow. Their standing rule is not to do to-day what can be done to-morrow. Bukra is their maxim in everything save speech; for words fly like lightning from an Arab's lips. They may be slow to work, but they are not slow to speak. w 500

In the evening heavy showers came down; but we were snugly in our tents, reading Milton aloud, and after that the Scripture. We are now in a region apparently unknown,-at least not a trace of our route can we find in any map. Indeed, from the time we left Wady-esh-Sheikh, we have found the maps almost a blank, -some worse than a blank. Dr. Wilson's, which we found most useful and accurate between Suez and Sinai, fails us after that. The route which we have pursued since we left Sinai is different from that of most previous travellers, and northward of Nakhl especially we find no trace of footsteps. Even the names of places are not elsewhere mentioned.

Wady-el-Huvjah, Friday, Feb. 8.-Had a pleasant walk over the sandy mounds and among the bushes for an hour before breakfast, with my psalter in my hand. The morning was bright, but chill. We loaded a little after eight, and were off by nine,-walking before our caravan for an hour and a half. We crossed Wady-el-Huvjah, and keeping north-east, we passed a very wide plain of sand and small stones, with hills only in the distance. About found them not quite so tractable as our former across his back, wl en up he started, bef lifting me so far up that I could get firm hold of the wooden projection in front of the saddle,

spoke of reaching such or such a place lil, that livened with ships moving across its placid wais to-night; they shook their heads and shouted ters, while at each end two huge cliffs frowned over it. It was fine, and continued in sight for more than half an hour, till at a sudden turn it was shut out by a sandy hillock. In some scientific works, we have seen the scrab described at length, and accounted for on mathematical principles, the same as regulate the appearance of distant vessels upside down at sea. The two things are totally different, the latter being the reflection of a real, but far off object, below the horizon; the other, wholly a deception, conjured up by the wondrous combination of mist and mountain. It is to this that the prophet refers, when speaking of the renovation of the earth in the latter day, he says, "and the parched ground (in the Hebrew it is sherahv) shall become a pool" (Isa. 35:7),-that is, the serab shall really become what it seems, -a pool,no longer mocking the weary traveller or thirsty Arab. nevigroloun

On we journeyed through a wide dreary plain, with almost no herbuge of any kind. We crossed Wady Fahadah; we saw in the distant west Jebel Yelakh, a long range, and to the left front (east) Jebel Harim, near which the road strikes off to Petra, and to which we seemed to be drawing nearer. The afternoon became showery, but the sky cleared again, and about four we had a splendid serab on the distant right. A long semicircular range of perpendicular cliffs was the great actor in the scene, playing chief part in conjunction with the rising mist. The whole half-past ten we mounted our camels,-but range was taken into the magic landscape, and all its outstanding parts or projections, which ones had been. The impatience of the camel to pierced through the blue haze, formed so many get up, the moment he feels you touch him, is eastles, set in the midst of a magnificent lake both, which was not great. So about twelve we the chief difficulty. I had just got my foot that swept the whole base of the cliffs. The Harim we had no less than five rainbows in succession, each shower as it came, braiding a new iris on the rugged hill. After each shower the air seemed clearer, and the sunshine brighter. A peculiar freshuess breathed up from the very sand; and we noticed in one or two places that the rains of these two days had brought up little patches of grass here and there. It was just the picture drawn by David of the reign of Messiah in the latter day, - And to gral and not pain

"There shall rule over men a Just One, He shall rule in the fear of God.

And as the light of morning shall he arise, The sun of an unclouded morning,

Clear-shining after rain Upon the tender grass of the earth."-(2 Sam. 23:3,4.)

The above passage is all the more apt and striking, because the Hebrew word for rain is almost the same as the Arabic. We had heard the Be-

this passage the words " after rain" are " a fter mattar." These resemblances are not without their interest a ro soo

About five we encamped in Wady-el-Fahadah As both wind and rain threatened, we took some pains with our tents, securing the pins, making the flaps tight, heaping up sand on the outside. Having dined, we had some pleasant reading, and Mr. Beddome produced his flute, which soon silenced its rival, an Arab instrument of two or three reeds, which had droped and squeaked the whole day on our journey, and now threatened to inflict its sounds upon us in our restingplace. Its owner, one of our attendants, a nice Arab boy of sixteen, slipped quietly into our tent, and squatted down with a delighted face to hear our superior music. He seemed lost in wonder, both at the sweet sounds and at the instrument from which they came. He left, when we produced our Bibles, and began our evening worship. This day has been rather a dreary one, -showery and unpleasant, -yet there was no great rain, till we were fairly housed for the night. During one of the passing showers of the day, I took refuge under a ritt'm-tree; but we needed something more tight and substantial for the rain of the night, as a boon squan on at al

Wady-el-Fahadah, Saturday, Feb. 9.- Rose at seven, and walked out along the wide, gravelly plain. The day was calm, though cloudy; and there had been some heavy showers during night. We did not start till ten, our Arabs being lazy, and our camels afraid of wind and cold. Leaving the party to follow, I set off alone, skirting the base of Jebel Harim, or Hraim (I am not sure which), across the breadth of Wady-el-Fahadah, and keeping nearly due north. The wind was strong, but in our backs; still the camels shrunk from it, though there was no rain. The sun pushed his way out from among the clouds about half-past ten,-but this did not hinder a smart shower from coming down on us. At half-past twelve we saw Jebel Hallal, or Hellal, on the distant left, and on the right front Jebel Massarah. We next passed through a wide plain, paved with small stones; then we crossed Wady Meshash, where we observed a slight serab, -a lake at the foot of a hill; after which we crossed Wady Kharaiah, a broad plain of gravel, with a few camel-shrubs. About two we observed a fine serab to the right. First there was a bold headland jutting into a lake; then another headland; then a succession of islands across the whole breadth of the lake, which was shut in by a lower promontory. The lake seemed to be miles in extent.

We now passed out of Wady Kharaiah into Wady-esh-Scherif,-which ought to mean "the noble valley,"-about three o'clock, going still nearly north. To the right was Jebel Messarah, and in front, a little to the left, Jebel-esh-Sch. erif,-the long and lofty range of Hellal still running along with us in the distance. About five we came to the foot of Jebel-esh-Scherif; on the right (east) a little in the distance, Jebel Burkha. About two days due east of us we observe in our maps a place called Ghudhaghidh, on the way to Petra. We have been inclined to ask. is this the Gudgodah of Deut. 10:7, and to ask, is this the Guogona. the Hor-hagidgad of Num. 33:32? The place is certainly on the route of Israel. A quarter because halted in Wady-esh-Scherif. The evening at first was fine,—then cloudy, then rainy. But our tents were good, withstanding both wind in doing it.

The Book of Joshua BY REV. JOHN CUMMING, D. D. SIN CONFESSED, AND GOD GLORIFIED.

Let us remark the command of Joshua; that by thus confessing the sin of which he had been guilty to his God : by thus making known that sin to all the camp of Israel, on whom he had provoked the judgments of God, he would, in the language of Joshua, give glory to God .-"My son, give glory to God." Now it is very remarkable that this confession, or acknowledgment of God, is in various parts of Scripture associated with giving him glory. We read that the centurion at the foot of the Cross, when he saw what was done, glorified God. But how did he glorify him? "Saying, Certainly this was a righteous man :" that is, the acknowledgment of the innocence of that unprecedented Sufferer: an acknowledgment or a confession thus gives glory to God. We find in the gospel according to St. John, the same idea illustrated in the case of the blind man. "Then again the Pharisees called the man that was blind," who persisted in saying that Jesus had healed him, "saying unto him, Give God the praise," or the glory: "we know that this man is a sinner,"\_ Now at first this seems unintelligible; but it means, "Give God the praise, by acknowledging that you have been cheating and deceiving us;" just as Achan acknowledged that he had stolen the Babylonish garment. "Give God the glory by owning yourself a great liar and a great sinner; for it is utterly impossible that this man ever could have opened the eyes of one that was born blind." Thus the acknowledgment of sin is especially indicated in these two passages, as in some sense or shape giving glory to God. In what sense does it do so? First, he that owns his sin, and acknowledges his guilt in the sight of God, and that sin is what God describes it to be, gives glory to God in this respect, in that he owns God's estimate of sin to be precisely his .-It is no unripe good, as the Pantheist calls it, it is no transient evil; he who acknowledges sin to God who has depicted it in the Bible, so far acknowledges it is a taint on his glory, an obstruction to his plans, the fever that racks the world, the worm that dies not, the fuel of the fire that is not quenched. And in the second place, he who thus confesses to God, gives glory to him by his confession that sin is justly and not excessively visited, when it is followed by all the penal consequences that God attaches to it. In other words, when the sinner says, "Sin is worthy of its wages; and when thou hast paid sin its wages, which are death, thou hast not meted out an excessive retribution, but thou hast dealt justly and righteoutly. 118 tinnis a 18

The true Christian and the unbeliever are in this respect immensely at issue. The unbeliever thinks sin so trivial a thing, that he cannot understand how it is so terribly visited; the Christian sees sin to be so heinous that he cannot but be amazed that it ever is so gloriously pardoned. The one dishonors God by doubting his justice, suspecting his impartiality and love, in so punishing sin; the other gives glory to God, by adoring the love, the justice, and the truth, that pardon sin through Christ in the greatest sinner, and yet punish sin in the impenitent and the unbelieving with eternal banishment from his presence. In the next place, sin gives glory to God, inasmuch as it magnifies and makes known his mercy and his justice in forgiving it. I need not repeat what I have often said, that to give glory to God is not to contribute something to God: that is impossible. He is infinite in the possession of every imaginable excellence, glory, and perfection. When, therefore, we give glory to God, it is by making God known; by attesting and stating that God is what he is depicted to be in the Bible; and that his word is yea and amen, as inspired and written there. He therefore gives the greatest glory to an infinite Being, who unfolds most of that glory to a world that is otherwise blind, or ignorant, or insensible to it. And therefore we give glory to God, when, by receiving forgiveness of sin, we let forth the lustre of his justice and his truth in doing it. You have it in these words, " If

but if we confess our sins,"-it does not mean, and to seize every opportunity of trying to make then, God is faithful, for he always is faithful; others taste what he himself has tasted. Now but it means, he is then shown to be, -if we con- this is a great law. There is no such thing as fess our sins God is then shown to be "faithful Christianity in the heart without liberality in and just to forgive us our sins, and to cleanse the hand; or, at least in some shape, the employus from all unrighteousness." Therefore, in ment of the gifts, whatever they may be, that every case in which we confess sin, and seek ab- God has given us. When we beg for different solution for that sin from Him who who alone objects, we ask money, because that is, not in can give it, we show forth, not only his mercy, not quantity, but in some measure, the most univeronly his love, but his justice, his faithfulness, and sal thing. But what is meant when we ask you truth, in the forgiveness of sin. The very attri- to live for God, is, that whatever be the gift that butes that seem utterly incompatible with par- you have, that you should consecrate to his serdon of sin, namely, justice and holiness, are vice. Every person has not money to give .shown by the pardon of sin through the blood Many in these times have so much to do for of sprinkling to be, not only compatible, but to themselves and their families that they have be covered with the richest and the most endur- nothing over. Well, you are not expected thus ing splendor. Nay, when Moses wanted God to to give. But have you a spare hour for teachput forth most of his glory, what did God do? ing in a Sunday School? have you a spare hour "And the Lord passed by, and proclaimed, the for visiting ragged and other schools, and by Lord, the Lord God, merciful and gracious, long- your presence countenancing and encouraging suffering, and abundant in goodness and truth, them? Or can you speak a word; have you the keeping mercy for thousands, forgiving iniquity gift of persuasion; can you in some shape plead and transgression, and sin." There is God's for what is good? Or if you have neither eloglory. And therefore, when you want to see quence, nor money, have you a holy and con-God's glory, gaze not at the stars, the sleepless sistent life? Then "let your light so shine besentinels, the inextinguishable lights of the sky; fore men that others, seeing your good works, look not at the earth, covered with its summer may glorify your Father which is in heaven."splendor; but look at Christ. And when you In short, if a person is only thoroughly impresssee, and still more when you taste, and still more ed with a sense of obligation and responsibility, when you stand before the Church and the he will find out that has either in his head or in world, a living monument of having felt and his heart, or in his prayers, or in his person, or realised this blessed truth, that the Lord is to you in his talents, or in his gifts, or in his graces, in goodness and truth, keeping mercy for thou- glory of Him who hath redeemed him. sands, and forgiving iniquity, transgression, and sin;" you hereby reflect God's glory; and the ing in the firmament of heaven, we must glorify world, smitten by the splendor and magnificence God as burning amid the miseries of the lost .of the spectacle, will exclaim as it witnesses it, It is a great law we never should forget, that "Who is a God like unto our God? who par- God is not dependent upon us for the achievedoneth sin, who passeth by the transgression of ment of his purposes, for the fulfilment of his the remnant of his heritage; who keepeth not prophecies. God will receive the glory due unhis anger forever: who delighteth in mercy." If, therefore, you want, though the world may it or not. For what does the prophet Jeremiah sneer at it, to see reflected and beaming forth the say? He says, "Give glory to the Lord your richest flood of Divine glory, do not look at the God before he cause darkness and before your feet crystals of a pebble, the petals of a flower, the stumble on the dark mountains; and while ye great sea, the round earth, the exquisite organ- look for light, he turn it into the shadow of ism of the human body, the starry host in the death." We gather from these words, that if a sky, all the structures of nature, which are so many, and so varied, and so beautiful; but if you want to see the greatest glory of God reflected from an earthly object, go and see some sinner who can say, "I have all the blessedness of that man whose sins are forgiven, whose transgressions are covered, and unto whom the Lord imputeth no iniquity."dand on short

And then, we also give glory to God inasmuch as we show and make known what is the source and channel, or medium, of the transmission of that forgiveness. Wherever there is confession of sin; wherever there is real, earnest petition for pardon, it is always inseparable from the Atonement made upon the Cross; and that Atonement is the richest expression of how much God loved us; the greatest proof how infinite that holiness that could not pardon the least sin till the Son of God had died upon the Cross; how intense that love that did not shrink from giving Christ to be a sacrifice, in order that sinners might be saved. And when we see all this together, righteousness and peace kiss each other; and an era of glory around Calvary that has no precedent in the past, and no parallel in death. the present; the great and spotless mirror of the glory of our Father. And what a happy thought is this; that God's glory and my happiness are inseparably intertwined. The foolish sceptic smiles at the very idea of doing anything for the glory of God; but the truth is, when we do a thing for the glory of God, we do what contributes to our own greatest happiness. God has so knit the two together, that he will not allow you to taste the sweetest joy unless he receive from it also the greatest or corresponding glory. The chief end of man, to glorify God, so well expressed in the Catechism, has underlying it another great truth collateral with it, namely that man's chief happiness consists in doing so. God is glorified in such confession of sin as that to which we have referred, by the sinner pardon. and whose countenance was as the sun shining

"merciful, gracious, long-suffering, abundant something that he can dedicate and devote to the

But if we refuse to glorify God as lights shinto him whether we take a part in contributing to man do not give glory to God by confessing his sin, and obtaining pardon for that sin, and setting forth the praises of Him who hath redeemed him, it is not true that he will never give glory to God; he will give it after death, only in a very terrible form. In other words, we may give glory to God now as a free will offering; if we withhold it, we must give glory to God hereafter, among the lost, as an agonising exaction. Let us, then, praise and show forth the praises of Him who hath called us from darkness into his marvellous light; let us feel it is privilege, and not pain. Let us feel, and never forget, that living just as becomes a Christian is giving glory to God. He that makes God most known by his own character; he that contributes to spread furthest, widest, deepest, the Gospel of Christ by his efforts, gives the greatest glory to him. And above all, he that confesses his sin, and seeks pardon for it in the name of Christ, and goes out, however private, obscure, or lowly, to lead a life corresponding revealed to us in the forgiveness of that sin to so great a privilege, gives glory to God as a son of God, and as a joyous offering; and his feet will never stumble on the dark mountains nor his light be turned into the shadow of

May God imprint these precious truths upon our hearts; and to his name be praise, and honor, and glory. Amen.

# He Waits for You in Your Closet.

We have recently seen the above sentence somewhere, and it took possession not only of our thoughts, but of our imagination too. It is one of those happy sentences which are not only true, and full of truth, but suggestive of truths : which lead the mind through a long vista of delightful subjects of contemplation.

Who is waiting for us? It is he who said, "Behold, I stand at the door and knock." He is the one whose eyes are as the flames of fire,

we say we have no sin, we deceive ourselves; |ed instantly setting out to prosecute every effort | in his strength, at the very time that he addressed these words to the churches through the beloved disciple. He called himself the Alpha and Omega, the beginning and the end. He was with God, and equal to God, debased to the lowest, and raised up high above all things again. that he might fill all things. He is, therefore, justly named Wonderful. And high as he is, he is our brother, who though on the throne, still feels for us as much as he did when in the lowest place, and he suffered all that any of us can suffer. With all his brotherly kindness and sympathy, and in all the majesty of the King of kings, and Lord of lords, he waits for us, and invites us to him; nay, he even comes to us. What wonderful contrast and conjunctions of characters and offices we see in him! Human and Divine! King, Brother, Governor of all worlds, and waiting in our retirement for the humblest of us!

He is waiting for ue. We are poor and worthless beings, not at all necessary to him who is possessed of all things; but he descends to us. We are sinful and vile; but he waits to cleanse us. He orders the mean garment to be taken off, and clothes us as the prophet saw Joshua, the high-priest, clothed in vision, with new raiment. He puts on us the fine linen, which is the righteousness of the saints-his righteousness which he gives them. He entreats us to accept his offers. He does not forsake us because we are at first unwilling to hear him. He never thought of treating us as we deserve, unless we should finally insist that we will not come to

He is waiting for us. He does not make us one formal offer, and then close the door of hope on us forever. He does not cut us off from future favors on our showing neglect or ingratitude, as an earthly benefactor would do. He waits to be gracious.

He waits for us in our closets. Here we may have him to ourselves. When we have been separated a long time from a dear friend, who has at last returned to us, we have often had our intercourse with him interrupted by others, who also had claims to his notice; but Christ is equally and wholly with every one who goes into the closet to meet him. Let thousands go at once into as many closets, and address him in all the languages of the earth, or in no language but the groaning that cannot be uttered, and he will be as intimately with each one as if no other solicited his attention. He will hear us in our closcts, when we tell him our most secret thoughts. We may talk with him about affairs that we would not like to have any one besides him hear of. Our sorrows that are connected with our sins, we may pour into his ear. When earthly friendships fail to satisfy our hearts, or friends; betray us, we may always find him waiting in the closet, ready to sympathize with us.

Then how foolish we are to neglect the closet! A friend goes often to apartments where he knows that a dear friend awaits his coming. A miser often goes to his closet to turn over and admire his little gods. But the Christian often fails to visit his dearest friend. How foolish this conduct is. He cannot do without the blessings that Christ waits to bestow. He cannot keep his temper calm, his soul at peace, his heart in heaven, and his hands at work for the Lord, without going often to meet the friend that awaits him in the closet,-Pres. West.

### A Mirror for Many.

In the year 185-, Miss J-, an amiable, interesting, and pious young lady, connected with my charge, was about to pass through the valley of the shadow of death.' Some years before she had given herself to Christ, and her lovely piety witnessed that it was 'a good profession.' Her cousin, Mr. H-, between whom and herself there had long existed an intimate companionship, was summoned to hear her last message, and see her die. He had been several years a professor of religion, but now he had become sceptical, and loved to indulge in irreligious and profane words, deeds, and society. Hastily entering the chamber of death, he approached Miss J ...., and inquired if, in this hour of trial, her faith in Jesus sustained her, and made her willing and happy to depart. silently upon him, and then said, Cousin H-, agining that thinking of these words which I She 'fell asleep in Jesus,' but her words left in reality. This is a mistake frequently coman arrow in the heart of H-, by which the mitted. Persons make a great effort to keep cer-Holy Spirit subdued him, as we trust, to

To how many of us, who profess to love the Saviour and the perishing souls of our fellowmen, do these dying words of Miss J bear reproof? Dear fellow-disciple, how often do you meet Christians, and never speak of Jesus? By the way, in the store, on the busy mart, around the fireside, at social assemblies, in the prayer-meeting, in the more public sanctuary services-everywhere you meet Christians, and ' never speak of Jesus.' You talk of everything but this; why not of this? You see and many times a day converse with those of your own families who profess Christ, yet you 'never speak of Jesus.' If 'out of the abundance of the heart the mouth speaketh, does not this silence prove that you have less interest in the Saviour, and less love for him than you have 'for the things 'Exhort one another daily, lest that perish?' any of you be hardened through the deceitfulness of sin.'- American Messenger

### The Round of Life.

Some are serving-some commanding;

Some are sitting-some are standing

Some rejoicing-some are grieving; Some entreating—some relieving; Some are weeping—some are laughing; Some are thirsting-some are quaffing; Some accepting -some refusing; Some are thrifty-some abusing; Some compelling-some persuading; Some are flatt'ring—some degrading; Some are patient—some are fuming; Some are modest—some presuming; Some are leasing-some are farming Some are helping—some are harming; Some are running—some are riding; Some departing-some abiding; Some are sending-some are bringing; Some are crying—some are singing; Some disdaining—some affecting; Some assiduous—some neglecting; Some are feasting—some are fasting Some are saving—some are wasting; Some are losing—some are winning; Some repenting—some are sinning; Some professing—some adoring; Some are silent—some are roaring; Some are restive-some are willing Some preserving-some are killing Some are bounteous -- some are grinding; Some are seeking-some are finding; Some are thieving-some receiving; Some are hiding—some revealing; Some commending—some are blaming; Some dismemb'ring—some new framing; Some are quiet—some disputing; Some confuted and confuting; Some are marching—some retiring; Some are resting—some aspiring; Some enduring—some deriding; Some are falling—some are rising; These are sufficient to recite, Since all men's deeds are infinite; Some end their parts when some begin; Some go out-and some come in.

From "Aphorisms and Opinions of Dr. George Horne, late Lord Bishop of Norwich, just published.

### A Feeling of Nearness.

We often hear the complaint, on the part of the Christian, that he cannot feel near to the Savior. Probably, my dear reader, you have had something like this complaint in your own mind. A word or two as to how this matter may be remedied will, we trust, prove useful to you. It must be kept in mind then, that all right feeling is the result of right thought. If you would rightly feel near to your Saviour, it must be the result of some right knowledge regarding him, and of that knowledge as remembered by you at the time. If you think of Jesus in his holiness and infinite majesty alone-and of yourself in your unholiness and unworthiness alone—it is then impossible that you can feel near to him. If, on the other hand, you think of him in his quenchless love to you, and in his the Doctor exhibited soms relics of Sir John condescension-and think of your own spirit, Franklin's party, which he happened to have for you to feel as if he were afar off from you. | iously to the expedition in which he discovered

tain words in their minds, when they should be considering a living Saviour and considering how kindly interested he is in them, and how condescending he always is to man. It is Jesus himself, and not words regarding him that we must consider, and it is our own living, thinking spirit as it is capable of intelligent intercourse with Jesus that we must remember, if we would rightly feel that the Saviour comes near to us, and so feel near to him. Again we must guard you against vague thinking of the Redeemer. We are not left to wander mistily in mere meditation about him. In the Scriptures we have his character set before us in such a way as precludes all necessity for this. We can there see how he conversed with such as ourselves both before and after his resurrection, and we may thus be led to form clear and definite convictions as to how he feels now to us. He is the same yesterday, to-day, and forever.' To read carefully the life of Jesus, as God manifest in the flesh, and yet to think of him as far off in spirit from us, is impossible. You may feel cold and downcast, but you cannot, in such a case, feel that Christ is distant. Nay, if you do feel cold and downcast, anything approaching the truth which the Bible teaches, constrains you to know that he is then most near. Make a better use then of that blessed book-attend to what it sets before you, instead of brooding over your own feeling of distance-know your Savior as he is, and you will never need to speak of him as afar off. You will know assuredly that he is always at hand .- Eng. paper.

### A Ministerial Cut-

Dr. Sprague's new work, entitled, 'The American Pulpit,' has some readable passages in it In his sketch of an eccentric New England Congregational preacher, named Daniel Farrand, Dr. S. tells this incident :- Mr. Farrand was travelling on horseback, on some occasion, at a distance from home, and in a part of the country where he was an entire stranger. Noticing a considerable gathering at a private house, he concluded that it was some religious meeting, and being willing to rest bimself and his horse, he dismounted and went in, and re- sometimes the first-and there the Pharaohs livmained till the close of the service. The man ed at the time of the Exodus; and there, if its who officiated turned out to be a very illiterate, monuments had remained, might have been dashing, self-conceited, self-appointed preacher. found the traces of the Israelites, which we seek He took for his text the account given by the in vain elsewhere. Historically and religiously the services, Mr. Farrand left the house and pro- was never anything at Memphis like that gloriceeded on his journey; but he had not got far ous circle of hills-there is now nothing like before the preacher, who had eyed him during those glorious ruins. Still it is a striking place. the lecture, and happened to be going the same Imagine a wide green plain, greener than any read-overtook him, having evidently quicken- thing else to be seen in Egypt. A vast succesmarked to him directly that he had seen him at pine forest in extent, runs along the river side. the lecture, and presumed from his appearance springing in many spots from green turf. that he was a clergyman. Mr. Farrand having hind these palm forests-behind the plain-rises 'if you insist on hearing my opinion, I must say that I think that you made worse work with the Scriptures than the devils did with the

# Dr. Rae on Relics of Sir John Frank-

Dr. Rae appeared before the Ethnological Section of the American Association, while in session in Montreal, and was requested to give an account of his Arctic travels. In complying, in its immortal value-it will not be possible about him, and explained. He said that prev-

peditions to the Arctic regions, and had traced long galleries hewn in the rock, and opening You never before spoke to me of Jesus, and did have written is thinking of the love and conde-some 3000 miles of coast. The last expedition from time to time-say every fifty yards-into you not think me dying, would not do it now.' scension of Jesus, or of the value of your spirit of his was undertaken more for the purposes of high arched vaults, under each of which reposes geographical information than to search for Sir the most magnificent black marble sarcophagus John Franklin, that having been a secondary that can be conceived - a chamber rather than a consideration, as he had hardly expected to find coffin-smooth and sculptured within and withany traces of Franklin's party. But in the out; grander by far than even the granite sarcocourse of his travels he fell in with an Esquimaux phagi of the Theban kings-how much grander who had seen a party of whites the winter before, than any human sepulchres anywhere else. And who were dead. They were in the possession all for the successive corpses of the bull Apis! of several watches, spoons, &c., with crests upon The galleries formed part of the great temple of then, which proved to be those of persons be- Serapis, in which the Apis mummies were delonging to Franklin's expedition, including the posited; and here they lay, not in royal, but in decoration of Sir John's knighthood. He bought divine state. The walls of the entrances are these from the Esquimaux for saws, daggers, covered with exvotos. In one porch there is a and other weapons. Doubts have been expressed in several quarters as to the honesty of the Bull himself, as he was in life. equi and to hoe Esquimaux, and it was suggested that they might have murdered Franklin's party and robbed their bodies. He had always found them honest and trustworthy. He had no doubt, himself, about Franklin's course and his fate. He had been heard to say that if ice came in his way he should not shrink from running his ships into it. After wintering at Beechy Island, he had tried to get to Cape Walker, and make thence for Behring's Straits. His provisions had failed in the fifth year, and he had tried to get up Back's River, and perished in the attempt. The Esquimaux he found most correct in geographical notions and descriptions. He had only to point out to them on the chart certain places he knew in common with them, and they would give him, most accurately, the relative situation of another. Thus he ascertained the place where the party had perished; and when the parties, from this description subsequently went there, they found the remains of a boat, and near it a piece of wood, on which the word Terror had been stamped. They found, also, kettles and utensils belonging to the expedition. They also found a piece of a snow shoe frame, with the name of Mr. Stanley, one of the surgeons of the expedition, carved upon it. He had traced it back to the maker, and the man in London from whom Mr. Stanley had bought it. No remains of the bodies had been found, and this was principally owing to the nature of the site where the party perished.

### Memphis.

Memphis was the second capital of Egypt-He took for his text the account given by the in value clouds. Yet Evangelist Luke of the evil spirits entering into it ought to be as interesting as Thebes. Yet Thebes still remains quite unrivalled. There ed his horse's pace for that purpose. He re- sion of palm groves, almost like the Ravanna replied that he was, the preacher very uncere- the African range; and behind that again, "even lined expressing his opinion, remarking at These are to Memphis as the royal tombs to Thethe same time, that he was not in the habit of bes, that is, the sepulchres of the kings of Lowthan diminished, the preacher's anxiety to hear view now is, such it must have been as far back his remarks, and he repeated his request with as history extends. They are not actually as still greater energy. 'Well,' said Mr. Farrand, old as the hills, but they are the oldest monuments of Egypt and of the world, and such as we see them in that distant outline, each group rising at successive intervals-Dashur, Sakara, ses, to Joseph, perhaps to Abraham. They are the sepulchres of the kings, and in the sand hills at their feet are the sepulchres of the ordinary inhabitants of Memphis.

For miles you walk through the layers of bones and skulls and mummy swathings, extending from the sand, or deep down in shaft-like mummy-pits; and amongst the mummy-pits are vast galleries filled with mummies of Ibises, in red jars, once filled, but now gradually despoil ished the mode of threshing in the East. As

For some minutes she fixed her eyes calmly and But here you require to be guarded against im- these relies he had been engaged in four boat ex- ed. And lastly-only discovered recently-are painting at full length, black and white, of the

One other trace remains of the old Memphis. It had its own great temple, as magnificent as that of Ammon, at Kurnae, dedicated to the Egyptian Vulcan, Pthah. Of this not a vestige remains. But Herodotus describes that Sesostris, that is Rameses, built a colossal statue of himself in front of the great gateway. And there accordingly-as is usually seen by travellersis the last memorial of the wonderful king, which they bear away in their recollections of

Deep in the forest palms, before described, in a little pool of water left by the inundations, which year by year always cover the spot, lies a gigantic trunk, its back upward. The name of Rameses is on the belt. The face lies downward, but is visible in profile and quite perfect, and the very same as at Ipsambul, with the only exception that the features are more feminine and more beautiful, and the peculiar hang of the lip is not here. Stanley's Sinai and Pales-

# Threshing in Koordistan.

Rev. Mr. Rhea, one of the missionaries of the American Board to the Nestorians, writing to the Presbyterian Witness, of Knoxville, Tenn, thus describes the Oriental mode of threshing, so illustrative of Scriptural terms. 10 10

A circular spot of ground, some ten yards in diameter, is levelled and made quite hard, by first thoroughly wetting it, and trampling it with oxen, then it is beaten with the back of a shovel until it presents a smooth hard surface. This is the threshing floor. The threshing instrument is composed of two parts, the instrument itself and the frame in which it works. The instrument is two cylinders or rollers 3 feet long and 5 inches thick. These two rollers are filled with iron teeth, in each about thirty; the sharp end entering the rollers. These two rollers work in a frame, something like a short sled, the ends of the rollers being inserted in the runners placed a few inches apart. Such is the threshing instrument. It is drawn by two oxen. A lad sits on the sled, and with a whip in hand, drives the oxen, accompanying the slashes of his whip by a song without which they would not stir-A rope one end of which is attached to the yoke of the oxen, the other to a pole, which stands in the grain has been cut, it is drawn to the centre of the threshing floor, prevents the exen from moniously requested his opinion of the sermon as the hills stand round about Jerusalem," so leaving the track. As soon as threshing floor, to which he had been listening. Mr. Farrand stand the Pyramids round about Memphis .- the bundles are opened and laid upon the floor, The instrument is then drawn over them at the pace of a brisk trot, and the straw is soon hashdealing in compliments. This increased, rather er, as those of Upper Egypt. And such as the ed up, and the grain soon threshed out by the champing and grinding of the teeth. This instrument is often alluded to in the prophets, and used as a fitting emblem of the crushing wrath of an incensed God. Hab. 3:12. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Isaiah 41:15 Abou-Sir and Ghizeh-such they seemed to Mor Behold I will make thee a new threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Judgments are denounced against Damascus because she threshed Gilead with threshing instruments of iron. Doubtless this instrument has been in use from time immemorial and being familiar to the Jews in Palestine when employed in the imagery of the prophetic writings, was full of force. But I have not fin-

threshes out the grain, it gathers it in a heap around the pole in the centre of the floor, until it is filled, the heap of grain and straw reaching to the top of the pole. Then the farmer takes a wooden shovel-the Fan spoken of by John the Baptist-and as the wind rises, begins to "purge his floor," by throwing up the the chaff wheat before the wind; soon the floor is cleansed, the straw drifted in a heap to one side, and the heavy golden grain lying upon the threshing floor. Doubtless many scriptural allusions to the chaff will suggest themselves to you. The ungodly are like the chaff which the wind driveth away, Ps. 1:4. But he will burn up the chaff with unquenchable fire. Mat. 3:12. How often am I reminded of this image portraying the fearful end of the impenitent, as from my window I see the village women at this season going to the straw heaps with their baskets to bring straw for kindling fire in their ovens. In the autumn, however, this chaff or straw is all carefully stored away for the cattle in the winter. They seem to like it better than hay. I should have mentioned that a farmer threshing in this manner will get out six or eight bushels a day.



# The Advent Gerald.

### BOSTON, SEPTEMBER 19, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### PENCILINGS BY THE WAY.

A tour over the ground indicated in the last No. gives opportunity to view a variety of scenes and to meet with numerous incidents.

The ascent of the Berkshire mountains, as the road winds up and around the hills, along the banks of the Agawam river, is very agreeable and romantie. The Atlantic and St. Lawrence road from Portland to Montreal, passing as it does among the hills that skirt the base of the White mountains,-Mt. Washington itself being visible at one part of the course,—also leads through scenery that will well pay the tourist for his journey. The course of the N. York Central R. R. up the valley to the Mohawk, is through an old settled and well cultivated country. And that of the Dixon air line from Chicago to Fulton on the Mississppi, is over a succession of broad and rolling prairies.

It is difficult to analyze the degree or kind of feeling which the first view of any of God's varied works of nature excites in the mind; or wherein those excited by the one differ from those excited by another. Towering mountains whose tops penetrate the clouds, vast plains which are bounded only by the distant horizon, the extended ocean. whether at rest or lashed by tempest into foam, sloping hills, laughing waterfalls, babbling and murmuri ng brocks, all have elements of beauty peculiar each to itself; and they all praise the Creator of such great and varied works.

By common consent, Niagara is admitted to be the greatest natural curiosity on the globe. riving there in the evening, we were anxious to have a first view of it under circumstances the most advantageous, and so passed over to the Clifton house on the Canada side, and retired to rest, deferring any view of the Falls till the coming morning. As we crossed the suspension bridge we were conscious of a feeling of disappointment at the narrowness of the chasm,-the apparent width of which was greatly lessened by the shadow of its high impending banks. Knowing that most visitors are disappointed in the apparent height of the Falls, we had so schooled our imagination as not to be disappointed in that particular; but when we crossed the bridge, we felt that we must also he prepared for their appearing much narrower than three-fourths of a mile might be imagined to be. We were lulled to rest by the cataract's mighty roar, awoke with the sun, opened our casement, and there was the majestic river in all its greatness and glory—a little higher and broader and mightier than we had expected to be-

fast as the instrument cuts up the straw and American fall, and with the Canadian fall full in ephemeral kind, but of an extensive and permanent Falls, at our suggestion changed their purpose of going to the Cataract House on the American side, and accompanied us to the Clifton House. The next day, after viewing in company the various points of interest on both shores, they expressed their gratification that their first view of the Fall abiding and permanent.

was from the Canadian side—the first view being then it could not fail of good results. In the first look we gave the falls, we imagined them to be much nearer than farther observation showed them to be, and hence they grew vastly in size, height and breadth, as we were enabled to realize their distance from where we stood. Niagara will bear examination. A single look will not enable one to see it. A day's observation, even, will hardly enable a person to note its many and varied points of interest. It needs to be looked at from very available stand-point. Thus you look from the balcony of the Clifton House, you stand on the river's bank and gaze up and across the stream, you wander down to the foot of the Canadian cliff, estimate the height of the overhanging embankment, and then you ascend the cliff, walk along its edge and view the depth of the chasm beneath; you stand on what remains of Table Rock, and bathe your hands in the edge of the cataract as it plunges down into the unfathomable abyss below; your eye follows the foam of water as it falls at your feet; you watch its course, down and down the descent, as it changes its color from a pea-green to an azure white, and you look away and across the dashing billows to the distant shore; you go to the cupola of Prospect House, in the rear of Table Rock, and gaze enchanted on the bewildering scene; you take a drive up the Canadian shore to the burning spring, on the very edge of the rapids, and view the tumultuous tumbling and surging of the toaming billows as they dash onward to their precipitous plunge; you cross the foamand trembling skiff, and, as you pass almost under, you gaze up at the falling sheet, as it tumbles from a height of 164 feet above; you climb the tedious stairway on the American side, and pass ple. on to the edge of the precipice, again bathe your hands in the falling waters, and take in at one glance the vast length of both falls, about 3000 feet across, and down the vast depth of their descent; you walk up to, and over, the wooden bridge that connects the American shore with Goat Island, the rapids of the American falls dashing and prancing under your feet, you pass to the very edge of the cliff, and have at one view the Canadian fall on your right, and the American on your left; there you behold the spiral column of the ever rising spray, as it ascends from the foaming gulf below, and view its top covered with the prismatic colors of the bow which God has set in the cloud forever; you pass down the outer bank of the Island, and over a rude bridge to a rock that is perched on the edge of the falling waters within three rods of the fall, ascend the spiral staircase,

ceaselessly sings praises to its great Creator.

As we viewed the falls of Montmorenci a few days later, eight miles from Quebec, we found them in striking contrast with the former. Those were grand, these were beautiful; those were sublime, tic, these were enchanting-a perfect gem of beauty. The width of these is only about 100 feet, but it plunges down a precipice 281 feet high in a perfect sheet of foam with a visible descent of 36 feet from the foot of the fall to the basin below and making a total descent of 317 feet. A suspension bridge was erected a few years since, just above the fall; but in 1856, as a man, woman, and boy were crossing in a wagon, the bridge gave way, and all were lost.

45 ft. high and 200 ft. above the river below.

where you may drink in the overwhelming grand-

eur of the enchanting scene ; and so you go from

to another, the immense cataract growing in in-

terest at every step, till you realize that pencil

cannot paint, nor words describe the magic of this

vondrous exhibition of greatness and power, which

### FIGURES OF SPEECH. No. 4. of the de the seedal argument

My remarks on Figures of speech shall now be brought to a close by enquiring if a knowledge of them could not be more widely extended. they not be taught to the masses ! Perhaps we ought not to form too sanguine expectations on this point : but I do think that a great deal might be done to diffuse a knowledge of Tropes among all The Clifton House stands directly opposite the intelligent readers—and a knowledge too, of no

riew. There is, perhaps, no more favorable point character. All classes of Ministers, and teachers, for getting a first sight of the falls, than from the must see, on examination of the subject, that it is balcony of that house. Two gentlemen with la-dies from Norfolk, Virginia, whose acquaintance instruct should become acquainted with the laws our party made, on the way from Albany to the and usages of figures; and therefore that no little effort ought to be made to bring those under their charge up to the proper standard. In looking at this matter, the difficulties ought not to be allowed to counterbalance the advantages : no doubt it would require a large amount of patience, fortitude, and perseverance to effect much progress; but

Several plans have suggested themselves to my mind in reference to the teaching of figurative lan-

1. Ministers, Tutors, &c., who wish to study the subject, might meet together at stated times. for the express purpose of consultation and mutual interchange of thought on the subject : the experience and observations of each would be interesting and instructive to the rest. The number of such might be small-being only those of kindred spirits and position ; but still sufficient for the pur-

2. Those who are in the habit of giving exhortations and speaking publicly on religious matters (known in this country as "Local Preachers" and "Leaders" &c.), might form more numerous classes for the same object : requiring however in many cases one or two leading minds to give direction and tone to the study.

3. Bible Classes might naturally take it up with great propriety and profit.

4. Select Classes in Sunday and other schools might be formed to take up the subject; and to those already formed for other purposes, it might be introduced.

5. Public Lectures might be given on the subject-not only occasional special lectures: but ministers and others might introduce it at stated times into their weekly lectures. For instance, a minister might every two or three weeks call attention to a Trope-describing and illustrating it -and taking a text in which such trope was proming billows at the very foot of the falls, in a frail inent. Such lectures might be made interesting and profitable. In this way all the various tropes might be gone through, and the subject popularized-to the advantage of both pastor and peo-

From this course would result, in some cases, class of such as were desirous of paying more attention to it, and who might be the means of still further extending a knowledge of the subject.

It would be superfluous to say that the subject ought to be thoroughly taught in public schools. And no doubt after it is agitated a while it will be duly attended to there. Figures of speech form a part of " English Grammar," as may be seen on reference to some of the Grammars; only it is unfortunately sadly neglected.

I should be gratified if some better qualified hand would take up this subject, and give their thoughts through the "Herald." To agitate the subject with kindness and meekness will do good.

neide sticked in add to C. A. Thorp.

### Information Wanted.

1. What is " the majestic shade" of Samuel ?

2. How can the wicked " dwell with devouring fire." as in Isaiah 33, if that fire is the " fire of place to place, and from one point of observation hell," which " burns eternally"?

3. Does not the very question imply that they annot dwell with such fire?

4. If they can dwell with such fire why is the uestion asked?

5. Does not the connection show that they will be utterly consumed ?

6. How much is left of thorns after they are burned in the fire"!

Maria II ... Land and HEDWIN BURNHAM.

THE REQUEST COMPLIED WITH.

1st. Webster thus defines a Shade, when used in reference to the departed :

"The soul, after its separation from the body; so called because the ancients supposed it to be perceptible to the sight, not to the touch ; a spirit; a ghost ; as, the shades of departed heroes.

'Swift as thought the flitting shade'-Dryden." The shade of Cesar said to Brutus, " Thou wilt ee me at Philippi."

This sense of the word is sanctioned by classic

The word " majestic" implies dignity of manner, and is usually an accompaniment of age. The combination of these two definitions, will answer the first interrogation.

2d. The continuance of the wicked with " deyouring fire" and "everlasting burnings," will be dependent on God's ability to fulfill his word.

That, we suppose, is not questioned. 3d. Instead of this, we think that in accordance with all law and usage of language, it implies that

they can : " The bush burned with fire, and the bush was not consumed." Ex. 3:2.

4. If they can thus dwell, the question was asked because they can. There would be a gross impropriety of language in the use of such an interrogation if they could not.

If some "among us will dwell with devouring fire," it becomes a serious and important question to determine who such are,—the characteristics that designate them, &c., that they may ponder their condition, and if possible, be made to flee from the wrath to come. If there are none who are liable to such a contingency, it would be very unkind to disturb their self security, by so startling an enquiry; and, instead of asking it, the prophet would have assured them that such a result was impossible, and that they need not fear such punishment.

5th. There is nothing in the connection inconsistent with what is implied by the prophet's interrogations. The reader will discriminate between the subjects of the prophet's interrogations, and the people in v 12. The latter are the Assyrians who had besieged Jerusalem under Sennacherib, and who were to be destroyed to the number of "a hundred and fourscore and five thousand." their destruction which is illustrated by the affirmation that they " shall be as the burnings of lime" and that " as thorns cut up shall they be burned in the fire." The "angel of the Lord went forth and smote in the camp of the Assyrians." A comparison of lsa. 33:12 with Isa. 29: 6; and 30:30-33, indicates that fire from heaven was the agency used in their destruction. What was left of them after the burning, would be divisible into the seen and the unseen. Of that which was seen, we read, " And when they arose in the morning, behold they were all dead corpses."

It was this destruction of the Assyrians before Jerusalem, that would cause those in Jerusalem who sympathized with them to fear and tremble. And hence, when those far off and near, are called on, in v 13, to recognize the might of Jehovah in the infliction of that punishment, the prophet adds; "The sinners in Zion are afraid; fearfulness hath surprized the hypocrites." That is, the destruc-tion of the Assyrians by the fire of the Almighty would surprize and fill with fear those in Jerusalem who were not worshippers of Jehovah. And then, in view of the burning they should witness, that of the Assyrians, as the burnings of lime and as thorns cut up and cast into the fire, the prophet calls on sinners and hypocrites, to consider the fate that awaits themselves. Therefore the soulstartling questions : " Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings ?"

6th. To understand intelligibly what would be left of the burning of thorns requires a knowledge of chemical analysis. Those who are aware that fire does not annihilate any of the constituents of combustible bodies, but only separates them, do not need to be informed that for every 100 parts of matter constituting a bundle of thorns, 100 parts remain after they are burned. We do not suppose that our brother needs to be told this. The action of fire would separate the carbon, gases, and ashes that constitute the organism of thorns, so that they would no longer be combined with each other; while the ashes would be susceptible of a still farther analysis, yielding, probably, silex, alumina and oxide of iron, and an almost inappreciable amount of lime. But however this might be, everything that went in to make up the growth of thorns would "remain" in its full volume and or-

In the burning of a man, however, there are elements evolved which do not enter into the constituency of thorns. Among others it is only necessary here to note the element of mind. All matter extension, inertia. Mind is not marked by any of those, but, instead, it has volition, memory, and consciousness, which never inhere in mere matter, though they may be combined with material organisms. The question then arises whether mind is a mere result of material combinations, or an element acting upon them ! Those who contend for the former, make God to be only the result of a fortuitous combination of atoms. Those who hold the latter, make Him to be the original, unformed, uncombined Being, who as a self-existent Spirit created all the elements of matter and gave them form and being. As we are reasoning only with those who admit God to be no combined or developed intelligence, but an original and eternal Mind, it is not necessary to prove to them that mind can exist independent of the material organizations that we see swayed and moved by it. Says Dr. Young " On the existence of a Deity" :-

"Who bid brute matter's restive lump assume Such various torms, and gave it wings to fly?

Has matter innate motion? Then each atom
Asserting its indisputable right
To dance, would form a universe of dust.
Has matter none?—then whence these glorious

And boundless flights from shapeless and repos'd? Has matter more than motion? Has it thought, Judgment, and genius? Is it deeply learn'd In mathematics? Has it fram'd such laws Which, but to guess, a Newton made immortal? If art to form, and counsel to conduct,
And that with greater far than human skill, Resides not in each block, -A GODHEAD reigns And if a God there is, -that God how great.

As no such property as mind inheres in matter, and as the combustion of mere matter evolves all its constituent elements, who can say that in the burning to ashes of a man, while the carbon and gases of his constituents should be evolved, that the element of mind should not also be evolved,subject to all the laws that govern mind thus ev olved, as the elements of matter are subject to all the laws that govern their uncombined existence This, however, has respect to man in his present easily decomposed condition. But if God shall see fit to raise the finally impenitent with bodies that fire may burn but not decompose, he is able to do it, so that the question how they shall dwell there may be answered only by knowing the scriptures and the power of God.

### American Board of Foreign Missions.

The annual meeting of this Board was held at Providence, R. I., the past week, and was very fully attended. According to abstracts from the annual report, it appears that-

Three of the corporate members of the Board have died during the year, viz. Chas. M. Lee, LL.D. of Rochester, N. Y.; William Maxwell, Esq., of Richmond, and Rev. Henry Dwight, of Geneva. Two male and two female missionaries have died 28 missionaries have been sent to different fields of labor in different parts of the world, seven of whom have returned to stations which they had before occupied. Eighteen are now under appointment in this country.

The Treasurer, James M. Gordon, read his annual Report, the important statistics of which will

During the financial year, 211,400 copies of the Missionary Herald, 406,000 copies of the Journal of Missions and Youth's Dayspring, have been issued. The ordinary receipts for current expenses during the year were \$352,742.99. The extra receipts for special purposes non-For liquidating the debts of the previous \$36,189.70

For the Missionary Packet 28,525.37 There were also received in the missions of the

From the Turkish Missions Aid So-From the American Bible Society From the American Tract Society From the U.S. Treasury, for Indian 6,290.00

The ordinary current expenditures of the Board, for the same period, were \$355,590.58 leaving an unpaid balance against the Treasury of \$2,847.57.

The extra expenditures of the year, for special objects, were as follows :

For liquidation of the debt of the previous year

For the "Merning Star," and surplus invested

The total receipts for the year, from all sources, ordinary and extra, were greater than those of the previous year, by \$110,139.37

The " Mission School Enterprise" was presented to the builders of the "Morning Star," and others, near the beginning of the present year, and already some sixty or seventy thousand certificates of stock have been called for. The scheme it is thought, bids fair to be successful.

The long expected new certificate of membership has been completed. It was drafted by Mr. Hammet Billings, and engraved by Mr. J. W. Watts, artists of Boston.

The Mission statistics of the Missions are as follows:

MISSIONS.

Number of Missions " Out Stations LABORERS EMPLOYED. Number of ordained Missionaries, (8 being Physicians.) Number of Physicians not ordained Number of Male Assistants Number of Female Assistants

Whole number of laborers sent from this country Number of Native Pastors Number of Native Preachers Number of Native Helpers Whole number of laborers conneeted with the Missions

Number of Printing Establishments Pages printed last year 42,074,315
Pages printed from the beginning 1,034,897,651 THE CHURCHES.

Number of Churches, (including all at the Sandwich Islands) 144 Number of Church Members, (do. do.) Added during the year, (do. do.) 26,978 1,894 PEDUCATIONAL DEPARTMENT. Number of Seminaries Number of Seminaries
Number of Boarding Schools
Number of Free Schools (369 supported
by Hawaiian Government)
Number of Pupils in the Semi-

naries (80 do.)

Number of Pupils in Boarding
Schools (182 do.)

Number of Pupils in Free Schools (10,076 do.) 18,326 Whole number in Seminaries and Schools

GRAPHIC DESCRIPTION OF JERUSALEM .- The Jerusalem correspondent of the Boston Post graphically describes the ruin and desolation of the Holy city. He says :-

"The women clothed from head to foot in white sheets, with their faces concealed by a black yeil resemble so many ghosts just risen from their subterranean abodes: more especially as they have a great fancy for cemeteries, where they daily congregate to howl. No sound of youth-there are no boys in the streets-no sound of wheels-there are no carriages—the dogs mangy and wolfishly snarl and snap when you disturb them in their daily work as scavengers, and make the livelong night hideous with their contentions—the very birds do not sing, but cry to each other with a dissonant chirp, or complain with a harsh murmur. From the horrors of the city if we pass to the suburbs, we find naught but bare rocks around-stones and dust beneath—the bright sun, reflected from every object burns into the brain-no grass, no green thing-the promenades are cemeteries-the seats are whited sepulchres. Here have been buried whole generations of Jews, here are the bones of the Assyrian, the Egyptian, the Chaldean, the Persian, the Greek, the Syrian, the Roman, the Saracen, the Crusader, the Turk. In fine, Jerusalem is naught but a 'heap' of mouldering bones and shattered houses."

THE ASTEROIDS .- There is a tolerably regular law which proportions the varying distances of the planets from the sun, with one exception, and that is between the orbit of Mars and that of Jupiter. To make this law or ratio hold good throughout the whole solar system, there should be one planet traveling around in a certain path between these instead of which there are a number of small planets, termed asteroids, moving all somewhat irregularly, but pretty nearly in the path which the sin-7.116.45 gle planet should. Our school books taught us 7,000.00 there were four of these bodies; but subsequent researches with powerful telescopes have discovered more, until a few weeks since the forty-fourth was discovered.

### MY JOURNAL.

Tuesday, July 28 .- Went to Haverhill to attend the Massachusetts Conference of churches. I was taken on the way with a chill, and was just able to get to Bro. Bentley's where I was confined till the close of the conference. It was rather a severe attack. Bro. B. and his family gave every attention to my wants, for which they have my thanks.

The conference was not largely attended, but the reports were interesting and encouraging; better days await us.

Elder Fassett, being absent in Maine, I supplied the Church in Boston the first three Sabbaths in

TOUR TO PENNSYLVANIA.

Monday, August 17,-Took the cars at 1-2 past New York, 230 miles. We arrived at 8 o'clock, A. M. On rising in the morning I met Bro. J. W. Bonham of Brighton, Mass. We had spent the night on shipboard in ignorance of each other's presence. We had a pleasant interview, but soon had to part each to his duties.

At 10 A. M. I was on board the cars of the Erie R. R. in Jersey city, for Olean, N. Y. a distance of 394 miles. I here fell into the company of Elder S. Cuney, on his way to the Methodist Campmeeting, to be held in Turner, 40 miles out. We had an interesting conversation on the blessed hope. 169 He is still firm, and rejoicing in the Coming One.

We arrived at Olean, at 4 A. M. in safety ; but the train that succeeded us broke down; so God 210 in his good providence saved me from harm and delay. On my arrival I put up at a Dutch Tavern near the depot, for a little rest. Being weary and heavy with sleep, I got a good nap despite the little annoyances which abound in houses where families are not proverbial for what we call cleanli-840 ness. And as the village of Olean was but a mile

found a decent hotel, took a repast and was refreshed for my mountain journey.

At 9 A. M. we started over the mountain for Smithport, 30 miles, and after a ride of 7 hours. we arrived safely, and put up at the Bennett House, kept by Mr. Bennett, a very gentlemanly landlord. I soon learned that the stage had gone and that I must remain two days, or get a private conveyance at a charge of some \$7, for 27 miles. I could not make up my mind to remain so long idle, and at first as no door opened to me I thought I would give lectures on the Court House steps. Buta prospect opened for me to get off the next A. M. for half the above sum, which I accepted. And now having a few hours' leisure, I thought I would make the acquaintance of the clergymen of the place. The Baptist minister being out of town, I called on the Methodist, and was respectfully, but rather coolly received. We had a conversation on various topics, and on the Advent in particular .-He seemed to be acquainted with the "shut-door" 'Seventh day Sabbath" and "Annihilationists" as he called them, who were received by some of the public as Adventists. It seems that this class of believers have in the last year introduced and pressed the above dogmas in some places upon the people in this vicinity. And it is very natural for those who are opposed to the Adventists to thus mistake, in order the better to destroy our influence among the people. It is natural. This we must expect, and be prepared to meet. Yet I do not feel called upon to spend any time in showing a distinction between ourselves and those who have gone out from us, for the sake of getting rid of reproach. All candid persons will sooner or later see, that the main object of the Adventists is. to proclaim the speedy coming and reign of Christ, and to prepare a people for that event. Side questions may be introduced for party strife and division, by the selfish and sectarian, but all true Adventists are agreed in the great truths of our Lord's pre-millennial Advent, and kingdom, and the things that tend to purity and make for peace. And while we may differ in some things, pertaining to minor questions, these are held in subordination to the higher and essential truths of the Gospel of the kingdom. So long as we shall maintain this ground, we may prosper, and build up the churches in love and peace, and make ourselves ready for the kingdom.

Thursday, August 20 .- Took carriage with Mr. Freeman, for Shippen, McKean, Co., Pa., in which place our campmeeting was to be held. After a tedious day's ride of 27 miles over the mountains, we arrived just in season to open the first service, in the evening. Though I was weary, yet I felt well, and was much invigorated in body and mind by the bracing and healthful mountain air.

At one o'clock in the day we crossed the summit, or divide, where we saw the waters flow in a southerly direction down the Alleghany to the Ohio and Mississippi rivers, and on to the Gulf of Mexico, and in a north-easterly direction into the west branch of the Susquehannah, which empties into the Chesapeake Bay at Havre de Grace.

The scenery on these beautiful mountains, and in the narrow fertile valleys, is truly grand and imposing. The lover of natural scenery, is thrown into raptures as he passes over mountain and vale. The mountains in this region range from 700 to 2000 feet in height. Many of them are very bold and steep on the sides and in form the ranges are usually long and appear very uniform in their shape, on the tops, and slopes, as seen from the valleys below. On the tops of some of them there is a considerable extent of table land, but little of which is under cultivation. The deer, and other wild game, have almost undisputed possession. The foliage consists principally of pine and hemalthough there is a great variety of other kinds of trees.

The chief business of the people in these mountains is lumbering. The mountains furnish an inexhaustible supply of the best pine. The valleys are rich and fertile, yielding bountifully to repay the toil of the husbandman.

On my arrival at the camp, I found that the ministers, with the exception of Bro. Holland, had not arrived. Bro. H. received me very cordially as well as the families, who had arrived. At the hour of service I commenced, soon after which Elders Boyer, Litch, and Jackson arrived. 1 preached the opening discourse, to a good audience Subject was in Mark 14:3-9,-on the importance of all doing what they could to make the meeting interesting and profitable. At the close there was a general greeting, and a happy re-union of old friends. I was never more gladly and cordially received by Elder Boyer and his peocoming, but still prayed that God would give me health and strength to do so. They felt sure if I

distant, I paid my bill, and bid adieu to that house | did come into the mountains I should improve my without breakfast, and without reluctance. I soon health, as "Chills and fever," are not known in these elevated regions.

[The account of the camp-meeting which here follows, is crowded out of our present No., but will appear next week.]

# EXPOSITORY.

The Prophecy of Zechariah.

CHAPTER II.

"Sing, and rejoice, O daughter of Zion: For lo, I come, and will dwell in the midst of thee, saith Јеноvaн: And many nations shall be joined to Jehovah in

that day, And shall be to me for a people; And I will dwell in the midst of thee,

And thou shalt know that Jehovah of hosts hath sent me to thee.

And Jehovah shall inherit Judah his portion on

the holy land, And shall choose Jerusalem again.

Be silent, O all flesh, before Jehovan:
For he has risen up from his holy habitation."—
vs. 10—13.

By an elliptical metaphor, the inhabitants of Jerusalem are denominated the "daughter of Zion;" and by an apostrophe they are commanded to rejoice in view of Jehovah's coming to dwell with them. As the Shekinah, even, never appeared in the second temple, Jehovah has never had his dwelling there, in accordance with this prediction; so that for its fulfilment we must look to the future. when, Rev. 21:3, "the tabernacle of God" will be "with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

The nations that will be joined to the pious of Israel in that day, are those whom John heard, Rev. 5: 9,10, sing "a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." John says of them 7.9,-"I beheld, and lo, a great multinude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" vs. 14-17, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; reither shall the sun light on them, nor any heat. For the Lord which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Had there been no subsequent apostacy of the Jewish nation, the Lord would doubtless have made provision for their perfection, at the close of their probation, and their glorification with all believing Gentiles, without the desolations to which Jerusalem has been subjected. But God's purposes respecting the pious of his people cannot be frustrated by the sins of others, and therefore in his own time he will make good his promises to their fathers-even raising them from the dead and giving them Jerusalem again.

By a metaphor, the Lord is said to "inherit" Judah, by the restoration of the pious of them to their land, as his people. Deut. 32:9 .- " For the Lord's portion is his people; Jacob is the lot of his inheritance." The declaration is explicit that he will inherit them "in the holy land;" and therefore their resurrection and restoration is certain.

"Holy habitation," v. 3, is in the margin, "the habitation of holiness,"-Heaven by an elliptical metaphor, being thus denominated. Thus Moses said, Deut. 26:15 .- "Look down from thy holy habitation, from heaven, and bless thy people :" and Isaiah prayed 63:15:- "Look down from heaven, and behold from the habitation of thy holiness and thy glory." By a substitution, Jehovah is said to be "raised," or "risen up" in heaven, an attitude indicative of preparation for the performance of some object—to illustrate that he had arranged his providences for the fulfilment of these predictions. And it is in view of this that the inhabitants of the earth, for which " all flesh " is put by a metonymy, are by an apostrophe, admonished to be silent. As when kings speak, subjects should listen; so much more when the Lord is about to perform any act, should mortals bow reverently before him. Hab. 2:20,-" The Lord is in his holy temple; let all the earth keep silence." Zeph. 1:7.—" Hold thy peace at the presence of the Lord: for the day of the Lord is at hand; for ple. They had felt some uncertainty about my the Lord hath prepared a sacrifice, he hath bid his

# CORRESPONDENCE.



Correspondents are alone responsible for the correctnesso was they present. Therefore articles not dissented from the necessarily be understood as endorsed by the public that the necessarily be understood as endorsed by the public that the necessarily be understood as endorsed by the public that the necessarily be understood as endorsed by the public that the necessarily be understood as endorsed by the public that the necessarily because the n lisher. In this department, articles are solicited on he general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of

# PUBLISHING THIS GOSPEL.

to right-minded men, for the purpose of publishing the good news of the coming kingdom, in the form of papers, books and tracts, with a board of directors to manage it, and an arrangement to employ colporteurs connected with it, might be made very effective, by the blessing of God, which we doubt not would rest upon it. But how this shall be brought about, and in what way means shall be raised to create a permanent fund for this object, I leave for others to suggest. The American Tract Society, American Bible Society, Evangelical Tract Society, &c., are systems which work well for the accomplishment of the objects designed. They are sustained by subscriptions, donations, contributions and fees for life-membership, colporteurs and agents are thus employed to circulate works and solicit aid. These modes of raisings funds create an interest in all whose hearts are engaged in such a cause. They make it theirs and watch its progress, seek to promote it in every way. Thus there are agents every where acting in concert to advance one great object.

There are men connected with the above named societies who have donated \$1000 or more each : others \$500, many \$100, and others less, according to their ability or interest. Many pay \$20 and become life-members, receiving one dollar a year from the association, in books for their families from the association, in books for their families mortal, and die!" I anticipate rather a wide which is 5 per cent. interest. This rule works well range; nevertheless, I will try and keep the track. for all concerned.

"But we are few, and too poor," some will say I think not. We can raise \$20,000 for a fund to begin with, if we do what we can. But half of this sum will warrant success. Are there not men among us who are able, and sufficiently interested. to give \$1000, \$500 \$100 and many who will give \$10 and \$5-enough to make up a sufficient fund Are not our co-workers as pious, as interested and as liberal-hearted ! Is not our object as great and He says ;-

But some may say, "We have done all we can." No, no, some have done all they could, and many others are partakers of their labors, and now have the means to do much. Think of the men and women around you who sacrifice of their substance in donations to sustain such societies as I have named, or institutions of learning, build house of worship,&c. Then think of the object for which we propose to act. Think of your profession of faith, that Christ is soon, very soon to come to jected our suffering natures. But He differed from judge a guilty world, to destroy the rebellious and give eternal life to his people, that all things, all property pertaining to this world, will forever pass away ; that you are stewards of these things. called to be laborers in His vineyard, instruments of publishing the word of life to the world : that by it those who believe will be saved; that this gospel of the kingdom is to be preached in all the world, and will be, while if you refuse, or neglect to do it you will lose its benefits, and be unworthy our natures, he was subjected to all the wants and of its promises. Remember that what is done for this sinking, corrupting, dying world must be done quickly. Take these things once more into also tempted in the bad sense of that term, in that God, whether the proposed effort, to teach men him to sin." But let us attend to the Editor's the gospel, the approaching crisis, the nature of language still farther. He says of Christ; that, the blessings promised, the duty of godliness, "possessing our nature," "He endured hunger watchfulness and readiness for the judgment, to be a and thirst, heat and cold, felt the need of raiment proper one. And if so, then decide whether you and shelter as well as we,-even when he had no have the means to become co-laborers to carry out the measures which may be decided upon by our cissitudes to which he has subjected our suffering committee. You know that there are many thousands of dollars invested by you in worldly schemes, which do not materially aid the cause of Christianity, nor make you better, wiser or more useful to society. Some there are who could put in large sums to such a fund as is under consideration, others smaller ones, and nobody suffer by it, but of the Scriptures; " was in all points tempted as many blessed, and the truth proclaimed which leads men to Christ, and saves Christians from the dark and ruinous errors which lead many to destruc-

denial, and privation of things which others have, and which please the natural heart.

This will be a good investment. It will put the papers beyond embarrassment, publish our books much cheaper, afford us facilities to publish other good works, open the way to circulate millions of tracts. It can be made to employ one or two colporteurs in each of the States and adjoining Provinces, to circulate our books and papers constantly. By adding a little to the amount of profits accruing on books sold, they could be kept in the field actively and usefully. This will afford employment and support for our wornout superannuated preachers, whose hearts yearn to labor in some way to advance the cause of Christ, but who have used up their strength and means, and are A society formed on a plan commending itself forced to turn aside to other employments for a support. This work will improve their health, and give them opportunities to preach when able to do so, and will bring them in contact with thousands whom they may instruct, such as never would be reached in other ways. By keeping the list open for donations and subscriptions to the society fund, new recruits may be constantly coming in from those who become interested in the blessed hope, and learn our object in the work. Let the denominative name of such an association be significant, yet not odious in the eyes of the prejudiced community, and their labors may be crowned with success by our gracious God.

I. C. WELLCOME.

# wode of TEMPTATION OF JESUS. In a lon

(continued.)

Bro. Himes: Inasmuch as I have taken it upon me to speak through the Herald on the temptation of our Saviour, and with assurances from you that I " have the fullest liberty to reply " to the editor's strictures on the same. I wish now to notice some things said in reply to my first article. But in the discussion of a question with one who can find such new definitions to words, (new to English scholars, certainly,) as to try to make out that an "immortal, deathless being; can become

I agree with the Editor in saying, that, " the importance of using language with accuracy, particularly in the discussion of theological matters, is more apparent as we progress in the investigation of truth."

We will now call attention to some of his " language," which he was pleased to make use of in his reply to me, as I suppose he saw the "importance of using language with precision and accuracy.'

"These preliminary observations prepare the way for a consideration of the nature of our Saviour's temptations. He was tempted both in the good, and bad sense of that term -in the former, n that, possessing our nature, he was subjected to all the wants and necessities which we suffer .-He endured hunger and thirst, heat and cold, felt the need of raiment and shelter as well as we,even when he had no certain dwelling-place, and suffered all the vicissitudes to which he has subus, in that he endured all those trials with perfect impunity and came off victorious over all the temptations he suffered-sinning not in act or thought.

I am very happy to agree with the Editor in the view set forth in the above extract. Notice the precision and accuracy of his language. He says of the nature of our Saviour's temptations," that ' He was tempted both in the good and bad sense of that term-in the former, in that, possessing necessities which we suffer."

Again he says, speaking of Christ :- " He was yerful consideration, and decide in the fear of He was subjected to the efforts of Satan to induce certain dwelling-place, and suffered all the vi-

> This I should say, admits all that 1 have ever claimed; for I have never believed, or argued, that Jesus was ever called to bear anything more than to suffer " all the vicissitudes to which he has subjected our suffering natures,"-in the language we are, yet without sin."

Notwithstanding the Editor admits all that we have ever claimed in relation to our Saviour's temptations, yet, by strongly emphasizing a cer I trust such sacrifices will be made, if it does tain few words in my communication, he thinks he take some of the surplus stock in lands, bonds, discovers "two sentiments," that, to his mind, rail-roads, banks, shipping, mercantile business are " of startling import!" even the repetition of

and other operations ; if it does require a little self- | which, led him to commit so much -! that he had that Christ " left the Father's glory on a mission to pause, and offer prayer for forgiveness."

But why so misunderstand me? Did not I distinctly state in the same article which he was reed like as we are, yet without sin!"

fered all the vicissitudes" of " our suffering natures," and yet remain " entirely unmoved by all " to redeem ?" "To purchase back; to ransom; the wiles of the arch enemy!"

But, says the Editor, " we are talking of course, about the Greek word which is rendered in our version by the English word tempted." I suppose the Editor is a Greek scholar,—an attainment I cannot claim for myself,-but, nevertheless, I conclude that Greek can meet Greek; and here we will introduce a criticism by Prof. Vall on Heb.

" For in that he himself hath suffered being tempted, he is able to succor them that are tempt-

"The words ' being tempted,' and 'are tempted,' are from the same root πειραζω, peirazo or peiradzo. The first the aorist pass. participle # 1:100-9εις; the second πειράζομενοις, peirazomenois, the present participle passive.

keep those who are thus tried:' or in a like manner exercised with trials.

"Observe, the passage is very decisive of the question whether Jesus suffered when tempted; in the garden. The same word is used to express of the Christian. As the Christian suffers, so likewise did our Lord suffer, when tempted.'

So much, then, for "the English word tempt-

Again, the Editor says ;-" The race had been it; would they? Who did? tried in Adam, and had fallen. It was necessary to show in the second Adam an entire unsusceptibility to sin. He, as our Exemplar and perfect Pattern, was to show himself entirely unmoved by all the wiles of the arch enemy. To make this trial the more perfect, he suffered hunger in the wilderness tage, and his entire defeat be the more marked."

In the above extract, the Editor says that the "race was tried" (proved or tested) "in Adam;" and then adds, that Jesus, "as our Exampler and perfect Pattern," was to be " tried " in the wilderness by Satan, and " to make this trial the more perfect, he suffered hunger in the wilderness forty days." But we would ask how Christ could words, how could Christ be "our perfect Pattern," if he did not in his human nature, feel moved by Satan's temptations, precisely as Christians are moved by temptation, when they are strongly tempted, but do not yield ? Does not James explain the difference between temptation, and sin,

Does not this prove, that persons may be tempted even to "lust," yet, if it does not conceive, it will not bring forth sin ? " When lust hath conceived, it bringeth forth sin." If, therefore, Christ was tempted even to a "longing desire," for peat what I have just written in regard to our Saviour's " longing desire " for bread, he may be compelled to offer another prayer for forgiveness.

more than what is expressed by the word "lust," had a longing desire for bread :- and this the Ed- ont sin.' need of raiment and shelter as well as we." and I would repeat, -as well as we!

We will now notice that part of the Editor's review; where he alludes to "Diabelus'" offering lose sight of Thee, in the Father! Christ the "kingdoms of the world." He says,-

his before, as well as he did after it was offered by do !"

to earth to redeem it :" we are most happy to agree. But, will the Editor explain how our Saviour could be sent " on a mission "-(or delegaviewing, that, " Abstractly against Divinity ted by authority, with certain powers for transalone," our Saviour was not moved by it! Only acting business,") " to earth, to redeem it," if in his human nature, was he in " all points tempt- there was no " earth " to " redeem !" Let it be remembered, that we do not disagree with the Ed-Will the Editor explain how our Saviour, " suf- itor in regard to Christ's mission to redeem the earth!-we are together here. But what is it to liberate or rescue from captivity or bondage, or from any obligation or liability to suffer or to be forfeited, by paying an equivalent."-Webster.

Was the earth then to be " purchased back " by our Saviour? Yea, verily. But of whom was he to purchase it? Who held it? Was it God the Father? Was it the angels ? Was it the saints ? Was it wicked men, independent of "their father the devil ?" Was it the devil's angels? Say Mr. Editor, From whom was Jesus to "redeem "the " earth ?"

The Lord says,-" The earth is given into the hand of the wicked." (Job 9:24.) Does this mean wicked men only? and "the devil," "their father," nothing to do with it? Have the "children of the wicked one," got all the "earth," so that their "father" has not so much as a " foot" of it!

"We may translate, 'Inasmuch as he himself Again: If the devil "had not a foot of land suffered when exercised with trials, he is able to to call his own," what "enemy" controlled the " land " where Rachel's children are said to be ! The Lord said, Rachel's children " shall come again from the land of the enemy."-Jer. 31:16. Whose land is that where Rachel's children are ! as for example in the wilderness, and afterwards Is it Death's? If so, who had, or has, the power of Death ? Again :- Who prevented our Saviour our Saviour's trial, as is used to express the trial from being as well off as the "foxes" which " have holes," and the " birds of the air" which " have nests?" He had " not where to lav his head !" Who deprived him of a place " to lay his head ?" No good being, certainly, would do

Jesus once said,-" If satan cast out satan, he

is divided against himself: how shall then his kingdom stand?" Now, if the devil has a "kingdom," and therefore " the god of this world;" and as a roaring lion walketh about seeking whom he may devour"; on whose " land " does he walk forty days, so that Satan might have every advan- about? Again: If satan has a "kingdom," as our Saviour admits, and his subjects,-the wicked of this world, how does it happen that he has not a " foot of land " for the " territory " of " his kingdom !" If satan controls the " broad road," and his children the " many;" on whose " land " do they live and walk about ; oppressing, persecuting and putting to death, millions on millions of our Saviour's followers ! and even depriving the be tried, if he could not be moved! or in others Lord Jesus himself, of a place "to lay his head! say, who owns the "land?" Of whom did Abraham buy the " field and cave," for a "buryingplace?" Of the children of God? or the children of the wicked one-the Devil? Although God's promise to Abraham made him the "heir of the world," yet did he ever have so much as to " set where he says ;- " When lust hath conceived, it his foot on," except what he bought of the chilbringeth forth sin; and sin, when it is finished, dren of Heth, for a burying-place? Who prevented "Abraham and his seed" from possessing the promised " land," " until the redemption of the purchased possession ?" For, " the heavens must receive" our Saviour, "until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the bread in the wilderness, yet, if the desire did not conceive, "or form in the mind," would it be sin! world," "new!" But at "the times of restitution," the Father "shall send Jesus Christ," " from heaven," and then shall " the kingdoms of this world become the kingdom of our Lord and mpelled to offer another prayer for forgiveness. his Christ." Say, Who has "the kingdoms of But I hope to be understood to mean nothing this world," prior to that time? And would not our Saviour be "tempted,"-have a longing desire to possess the " earth, for whi meaning, as given by Webster, in his Unabridg- the Father's glory on a mission to redeem !" We ed Dictionary; and not in the most remote dethink so, as well as to "suffer all the vioissitudes gree, do I use it in an evil sense. We do not to which he has subjected our suffering natures!" to which he has subjected our suffering natures!" mean that Christ had a longing desire to receive as the Editor says. But with all our Saviour's the bread at the suggestion of Satan, but that he sufferings, and temptations ; he was ever " with-He did not think " it would be robbery itor admits, for he says of our Saviour,-" He en- to be equal with God !" O thou sinless Lamb! dured hunger and thirst, heat and cold, felt the "all men should honor" thee "even as they honor Yes, the Father. He that honoreth not the Son, honoreth not the Father which hath sent him!" Yes, honor Thee, as the Father is honored; and not

O Thou ever adorable Jesus ; Thou couldst say to thy Father, " I have glorified Thee on earth; " He knew that all the glory of the world was I have finished the work which thou gavest me to Precious Saviour ; lovely Jesus ; thou art the Devil, who had not a foot of land to call his "our Exemplar and perfect Pattern." While on own: for he made it, and left the Father's glory Thy mission to redeem the earth, Thou wast a man on a mission to earth to redeem it." In relation of sorrows and acquainted with grief,-" weato this extract, we concur with the Editor in part. ried with journeyings, '- suffered hunger,' - In the views he has expressed relating to the fact "tempted by satan" in various ways, - Thy

ing down to the ground!"-Thy " soul was ex- place, besides being greeted by a good delegation ceeding sorrowful unto death,"-and in thy last distress, " with a loud voice," Thou didst cry out, " My God, my God, why hast thou forsaken me !" yet, as a glorious, triumphant Conqueror over all, Thou couldst justly say to thy Father ;- " I have finished the work which thou gavest me to do !" O! Thou spotless Son of God! we will love thee,and trust thee as our glorious and eternal Re-T. M. PREBLE. deemer !

East Weare, Aug. 18th, 1857.

### Letter from E. Crowell.

BRO. HIMES :- Having just returned from a five page. weeks' vacation tour it may be of some interest to those whom I visited to hear from me through the Herald. I left home the last of July and spent my first Sunday in Albany. I found about the same number here that I saw four years ago, when in A., though there had been some changes. Some noble souls have died. I had not heard of the death of Bro. Mayo and wife, till I enquired for Bro. M. when I was told he was DEAD. O, what havock death has made in our ranks in a few years. But thank God, " our people die well :" and " peaceful be their silent-slumbers."

In A., I met for the first time, that true-hearted man, Bro. Ross of Hebron N. Y. He preaches in Albany once in four weeks and is very highly esteemed, as he deserves to be. It was truly cheering to me, to meet with, and make the acquaintance of, so noble a brother of like precious faith. I hope our churches may know more of him here-

After visiting many places on the Hudson river and on the line of the Erie R. R., I arrived on Saturday evening at Springwater, N. Y. Here I had an appointment to preach on Sunday. Here I met with a hearty reception from the Withington Brn., and other members of the Springwater church. I was also warmly greeted by a member of the good people from Conesus, a place 7 miles distant, who had come in to enjoy the meeting On Sunday we met in the Methodist house, which in the afternoon was well filled with very candid and attentive hearers-all seemed to appreciate the truths presented. About twenty came over from Conesus, which added greatly to the interest of the meeting. All seemed to enjoy the day and went home rejoicing in the Lord.

My next stopping place was in Buffalo. Here a combination of circumstances has killed out our cause. No Advent meeting is held in Buffalo. I was kindly entertained at the house of Bro. Tanner and Bro. McWilliams.

From here I visited that world's wonder Niagara Falls. I was not so disappointed as many are at the first sight of the Falls, though, as I stood upon the banks near the Clifton House, lasked of one standing by," Is this all?" But as I descended to the water about 160 feet, so that I could look up at them, it was all that I expected, except that "awful roar." That is all bosh. The wind and weather must be very favorable, to cause the roar to be heard half a mile distant.

From Buffalo I went to Ohio ; stopping at Erie Pa., and Cleaveland. I arrived in Findly, Han cock Co.. on Saturday eve. I had no appointment here, but I went a little out of my way to see a pilgrim sojourning there. I found father A. Hough and his good wife, like Simeon and Anna of old, waiting for the consolation of Israel. Here I found a meeting in progress by our seventh day brethren. They had got up quite an interest in their way. The main points with them being the 3d angel's message and the Sabbath. These brethren are doing much in their way. They evince a better cause. I do not doubt their honesty or piecation of the 3d angel's message, and the theory of the 7th day. But 'tis of no use to quarrelthis is a wide world of ours, and free speech is the right of all, so long as we do not infringe on the rights of others. These people (and this should be understood out West,) bear the same relation to the Advent people, that the 7th day Baptists do to the C. Baptist denomination. 1 preached once in their tent, but did not think best to preach more in the place. Father Hough is a true friend to the Herald and our cause in general, and is ready to do what he can to help on the work. He is pleased with the prospect of your being relieved of the burden of the publishing business at your

From Findly, after visiting Springfield, Dayton and Toledo O., and Fort Wayne Ind., I returned again to Buffalo and was truly glad to find a resting place for a day and night with Bro. Mc Williams and his affectionate family.

My next place was Conesus centre, another one of Father Chapman's fields of labor. I met with now animates and sustains the real Christian;

sweat was as it were great drops of blood fall- a warm reception here from the people of this from Springwater. Here I met also a Bro. Hoag, who had come 50 miles to attend the meeting. On Sunday we met in the Universalist house, which was well filled, and never, since I have been in the ministry, have I seen the power of truth more manifest than on that day; in the afternoon particularly. All seemed to listen with eager interest, and the many moistened eyes told the story of softened hearts. The church telt and rejoiced to see their neighbors so affected with the truth as it is in Jesus. I shall long remember my visit to Coneeus as among the bright spots on life's chequered

I was sorry to learn of a little difficulty between this church and father Chapman. I did what I could to "Turn the hearts of children to the fathers and the father to the children," and as all the difficulty seemed to arise from a misapprehension helped on by madam gossip, I hope the matter will be dropped, and things be as if they had not been. Bro. C. will visit his old field again, when opportunity presents and the church will cheer and hold up the hands of that truly devoted servant of the Lord. 1 was pleased to see and hear so much of father Chapman's successful labor in this region I tried to learn the secret of his success for my own benefit, but I concluded that God had wisely arranged the mat-ter of labor in his vineyard, and rightly distributed his gifts in the church. Let every man abide in his calling, use the gifts that God has given him with a single eye to his glory, and success will crown the efforts, whether we have few or many

Bro. C. I noticed, has but a single object in view, viz. the success of the gospel. To this end he employs every moment, and bends his every energy. From every place he obtains letters of commendation-living epistles, witnesses of success. May he live forever, and the Lord make his seed as stars of heaven in number.

I next visited Rochester and was affectionately urged to tarry over Sunday, but the condition of things was such, that I did not feel quite free to do so. Age-to-comeism and the "one-man-powhave done their work in Rochester and western N. Y. A blight is upon everything like a mildew, but all is not lost. Things may be recovered by laborious judicious effort. I know of no place where a judicious self-sacriffeing man could do more good than in western N. Y. One who will give himself wholly to the work, will be sustained. His bread shall be given him and his wa-

O, how our cause needs devoted laborers. us pray the Lord of the harvest to raise them up. I shall want to visit western N. Y. again.

My last Sunday I spent in N. Y. Here I unexpectedly met Bro. Pearson, and heard him preach all day. I had never seen any of the church in N. Y. before, except Bro. and sister Gunner. I felt quite like a stranger.

Larrived home on Tuesday. And now for work. O, for a revival spirit for myself and our church in Hartford, that we may see the work of God pros-Yours, E. C.

### Letter from Jacob Roberts.

Bro. Himes :- I am now in New Haven for a week or two. I attended worship at the 2d Baptist church last Sabbath afternoon. In the absence of the Pastor, Rev. Mr. Grant, Rev. Mr. Jerome read from the 2nd and 3rd chapters of 2 Peter and discoursed from the 10th verse and onward .-Judge of my surprise, when he gave to a large and full house, one of the most animated and eloquent, as well as sound discourses on the soon coming of zeal that is truly commendable, and worthy of a Christ, that I have heard for many years; quoting abundant Scripture and reading from the writings of many of the most eminent divines of ancient and modern times, in support of the doctrine. He showed the entire fallacy of Whitby's theory of the millennium, and the conversion of the world before the coming of Christ; that instead of the world growing better, as some claim, every day's observation told to the contrary .- Vice of every kind on the increase, and perpetuated with unblushing effrontery,-the state of the various governments at the present time indicates the end, men's hearts failing them in view of future prospects; liberty and the rights of man trampled upon; our halls of legislation stained with blood; men holding important offices corrupt and time-serving; murders, robbery and suicides :- that men were saying,-Where is the promise of his coming? all things remain as they were, their eyes dim of seeing. But the Lord would come as a thief in the night; one would be taken and another left. He deplored the want of vital religion in the churches, and the cold and formal manner of worship among them ;dwelt upon the glorious hope that formerly and

"I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live: and whoso-ever liveth, and believeth in me, shall never die." — John

DIED in Lawrenceville, C. E. Aug. 25th, Mrs. SARAH LAWRENCE, aged 32 years.

For several years she has endured much sickess, weakness and suffering. As a Christian, she was sincere, devoted and spiritual. She loved the appearing of Christ. Her end was peace. She had done her work; and her latest breath was spent in praise to God. In witnessing this dear saint sweetly fall asleep in Jesus, I felt the words

Who would not wish to die like those Whom God sown Spirit deigns to bless? To sink into that soft repose,

Then wake to perfect happiness?

At the request of her husband, E. Lawrence, Esq. who is left with seven children, I preached at her funeral. Text John 11:25,26. The congregation was very large; and the glad tidings of the res urrection, and eternal life, seemed to comfort many sorrowing hearts. R. HUTCHINSON.

Dear Brother Himes :- I am called to the painful necessity of recording the death of another of my natural Sisters. MATILDA SHIPMAN died at No. Springfield, Vt., of dysentery, in the 52nd year of her age, after an illness of five or six days. She professed religion over 20 years since, and most of the time since till her death has taken an active part in religious meetings, and we hope she sleeps in Jesus, and awaits a crown of immortality and 1. H. SHIPMAN.

### Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not he sitate to say the best remedy I have ver found for coughs, hoarseness, influenza, and the concomitant ymptoms of a cold, is your Cherry Pectoral. Its constant use in y practice and my family for the last ten years has shown it to ossess superior virtues for the treatment of these complaints

Elben Knight, M. D.

A. R. Mortley, Esq., of Utica, N. Y., writes: "I have use your Pectoral myself and in my family ever since you invenied it and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bot tie than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I a tedious Influenza, which confined me in doors six weeks; a many medicines without relief, shouly tried your Pectoral by advice of our clergyman. The first dose relieved the sorence my throat and lungs; less than one half the bottle made me of pletely well. Your medicines are the cheapest as well as their we can buy, and we esteem you, doctor and your remedies, as poor man's friend."

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from aluming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trief.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been ave months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily falling, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bloss his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Consumbiges, do not desnair till you have tried Ayer's Cherry

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its rirtues.—Philo. Ledger.

Dr. Ayer's Cathartic Pills.

exhorted the congregation to live in daily preparation and expectation of the great day of God Almighty.

This hasty sketch gives but a faint idea of his sermon. He is a youngerly man, and if his piety is equal to his talents (and do l not coubt it, I think the Lord has raised him up to accomplish much good in rooting out error. He told me, after service, that many were giving up the long cherished peace and safety theory, believing that sudden destruction cometh. I am glad that leaven has got among the meal. He is not the only one among the Baptists, I understand, that is preaching the doctrine in this region.

May God turn and overturn, until all error and hypocrisy shall be rooted out from among God's children, and the peaceable and glorious kingdom of our Lord and Master be ushered in. Yours, expecting to realize the glorious hope.

Dittucty.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in me, though he were dead, yet shall he live: and whose-life in the first me

Prepared by Dr. J. C. Ayer.

Practical and Analytical Chemist, Lowell, Mass. Price, 25 cts. per box. Pive boxes for \$1.

DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and a promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. C.F. Berry, Eim street, Salem, Mass. Wm. Tracy, 248 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnutsts.

This medicine is recommended for the above-named complaints, with the fulles: confidence that those whouse it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fall a to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom falls to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

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ORIENTAL OINTMENT, good for inflammation in the eyes, eysipelas tumors, cancers in the first stage, nursing females, inverted toenalls, rheumatism, pain in the back, &c. Price, 50 cts. a jur.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spenr, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from S. A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

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### THE ADVENT HERALD

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AT NO. 461 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Eoston Advent Association." between Hudson and Tyler-streets-a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

dollar for six months. or 2 dollars per year, in advance1.13 do., or \$2.25 per year, at its close.
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London.

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### ADVENT HERALD.

### BOSTON, SEPTEMBER 19, 1857.

#### PRICE OF BOOKS REDUCED. DR. CUMMING'S WORKS

We now have on band several sets of sixteen volumes of Dr. Cumming's works published in Boston, which we propose to sell as libraries, at a

The Blessed Life, Church before the Flood, Voi The Blessed Life, Church before the Flood, Voices of the day, Voices of the Dead, Daily Life, Tent and Altar, The End, Romanism, Readings or Commentaries, on Genesis, Exodus, Leviticus, Matthew, Mark, Luke, John.

The above fifteen volumes will be sold at \$6.00 the set.—A very cheap library, for ministers or laymen, or for destitute places.

\*\* Last week we offered sixteen volumes for the price named, but now being out of the Voices of the Night, we offer fifteen volumes for the same amount. Let those who wish to obtain the sets complete as possible, order immediately.

ately.

Commentaries, or Readings on the four Evangelists, Matthew, Mark, Luke, John. Separate

Commentaries, or Readings on Genesis, Exodus, Leviticus, separate sets \$1.20. Romanism, one vol. of 728 pages, 75 cts.

Also single copies of any of the sixteen Nos. (except Romanism) 50 cents each. And to accommodate persons who order by mail, we will (while a supply of books lasts) send any of the above works, postage free, at filty cents, except Romanism (at 75

In this way those who cannot see an agent or colporteur can, by sending the money to this office by mail, get any of the above works at a very low

Will our friends look over the above list, and select what they may wish, either one, or all the works, and supply themselves with the choicest and best writings on the scriptures now extant, and at

It should be remembered, that this offer of books at a reduced price, will be for a limited time, only a few months, and when sold, the chance of get-

a few months, and when sold, the chance of getting them at these prices is lost. When other editions are published, the old price of 75 cts. will be restored. So now is the time to get them.

The object in selling the books so low at this time is to get the means to pay my bills for books and paper. By the first of January next, I hope to square up all the office affairs,—though it should require much sacrifice.

We also have in extra gilt binding a few copies of the following works by Dr. Cumming:

of the following works by Dr. Cumming:	na al Jan
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These will also be sent Postage free for	
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presents to friends.

### OTHER BOOKS.

Besides the reduction on Dr. Cumming's works, as given above, I propose to add some others to the list, at reduced prices. And first, the very valuable work of Bro. F. H. Hill, entitled the Inheritance of the Saints, heretofore sold for one dollar, we now offer for, extra gilt, do., for, 1,00 and will send postage free. The Time of the End, a very valuable work on the Advent Question, we a very valuable work on the Advent Question, we will send, postage free, at

The postage being 21 ets., it reduces the work to about 30 ets. to such as receive it by mail. This work ought to be in every Advent family.

Miller's life and Writings, an important work for Adventists. We will send, postage free,

Bliss, on the Apacalypse, an important work, will be sent, postage free, for .50 Army of the Great King, postage free, .40 Fassett's discourses on the Jews and the Millennium, postage free, Memoir of Permelia Carter, postage free Important Tracts on the Advent, (bound) vol. 1. postage free, vol. 2. do.,

We will also make ten per cent. deduction from our present prices of the list of published tracts. The above works will be sold at the prices named while the present supply shall last. After that the original prices will be restored, as new editions cannot be published and sold at these prices. Now is the time, if you would secure any or all

of the above works. The Philadelphia editions of Dr. Cumming's works, as given above, are not reduced in price, but remain the same, 75 cts. per volume.

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This will make a rich feast for the experimental Christian. By Rev. T. Wilcox. Price, 6 cts.
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We will send the four postage free, for 17 cts.

### Notices of Elder Himes.

New Kingston, Pa., Friday the 18th, as Bro. Heagy shall arrange, from Friday till Sabbath

Shiremanstown, Pa., Sabbath evening the 20th : also Monday evening, 21st. od

Middletown, Pa., Tuesday, 22d, in the evening. Maytown, Pa , Wednesday, Thursday and Fri-

day, 23d, 24th, 25th. Philadelphia, Pa., Sunday, 27th. of years of Yardleysville, Pa., Monday, 28th.

Morrisville, Pa., Tuesday, 29th. Elizabethtown, N. J., Wednesday 30th. New York city, Oct. 1st. Hartford, Ct., Friday, Oct. 2d. Boston, Mass., Sabbath Oct. 4th.

#### New Hampshire State Conference.

This Conference will be at Manchester, to commence Thursday Oct. 15th, at two o'clock P. M., and continue over the Sabbath.

The meeting will be holden in the advent Chapel on CentralSt.

We hope all will be united in this decision, as our former Conferences have been in the more northern part of the State, we judge our friends in the south part, are now entitled to it; and this is on the line of the railroad and easy of access.

The friends in Manchester will do all they can to entertain those who came from abroad to attend the meeting; but will not be able to take care of

The best way for the greater part to get to the meeting will be by railroad.

Those going to the conference on Thursday, the first day of the meeting, will find some one at the chapel on Central St. ( within a quarter of a mile from the Depot.) to airect them where they may find a home during the meeting.

It is to be hoped that all who love our Lord Jesus Christ, will attend this annual conference if they can. May fervent and united prayer be continually offered, that this meeting may result in the union and edification of the saints, and the conversion of sinners.

From the good results of our former conferences we confidently hope for the blessing of God to attend this meeting,

We cannot have many more such gatherings-Time is short"—this may be our last! O ye friends of Jesus, let us work while the day lasts. East Weare, Sept. 1857.

T. M. PREBLE, Committee.

A new edition of the Pocket Harp, printed on thinner paper and therefore a smaller size than has heretofore been published, is now ready. Orders faithfully attended to.

We are under renewed obligations to the church in Westboro', for a generous sum sent by them through the hands of Bro. Streeter for the aid of this office. Such tangible friendship is one that can be estimated and measured. This example might be imitated with good results.

If we accustom ourselves to self-denial, we break the force of most temptations that beset our

# PUBLICATIONS FOR SALE,

Ar the Depository of English and American Works on Prophecy—in connection with the of-fice of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Wor-cester Railroad Station.

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	3 Letter to Everybody (1842) 04 16

I. 1. Facts on Romanism

" 2. Promises—Second Advent
" 3. Declaration of Principles \* The letters and numbers prefixed to the several tracts have respect simply to their place on our shelves.

# Appointments. A printerior

A protracted meeting at Woodstock, Province of N B, will commence on Thursday, before the third Sunday in October, and continue over the Sabbath. Friends in all that region are invited to be present. I expect to be present.

Elder I. Blake will preach in Melbourne, C. E., Sanday, Sept. 13th; Lawrenceville, in the evg. of the 16th; Knowlton's Falls, Sunday, 20th, at half-past 10 A. M. and Waterloo at 2 P. M.

I have appointments to preach as follows:—The 3d Sab bath in Sept. at the Free meeting house at East Weare vil-lage; at Canterbusy, in the Town House, the 4th Sabbath, at Loudon Ridge, the first Sabbath in Oct.; at West Bos-cawen, in the Christian meeting house, the 2d; at East weare, in the Free meeting house, the 4th.

T. M. PREELE.

T. M. PREBLE.

Lerd willing, I will preach in Waterbury, Vt., Sunday, Sept. 20th; will held a meeting with Bro. Reynolds in Champlain or vicinity, where he thinks best, from Thursday the 24th till over Sunday; and will labor with the friends in: Massena, N. Y., from Tuesday evening, September 29th, till over Sunday, Oct. 4th. D. T. TAYLOR.

With Divine permission, I will preach the word at Orrington, Me., in the Advent chapel, the 4th Sunday in September, and at Round Pond, Union meeting-house, the first Sunday in October, it being the 4th day of the month.

THOMAS SMITH.

A protracted meeting will commence at Brunswick, Me. October 22, and continue over the Sabbath. I expect to attend.

Edwin Burnham will preach at Worcester, Mass., for Bro. Taylor's people, the last Sunday in September and the first in October.

I will preach (D.V.) in West Hatley, C. E., Sept. 24th; Sherbrooke, 25th; Melbourne, 26th, and Sunday, 27th; Bro. E. Stimson's neighborhood, 29th; Lawrenceville, Oct. 1st; Knowlton's Falls, Sunday, the 4th, at half-past 10 A. M.; and Waterloo at 2 P. M. The week-day services will commence in the evening at early candle-lighting.

J. M. Oarock.

The Lord willing, I will preach at Manchester, N. H., Sabbath, Sept. 27th; at Nashua, 28th, as brother Kane may appoint; at Westford, Mass., 29th; at Lawrence, Oct. 1st; at Auburn, N. H., Oct. 2d. L. D. Thompson

lst; at Auburn, N. H., Oct. 2d.

L. D. THOMESON.

Geo. W. Burnham proposes to preach as follows: Lynn, evenings of Sept 29th and 30th. Will depend on bro, Butman as to place and notice; Lawrence, evenings of Oct. 1st and 2d. Friends interested, please see to this. Kensing ton, evening of Oct. 3d. Bro. Rowell please notice. Except, Sabbath, Oct. 4th. If supplied, will bro. Churchill inform me by mail, New Bedford, Mass.? Rye, evening of Oct. 5th, Monday evening; Portsmouth, evening of 6th; Salisbury Point, evening of 7th, in the Christian chapel if there are no objections, or in any other place; Haverhill, Salisbury Point, evening of 7th, in the Christian chapel if there are no objections, or in any other place; Haverhill, Salisbury Point, evening of 7th, in the Christian chapel if there are no objections, or in any other place; Haverhill, Salisbury Point, evening of 7th, in the Christian chapel if

evening of Oct 8th; Nashua, evenings of Oct 9th and 10th and over the following Sabhath. Bro Cain please secure as good a place as possible, and let us have good notice.

# BUSINESS DEPARTMENT.

### The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall their sympathy and substantial aid in order to get fully out of our financial crisis. The man-ner of doing this, has been suggested by numerous triends who bave taken an interest in the cause.

Some have taken an interest in the cause:
Some have proposed that each subscriber should
add one dollar to his subscription. But this would
raise more than we need. If each one would give
fifty cents, it would give us abundance. But there
are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in fature require such arreads for believed. would be relieved, and placed on a footing that will not in feture require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis so that we shall have no more excession. nent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to and generous ones of earth. And I wish here to give my testimony to the liberality and prompt-ness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause We shall be glad to hear from all interested, and

whatever is sent will be duly credited in the Herald. ().samiH. V ., L met in the Methodist house, which

TO AID THE "HERALD" OFFICE. Previous total smoon | 18-815145 J Brooks, N Collins, H Smoyer, M J, Bro Hawley, Mrs R Greeley, A C Brown, M Cheney—each \$1. Church in Westborough, Mass., \$13.

Present total.

### BUSINESS NOTES.

Lingalls—You were cr. on our books to No. 867.

MS Blake—You were cr. in July \$2 sent by SF for you and Aug. 21st \$1 sent by yourself, which pays you to No. 919, Jan 1st, 1859.

Otis Bean, \$5—Sent books 12th.

J D Boyer, B S Reynolds,—Sent books 15th.

### DELINQUENT.

It has been decided by the United States Courts, that the stopage of a newspaper without the payment of arrearages, is primatice evidence of fraud, and is a criminal offence.

Noze. —No one is put into this fist who pleads inability to pay hen the paper is discontinued, or who promises to pay at some ature time
Our accounts against delinquents are for sale at a liberal discount
a those who will collect them.

J JOHNSON, of East Pierpont, N. Y., stops his paper,

RECEIPTS.

UP то верт. 15тн, 1857.

The No. appended to each name is that of the Hennib to which the money credited pays. No. 315 was the closing number of 1856; No. 341 is the Middle of the present volume, extending to July 1, 1867; and No. 867 is to the close of 1867

Those malling, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly drediffed below. And if they are not, within a reasonable time, to notify the office immediately. Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of, some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their country, while some full to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes they have a continue to the contraction of the test of the state of the country of the same of the same of the same of the same and their paper goes to another town; and sometimes they have a same of the s

postage, merely to accommodate the one who sends.

H Mix 854, J Brooks 874, A G Mason 877, W Nelson 872, E Farnsworth 880 and picture, Miss D E Saunders 878, J W Heath 867, H Ashley 872, J D Lucas 844, L Currier 867, M Cheney 867, H Shaw 872, L Hackett 828, E Shopherd 846, C D Stearns 848—cach \$1.

J J Chamberlain 867, L D Chappell 898, W Mason 883, Wm Zimmerman 898, J Barr 903, D B Winslow 997, N Oollins 906, A Davidson 893, H Smoyer 879, L Drew 906, M Mitchel 852, A Heaton 742, S5 due; P Sencer 874, J Hallabangh 815, T Harley 898, A C Brown 893, Hon A Prentiss 841, J Hooper 850—cach \$2.

J Aldrich 924, Jesse Jewell 938, W T Irwin 841—cach \$3.





J. V. HIMES, Proprietor.

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 854.

### BOSTON, SATURDAY, SEPTEMBER 26, 1857.

VOLUME XVIII. NO. 39.

### FULNESS OF CHRIST.

What the heart is at the birth, What the soul is to the earth, What the gem is to the mine, What the grape is to the vine, What the bloom is to the tree, That is Jesus Christ to me.

What the string is to the lute, What the breath is to the flute, What the spring is to the watch, What the nerve is to the touch, What the breeze is to the sea. That is Jesus Christ to me.

What the estate is to the heir, What the autumn's to the year, What the seed is to the farm, What the sunbeam's to the corn, What the flower is to the bee, That is Jesus Christ to me.

What the light is to the eye, What the sun is to the sky.
What the sea is to the river, What the hand is to the giver, What a friend is to the plea, That is Jesus Christ to me.

What culture is unto the waste, What the honey is unto the taste, What fragrance is unto the smell Or springs of water to a well, What beauty is in all I see, All this and more is Christ to me.

### The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Wady-esh-Scherif; Sabbath, Feb. 10 .- The

morning was cloudy, but not rainy. Through the night the showers and wind were vehement; and though the continued rain did force its way through our canvas in some parts, still on the whole we suffered little. After breakfast and worship, while we were reading in our tents, the sheikh came in, with several of the men. We found that not even he could read his own tongue. One of the men, who was a relation of his, could do so; but no other. This man greatly attracted us. His name was Mustapha, and his appearance is well remembered by us all. He was above the sheikh and above all his fellows in manners and education. Not very tall, yet, beyond middle size,-slenderly but well made in his frame, with a most winning countenance, almost feminine in its features, and less tawny in complexion than his fellows, he drew us to himself in sympathy as he went out and in amongst us He was the gentlest Arab we had seen, of a finer spirit and a lighter step,-with an eye as soft in its blue as those of the others were fiery in their blackness. Sorry that our want of Arabic prevented our free converse, we did our best to supply the defect. Ere starting, I had got a friend to write for me in English characters the Arabic of John 3:16, from Walton's Polyglott,-" God so loved the world, that he gave his only-begotten Son;" but somehow or other the Arabs seemed not to comprehend it, though we tried in all manner of ways to make them understand it. Haji-Ismail said it was not good Arabic, meaning thereby, not such as he understood. Very likely it was the Arabic of literature, and so not understood by Bedaween. Giving up this, we betook ourselves to Dr. Assaad Kayat's "Eastern Traveller's Interpreter." In this we found Acts 16:31, " Believe in the Lord Jesus Christ, and thou shalt be saved," Amen belmaasseeh fatookhlass. We tried this sentence with the Arabs, and first of all with our intelligent friend of the blue eyes. He and they took it up at once, and with evident delight repeated the words to us again and

ing, but still it was a seed dropt into their minds, then into Wady Jaifah about five, where we enhas spoken,-

"The dwellers in the wilderness shall bow before him." (Psa. 72:9.)

They continued in our tent for upwards of an hour. It drew nigh to the hour of our "public service," and still they remained; nor did we like to bid them go. At last we resolved to go on in their presence. We sung, and they sat listening and wondering. We read, and they continued still seated. We knelt for prayer, and, for a little, they remained looking on in silence; till at last, before the prayer was ended, they had risen from their seats and gone out of the tent.

The Koran is as great a stranger to these Bedaween, as was the Bible to the monks of Sinai. In Alexandria or Cairo one sees occasionally a Moslem reading the Koran, but even this is rare. No doubt it is read to them in their mosques, and all of them can repeat verses of it; but that is all. Of its contents they know little. There is the less excuse for this among the Arabs, because the Koran is pure Arabie, and would be perfectly intelligible to them; whereas to the Turks it must be in a great measure a sealed book, as the Arabic and Turkish are widely different, and as the Prophet's law forbids a translation of his sacred vol-

In the afternoon we sat under cover, reading. The evening was cold and cloudy, -at last rainy. Putting a few stones together, Mr. Wright had made a fire for us, not of sticks like the apostle, but of charcoal from our dragoman's charcoalbag. We sat round, reading several books aloud: and in pleasant converse, we soon forgot the rain, which at eight o'clock, began to batter on our terts.

Wady-esh-Scherif, Monday, Feb. 11 .- A cloudy dawn, though the rain had ceased. Thermometer at 58 in our tent. We started at a quarter before ten. Passed Jebel-esh-Scherif, and saw Jebel Hellal on the left. On the distant right Jebel-en Nekhah. At twelve passed into Wady-el-Muzeiryah, crossing Wady-el-Lussan. The road for several hours over soft, slimy sand, in which our camels were continually slipping. One or two of them came quite down, but did no injury to themselves, or their loads, or their riders. When the surface of the Over rocks however rough, over stones however numerous, over dry sand however deep, the camel will go without fear. But the surfacesoftness of clayey soil brings him to a stand. ler's best way is at once to dismount. It was ed Wady Kuseimeh, where, as in some previous encampment. The black tent or awning was set up with its back, as usual, to the wind. The owner was there smoking, and his wife was winnowing corn, tossing it up from a large sheet or blanket of camel-hair which was spread upon the ground. The wife fled at our approach, but and offering to make ready coffee, which, how- a wady which might be called " the stony,"

again. They had indeed little idea of its mean- | We then passed into Wady Saidat about four ; which might spring up in happier circumstan- camped. The day was rather dreary. We went ces; for it is of these that the prophetic word through wide and uninteresting wadys. But we noticed that the verdure was on the increase, and we seemed to be getting to transition-ground. We met with many plants of the bulbous kind, and were surprised to hear the Arabs call them

> A family of vagrant Bedaween accompanied us, whether for the sake of company, or to eatch an opportunity of stealing we could not say. Our men did not like them. They consisted of man and wife, with three little half-naked children. They were lean and ill-fed, and received with great avidity any fragments of biscuit that we could spare. The offer of a piece of bread or biscuit was the only thing that overcame the shyness of the children and induced them to approach us. They greedily dug up the edible roots by the way, and feasted on them, not by way of luxuries as our Arabs did, but of necessaries, as hungry men would do, reminding us of Job's description of the desert vagrants in his

> By want and hunger they were lean; Rooting up the wilderness In former times desolate and waste. They plucked up mallows by the bushes, And the roots of retham were their food. From the midst were they driven, (Men cried after them as a thief,) In the clefts of the torrents to pitch their tents In the caves of the earth and the rocks. Among the bushes they cried; Under the nettles they were gathered together.
> —(Job 30.3-7.)

Wady Jaifah, Tuesday, Feb. 12 .- Walked out at seven to enjoy the cloudless morning. Started for our day's march at a quarter-past nine. In about an hour came to a part of the wady that spreads out into a plain, where there is a large number of stones, from one foot to two feet square. Some were in circles, others were in long double lines like the foundations of walls. They seemed the ruins of an old town, or perhaps of terrace walls. The Arabs called them El-Kheizeh. One of our men brought us a little animal, which we have often seen running about and escaping into holes in the sand. It is somewhat like a large rat, but with long hind legs, short front ones, and a long tail. They call it Jerboa. Another of our men brought us one of the bulbous roots which grow here, wishing us to eat, and assuring us that it was Tayib, good. We found that it is only one is moist with recent rain, the way becomes or two kinds that they eat. The rest are mush unpleasant and dangerous for camel-travelling. tayib, "not good." Those that we were asked to eat were the smaller kind, like a crocus or small lily. The Arabs called them Gafor, or Khafur. We saw great numbers of bulbs, like snowdrops, crocuses, &c. About half-past twelve, He trembles when he comes to it, and a travel- having passed through Wady Retemat, we enterpainful to see the slipping and struggling of the wadys, there were great quantities of a plant huge animals under their heavy loads. In the called Jelf, very green, like parsley in appearcourse of the afternoon we visited a small Arab ance, but which the camels would not taste. Vegetation is on the increase as we move northwards, and we heard to-day the hum of the bee on the Rittem, which sounded pleasantly, and reminded us that we were on the borders of a more fruitful land-" the land flowing with milk ever, we declined, as the day was getting down. from its being covered with small stones on each races, the Egyptian from the south, the Philis-

side of which rose up peaked hills of white sandstone, broken up into precipices. The serab this afternoon took the form of a distant sea, studded over with islands, between which many a goodly vessel went and came.

At a quarter-past two we passed some long lines of stone, with ruins of considerable extent spreading over a large part of Wady-el-Ain, on which we had entered half an hour before. Our Arabs did not know any name for these ruins; all that our stately dragoman could tell us was that they were " Roman ;" but to his information we could attach no value. We saw Jebelel-Moilah and Jebel-el-Ain, long low ranges of peaks half white and half brown. This is a most spacious plain, full of vegetation, which extends for miles. It is by far the greenest and moistest spot that we have seen. It is said to Le watered by a regular brook, but this we did not see. But we saw snowdrops, mushrooms, and grass in large patches. We passed a field which had been recently ploughed, or at least scratched by the oriental instrument which bears the name of plough, but which seemed to us little more than a long and tolerable thick branch of a tree, with a crook at one end, and fashioned somewhat into the shape of a plough. The ground was first broken up with an axe or hatchet, and then furrowed with this rude plough. We dismounted here for a walk. It was quite a relief to find ourselves upon moist soil, after weeks of hard dry sand and stones. The very air seemed fresher and more genial. Our feet felt nimbler and our limbs more elastic as we moved along. We reached Wady-es-Seram about half-past four, and a little after this, we halted and encamped. We were to have gone forward to Hafir, but we stopped short at Seram, I suppose from the indolence of our Arabs, who disliked all haste and loved loitering, always glad to be done with travel or with work.

This is a spacious wady, well clothed with the vegetation of the desert, and with appearances of something more. Immediately on arriving, set out for a walk, as we had then more than an hour of sunlight to make use of. We found several cultivated fields of considerable size, with corn beginning to shew itself in some of them. Right across the valley ran long lines of stones, at short intervals. They were not the foundations of houses, - but were evidently thrown across to retain the soil in its place, and prevent the rush of the occasional torrent from sweeping it away. These lines might be two or three hundred yards long, -some even longer, and were made of well-squared stones, fitting into each other, and forming a strong bulwark against the stream. On one of them we found an inscription done much in the same style as the Mukatteb writings. The stone was evidently not in the original site, and the inscription was a trifling one. One could not pretend to decipher it. These stones were not the work of Bedaween,-but of an older date, and raised by more skilful hands. The present inhabitants were but making use of what a more ingenious population had bequeathed to them. They were originally, perhaps, Roman, afterward kept up by the Christian inhabitants of the locality.

It might be indeed that they were older than and honey." We again came upon circles and Roman ;-for the patriarchs occupied an undethe man bid us welcome, -handing us his pipe lines of stones, like ruins. We passed through fined range of territory in this neighborhood; and here there seemed to meet three different was there.

tine from the west, and the patriarchs from the north. Away far to the south-east of this, was Wady Ghudhaghidh, perhaps as we have already suggested, the Gudgodah of Scripture. It is not only the similarity of names that suggests this, but the likeness of the region round about to that described by Moses. It is said that " from Gudgodah to Jotbath was a land of rivers of waters" (Deut. 10:7), and perhaps Israel sojourned in this neighborhood many days or years. They went towards Mount Hor at first where Aaron died; and regarding this we read that "Israel took their journey from Beeroth of the children of Jaakan to Mosera; there Aaron died, and there he was buried" (Deut. 10:6). After this they proceeded westward to Gudgodah and after that to Jotbath, their route being evidently of a zig-zag kind. The narrative intimates that this region was well-watered and fruitful, which we find to be the case to this day. We had just passed through Wady-el-Ain, whose name implies springs or fountains. Not far off was Wady-el-Birein, the "valley of the two wells," which may be the place named Beerothbeney-jaakan (Deut. 10:6; Numb. 33:31), the " wells of the sons of Jaakan." It is in this region too that water is got from holes dug in the soil, named Emshash, and from pits of a deeper kind called Themileh. So that the names of the places, as well as the appearance of the country, shews that it is considered a well-watered region, and might fitly be called Jotbath or "goodness," to signify the abundance that

I pulled up some of the green stalks, which were not above an inch or two above ground. They seemed to be a kind of wheat. On several patches of the fields the rain and the torrent had made considerable inroads, sweeping away the soil in some parts, and overlaying the crop in others with sand. It seemed to have been what Solomon calls "a sweeping rain that leaveth no food" (Prov. 28:3); and shewed the necessity for these terrace-walls which we had been examining, and which seemed to be laid in regular intervals across the whole valley. A great deal of vegetation was apparent everywhere, save on the steep gray slopes of the hills. We returned to our tents as darkness was settling down on them, and were met by our sheikh with a grave face, so that we felt as culprits waiting for a reproof. He had missed us from the encampment, and fearing that we might lose ourselves, or meet with evil at the hands of the natives, he had gone in search of us, but had come back unable to find us. He shook his head, looked grave and displeased, - and both with words and signs gave us to understand how wrongly we had acted in straying out alone, as the Bedaween here are not to be trusted. We were obliged to him for his care of us, but as we had seen no danger, I dare say we were not sufficiently grate-

Tabe continued.

# Piety of the Aged.

Pliny writes of the crocodile, that she grows to her last day; so aged saints grow rich in spiritual experience to the last. An old Christian being once asked if he grew in goodness, answered, "Yea, doubtless I do, for God hath said, 'The righteous shall flourish like the palmtree. (Now the palm-tree never loseth its fruit, says Pliny.) He shall grow like the cedar in Lebanon. Those that be planted in the House of the Lord, shall flourish in the courts of our God: they shall still bring forth fruit in old age, they shall be fat and flourishing." Psalm

It is a blessed sight to see ancient Christians like the almond tree. Now the almond tree doth flourish and is full of blossoms in the winter of old age; for, as Pliny tells us, the almond tree doth blossom in the month of January. Experience in religion is beyond notions and expressions; a sanctified heart is better than a silver tongue; no man so rich, honorable and happy as the old disciple that is rich in spiritual experiences, and yet there is no Christian so rich in his experience but he would be richer. As Julianus said that, when he had one foot in the grave, he would have the other in the school; so

yet he will have the other in Christ's school, that he may still be treasuring up more and more di-Nor dog on snow-drop or on colts foot rolls, Nor common frogs concoct long protocols. vine experiences; and by this you see what an honor it is to be an old disciple.

Apples of Gold.

### The Atheist's Creed.

"The fool hath said in his heart, There is no But full cups, hurtful, spur up unjust thumps. God."-Psalm 3:1.

The Atheist must be a wise man! Whence did he acquire so much knowledge? Did he always exist? Did he create himself? No .-Did he come into being by his own choice ?-No. Do his lungs heave or his heart beat at his own bidding? No. Can he even prolong his life at his own pleasure? No. Does the "pestilence walking in darkness, or the destruction wasting at noon-day," come and go at his will? No; none of these things can he do .-Can he bring the day and night, the heat and cold, or control the changing seasons? Does he direct the lightning in its course, or bring snow, or the hail, or rain out of his treasury? Does the sea roar at his word, or by his command lie still? Does the sun send forth his light and heat, or do the planets revolve in obedience to his mandate? Does he give us fruitful seasons and provide food for men and beasts? Does he hear the young ravens cry, or do the young lions ask their meat from him? No; not one of all these things are done at his nod. And yet he knows there is no God! Amazing knowledge! How did he attain it? "The fool hath said in his heart, there is no God." Yes, a fool truly: to belie his senses and dethrone his reason!-And all,-for what? To drown the voice of conscience, and calm his fears, while he indulges in transient pleasures, and "wallows" in the filth of sin. When shall he awake from his dream, and know as he is known? Eternity shall dissipate the delusion-reason shall resume her throne, the undying worm shall feed upon him, and conscience with ten thousand stings shall upbraid his folly. " Now consider this, ye that forget God, lest He tear you in pieces, and there be none to deliver you."

### A Curiosity of Literature.

the following curious specimen of literary ingenuity. The author, H. Leroy Temple, states, that " our language contains, of monosyllables only, formed by the vowel a alone, more than 500; by e, about 450; by i, nearly 400; by o, more than 400; and by u, upwards of 260. This entirely excludes the many monosyllables formed by diphthonge."

The Russo Turkish War.

A. Wars harm all ranks, all arts, all crafts ap-

pal: At Mars' harsh blast, arch, rampart, altar fall! Ah! hard as adamant, a braggart Czar Arms vassal swarms, and fans a fatal war! Rampant at that bad call, a Vandal band Harass, and harm, and ransack Wallach land.
A Tartar phalanx Balkan's scarp hath past,
And Allah's standard falls, alas! at last.

The Fall of Eve.

E. Eve, Eden's Empress, needs defended be ; The Serpent greets her when she seeks the tree. Serene, she sees the speckled tempter creep; Gentle he seems-perversest schemer deep-Yet endless pretexts, ever fresh prefers, Perverts her senses, revels when she errs Sneers when she weeps, regrets, repents she fell; Then, deep revenged, reseeks the nether hell!

The Approach of Evening. I. Idle, I sit in this mild twilight dim, Whilst birds, in wild, swift vigils, circling skim. Light winds in sighing sink, till, rising bright, Night's Virgin Pilgrim swims in vivid light!

Incontrovertible Facts. O. No monk too good to rob, or cog, or plot. No fool so gross to bolt Scotch collops hot. From Donjon tops no Oronoko rolls. Dogwood, not Lotos, floods Oporto's bowls. Troops of old tosspo's oft, to sot, consort. Box tops, not bottoms, school-boys flog for sport. No cool monsoons blow soft on Oxford dons, Orthodox, jog trot, book-worm Solomons ! Bold Ostrogoths, of ghosts no horror show. On London shop fronts no hop blossoms grow. To crocks of gold no dodo looks for food.
On soft cloth foot-stools no old fox doth brood. Long storm-tost sloops forlorn, work on to port.

though an old disciple hath one foot in the grave, Rooks do not roost on spoons, nor woodcocks | words. Such signs are now, and have of late snort,

The same subject Continued.

U. Dall humdrum murmurs lull, but hubbub

Lucullus snuffs up musk mundungus shuns. Puss purrs, buds burst, bucks butt, luck turns up trumps :

### The Earth and the Comet.

"When will wonders cease? Certainly, not while the appetite for them is so great. So long as men are led by curiosity and wonder to crave marvels, there will be enough to supply them. Strange terrors will haunt their imaginations. They will see sights in the heavens, and hear sounds in the air, foreboding gloom and disaster. Storms and tempests will betoken troubles and revolutions: and fiery comets, as they flame through the sky,

' from their horrid hair Will shake pestilence and war.'

" On such direful prognostics, apprehensions have often been felt that the world was coming to an end. A few years ago Father Miller traversed the country, rehearsing the prophecies, with figures and calculations, by which he fixed the day for the general conflagration. In mute terror his disciples, like an affrighted flock of sheep, awaited the day of doom. At length it came. The sun rose as usual; the hours wore on; at length the twilight stole over the still and peaceful earth, and all was calm in the face of nature. The world did not explode, but Father Miller did. Poor man! he soon sunk into obscurity and was scarcely heard of more."

The above stray paragraph has fallen under our notice. As we consider that the readers of some paper are publicly treated to such stuff as that, we are led to some reflections. Whenever we see a writer passing over the "storms," "tempests," " troubles and revolutions" which are now confessedly more than ever beginning to convulse the world, with slurs and flippant sneers, and endeavoring to allay any serious reflections that might arise in any mind concerning them, we feel like asking a few questions. We would like to ask the writer of the above if We find in "Notes and Queries" (Vol. VIII.) he ever read Matt. 24, or Mark 13, or Luke 21? What does the Saviour mean when he speaks of signs in the sun, moon and stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring? and what would he have us understand by it, when he holds these out as signs by which we may know that we are approaching that time when we shall " see the Son of man coming in a cloud with power and great glory?" Could we admit for the sake of argument that we are not now upon the eve of that event, we would ask if these signs will not take place according to the Saviour's prediction, whenever the end is right upon us ? and will there not be found then multitudes who will be ready to make a mock of serious things. and laugh at the precursors of the great day, as resulting from the haunted imaginations of the superstitious and marvelous? Should we not. then, when we see events transpiring before us bearing precisely the character of those pointed out by the Saviour, which he told us should be signs of the coming One,-should we not pause in view of them, and ask ourselves if we may not already have reached the time when " the great day of the Lord is near and hasteth great-

> The Saviour has positively assured us that these things should take place as signs of his coming, and that when they begin to come to pass, we should look up and lift up our heads, for our redemption was drawing nigh. It is evident then that he who penned the quotation at the head of this article was either grossly ignorant of the declarations of the Bible, or he intended to cast a slur upon the sacred page. We refer not now to the apprehensions entertained by a few (of the unbelieving however) in regard to the comet, which we protested against from the first, but of the signs in general of which he speaks. Such signs shall precede the end of the world, on the authority of our Saviour's own

years been, taking place; and he who would meet them with braggadocio and ridicule, is fitly described by Solomon in Prov. 14:16.

So Father Miller, it seems, exploded. So the world think; and so probably thought the old Pharisees concerning Christ after his lifeless body had been deposited in the tomb. No doubt they then consoled themselves with the thought that the "new sect," would soon be scattered to the four winds, and "Jesus of Nazareth" sink into obscurity and be scarcely heard of more. But as Christ told the daughters of Jerusalem who lamented him, not to weep for him, but for themselves and their children, so would we remind this writer that he may retain the pseudosympathy which he manifests for the " poor man." Neither Father Miller nor his cause has any need of it. Let him rather bestow it upon himself and his children. For there is a time coming in which an " explosion" will take place, when he will need sympathy; -a time when the hopes of all scoffers will be exploded, and their fairest prospect blighted, and their delusive dreams expelled, and the stupefying fumes of unbelief and all forms of irreligion, in which their moral sensibilities have been steeped, cleared away forever, and they awakened to the reality of finding themselves vainly calling upon the rocks and mountains to hide them from the presence of a wrathful Lamb.

It is not in " mute terror like an affrighted flock of sheep," according to the above tissue of insult and falsehood, that the followers of the Lord wait for his coming. Those who know any thing about it, know that they were not altogether "mute" in 1844, and they know that there were many hearts that swelled with emotions of joy at the thought of entering the mansions of their Father's house. The fright, the terror, the lamentation and woe, are reserved for the wicked, when they shall see the Son of man coming in the clouds of heaven with power and great glory; but the righteous will then be enabled to look up, and, with joy beaming upon their countenances, exclaim, "Lo, this is our God! we have waited for him, and he will save us."-Review and Herald.

## A Few Facts in Regard to Delhi.

The interest attached to the revolt in India centres principally upon the progress of things at Delhi, because it was there that the mutiny assumed the appearance of success, still undisturbed, but which must be overcome before much impression can be made upon the disaffected generally. Delhi is the royal city, and it has a prestige either for triumph or dismay among the native population which it is difficult for us to conceive. A few facts, therefore, about the city and the condition of the siege, gleaned from various sources, may not be unaccepta-

Delhi is situated in north latitude between twenty-eight and twenty-nine degrees-that is, below New Orleans. But, unlike the latter, its variations of temperature are not mitigated by proximity to the sea. The climate is hot in May and June. About the middle of the latter month the rainy season sets in and continues through July, August and September. It is welcomed ordinarily by all as a relief from the parching severity of the dry season, although to Europeans undergoing fatiguing labors it is prolific in diseases, such as that which has carried off Gen. Barnard.

The fortifications of Delhi are excellent compared with those of most towns in India. It was taken by the English in 1803, and even then the defences were such as to enable the occupants in the following year to repel the attack of 70,000 men. Since then the fortifications have been admirably improved by some of the best engineers in the army. One curious preparation against revolt was made by erecting along the line of wall a series of detached towers, accessible only by a drawbridge, and containing each a gun mounted on a pivot. In case of mutiny, the artillerymen were to take possession of these towers, raise the drawbridges, and pour a concentering fire upon the town from the whole circle of their walls. But in the event the English entering the city, this provision may prove more destructive to life than any other.

As to the military capacity of the Sepoys in possession of Delai, it has probably been underrated. They have had good training, know the value of discipline, and are far from being the cowards represented by some of the British papers. In the nature of things the small force of 40, 000 or 50,000 English soldiers would never attempt to rule all India with the aid of 300,000 cowards. It is probable, too, that the forces of Delhi are under the complete command of an able leader, who has organized his system of defense. Even the irregular sorties dwelt upon by English editors as a proof of the absence of discipline, may be the best of tactics to harass the besiegers and wear them out by continual anxiety, fatigue and sickness.

The resources of the besieged are ample in respect of food and ammunition, while Gen. Barnard's stock of the latter, before his death, had compelled him to economize in the use for both artillery and small arms. Here again the sorties were most damaging. On the other hand, the condition of the mutineers may be gathered from the following extract from a letter in the London Times:

"I now find, from excellent authority, that they have been firing two 24 pounders (in Delhi) for every 18 pounder of ours. They have the largest arsenal in India, 200,000 lbs. of powder, many millions of percussion caps, and hundreds of thousands of rounds of ammunition .-Their practice has been as good as ours, if not better. We have been very short of artillery-

The population of Delhi has been generally estimated at about 180,000. Considerable supplies of grain are always kept on hand by the grain merchants; but the strictness of the siege has not yet been such as to prevent the receipt of constant supplies from the country as need might require. In the dry season there is some danger of a failure of water, but there can be none now for several months.

It will thus be seen that the recapture of Delhi is really a task of great difficulty; and we may almost pronounce it impossible without a material accession to the besieging forces.-Bos. Journal.

# The Conservative and the Progres-

The following is from the speech of Bp.Simpson one of the American delegates to the British Wesleyan Conference, delivered in London, 30th July last :-

An Englishman, when he visits America, is liable to be led into error as to the tendencies of the American mind, and I know, also that Americans are liable to form imperfect notions of the English mind. Whatever may be said, one peculiarity has struck me as the great distinction between the English and American mind, standing out in bold relief viz., that there is, necessarily, in the English mind, a feeling of conser vatism, of which we in America know very little. The reason is that you have a great past, a gloto it; -and look at the result. You wander many respects, -wise, great, and good men.-You have heroism, your statesmen, your theologians; -you are not living on a floor, or plat- got. form on which the present only is visible, but of the past, looking down upon you, in every tiquity; depart not from the old ways." like the sunlight and the air, and the pressure know it is so, for ever since I came to England,

nothing to command admiration; for we are living in a new world, and some of us, though before Delhi, giving the very latest intelligence young, can remember days since which great from that city, says: tirely out of date.

#### FOREIGN NEWS.

INDIA.—THE NUMBER OF TROOPS IN THE COUNTRY, The Liverpool Mercury says:

"It is estimated that there were about 40,000 British soldiers of all ranks in India at the outbreak of the mutiny; that of these about 14,000 or 15,000 were stationed in Punjaub, and that there were not more than 5000 or 6000 in the northwestern provinces and Bengal proper .-Since then Lord Canning has collected from Bombay and Madras, and dispatched to the points where aid was most required, seven regiments, together with a wing of the 37th and some royal artillery from Ceylon; four regiments destined for China have been intercepted, and three regiments will probably have been sent to India from the Cape. From England there were sent in July about 9000 men, and in August above 15,000, and six vessels are now embarking near-

PROCLAMATION OF DELHI INSURGENTS. The following is a correct translation of the proclamation issued at Delhi by the insurgents:

"To all Hindoos and Mussulmans, Citizens, and Servants of Hindostan, the Officers of the Army now at Delhi and Meerut send Greet-

"It is well known that in these days all the English have entertained these evil designsfirst, to destroy the religion of the whole Hindostan army, and then to make the people by compulsion Christians. Therefore we, solely on account of our religion, have combined with the people, and have not spared alive one infidel, and have re-established the Delhi dynasty on these terms, and thus set in obedience to order, and receive double pay.

Hundreds of guns and a large amount of treasure have fallen into our hands; therefore it is fitting that whoever of the soldiers and people dislike turning Christians should unite with one heart, and acting courageously, not leave the seed of these infidels remaining. For any quanrious past. We feel its power, I have alluded tity of supplies delivered to the army the owners are to take the receipt of the officers; and they amongst your old abbeys, monasteries, and will receive double payment from the Imperial churches; and I have seen nothing in your Government. Whoever shall in these times exisland of modern date so beautiful as these old hibit cowardice, or credulously believe the promedifices; and they have taught me this,—that ises of the impostors, the English, shall very the men of former centuries were giants, in shortly be put to shame for such a deed; and rubbing the hands of sorrow, shall receive for their fidelity the reward the ruler of Lucknow

It is further necessary that all the Hindoos there seem to be rising above you the galleries and Mussulmans unite in this struggle, and following the instructions of some respectable perturn of your pathway. "Listen to the instruc. sons, keep themselves secure, so that good order tions of the past; follow in the footsteps of an- may be maintained, the poorer classes kept con-The tented and they themselves be exalted to rank Englishman drinks in this spirit; it comes down and dignity; also that all, so far as it is possible, copy this proclamation and dispatch it evof the atmosphere; and it is this tendency, \_\_ | erywhere, that all true Hindoos and Mussulmans may be alive and watchful, and fix it in some con-I fancy I have been more conservative myself, spicuous place, (but prudently to avoid detec-(Laughter.) But you must make allowances for tion) and strike a blow with a sword before giv- London News, writing July 23d, says: us on the other side of the Atlantic. We have ing circulation to it. The first pay of the solnot the pressure of this great past upon us .\_ diers of Delhi will be 30r. per month for a troop-

to see Plymouth Rock, where 250 years ago, our the English regiments and above fourteen stand- and excellent discspline place it at least on an forefathers landed, and they consider it antiqui- ards from different parts now raised aloft for our equality with the army of Bombay, and as far ty. These may be small in English eyes, but religion, for God, and the conqueror, and it is above what was the army of Bengal as a regithey are all the antiquities we have. We have the intention of Cawnpore to root out the seed nothing in the far past, to make us reverence it, of the devil. This is what the army here wish." THE SHARPEST FIGHT AT DELHI. An officer

empires have been planted. Some of our States "The sharpest fight we have yet had was on by reports which he was incapable of discriminhave become mighty since the days of our child- the 23d of June. This was on the one hundredth ating, the Resident Major Davidson a short time hood. We have seen forests hewn down; we anniversary of the battle of Plassey, and the ago on full parade told the 7th regiment of have seen new roads out; we have seen rivers day predicted for the termination of our rule in Madras cavalry that rumors had reached him bridged; we have seen cities the foundations of India. They fought from half-past 5 A. M. till that they were discharged. I may remark en which were laid since we grew up to manhood, half-past 6 P. M. and lost a great many men, passent that a more injudicious proceeding was now among the largest in the world, whose rise seven hundred or eight hundred at least. On never known in this country. Every one writes was almost as if it had been the work of magic. our side there were about one hundred and fifty One city, founded not thirty years ago, now con- killed and wounded-more than we can spare. tains 130,000 inhabitants. And this is the There was another sharp skirmish on the 27th, way in which the world is moving among us .- another on the 4th instant, and again on the 9th, It is impossible to write a geography of the coun- on which last occasion the mutineers were well mutiny by their very fear and the instinct of selftry; for before it drops from the press, it is en- punished. They had made themselves quite drunk preservation." with a native drug called 'bhang,' and conseour batteries. A small party of the 60th Rifles ta: killed in one spot fifty men, and sixty men of

but, as I said before, I never felt better."

BLOWING UP THE MAGAZINE AT DELHI. The following interesting narrative, officially comthis brave action.

active measures to check their advance upon the Queen Victoria herself." arsenal. They closed and blocked up the gates of the guns, Conductors Buckley and Scully dis- feet fairness of its conductors, who, though they dreds in number, increasing in force, and keeping up a quick discharge of musketry. A train

The writer maintains that the whole trouble magazine; and the decisive moment soon ar - says: proach, Lieutenant Forrest being wounded in the Upwards of a dozen years ago, the late Sir hand, and one of the conductors shot through William Sleeman, who, perhaps more than any the arm. The signal was given to fire the train, other man of his day, had mingled freely with which was done coolly by conductor Scully .-- the natives and gained their confidence, remark-The effect was terrific; the magazine blew up ed in one of his works that 'The Mahommedans with a tremendous crash, the wall being blown in India sigh for the restoration of the old Maout flat to the ground. The explosion killed up- hommedan regime.' 'We pray,' said they 'evwards of a thousand of the mutineers, and en- ery night for the Emperor and his family, beabled Lieutenants Willoughby, Forrest, and cause our forefathers ate of the salt of his foremore than half of the European defenders of the fathers.' As the result of personal inquiry, I am place to fly together, blackened and singed, to enabled to state positively that for nearly the the Lahore gate, from whence Lieutenant For- last one hundred years daily prayers have been rest escaped in safety to Meerut. Lieutenant offered in the mosques throughout India for the Willoughby was less fortunate and is now said house of Timur and the re-establishment of the to have been killed on his way to Umballah.

"Rebellion is drifting towards, and disaffec-We have, indeed, a young past; we talk about er, and 10r. for a footman. Nearly 100,000 no one here can deny. But our strength lies in ter, consisting of 500 persons and 1000 camels,

antiquities, indeed; and some go on pilgrimages men are ready, and there are thirteen flags of the fidelity of our army, whose admirable spirit ment is to a rabble. We have been startled here though not surprised, at an encute at Hyderabad. For some time past unsuccessful attempts had been made to tamper with the Madras troops in the cantonment of Humderbad; and, urged in severe censure of it. There is no class in the world so susceptible of sudden impulses as the Asiatic soldiery. Once let them understand that they are suspected, and they are incited to

RELIGIOUS TEACHINGS NO CAUSE OF TROUBLE. quently were more courageous than usual, and The following very interesting letter is from the charged our men two and three times at one of pen of "An Old Indian," resident at Calcut-

"A few days ago, a Kulin Brahmin-one of the Guides corps kill eighty in another. Alto- the astutest of his race, whom I have known for gether they must have lost that day about six the last quarter of a century-called on me,-Have you noticed, 'asked he, 'what Lord Ellen-"Every mail that goes home must bear sor- borough has been saying in the House of Lords row to many a heart. For such risks soldiers about the cause of Sepoy mutinies?' 'Yes, I take service; but the horrible part is the murder have,' was the curt reply. 'Did you ever,' adof women and children. India will be no place ded he abruptly, and with emphasis, 'did you for women for the next two or three years. I ever see such nonsense? Why, there is not a may be wrong, but I fancy the present campaign sensible native in all India but will see through will not be concluded till March or April. If it and laugh at it, while the disaffected will be we get over the hot weather all right it will be sure to employ it as a handle for exciting, among pleasant enough moving about after these sepoys, the ignorant, fresh fears and alarms.' The shrewd but at present the climate is trying, and after a Brahmin, profoundly conversant with the feelday spent on duty one feels quite knocked up; ings of his own countrymen, was right. 'Our rulers,' continued he, 'do not yet seem to know the people of this country. What they fear is not instruction or discussion, for they are fond municated to government by Lieutenant Forrest, of both in religious matters; but the Mahommegives an accurate detail at last, with respect to dan-like use of force-the doings of Mahmoud the blowing up of the magazine at Delhi, on the of Ghuznee, Timur, and Aurungzebe have frightout-break of the mutiny. Lieutenant Forrest ened them. But so long as force is not used shares with Lieutenant Willoughby the honor of they do not care how many instructors of your religion may be working peaceably among them "On the morning of the rebellion, Lieuts. nor how much money may be subscribed in In-Willoughby and Forrest, and Sir C. Metcalt, dia or elsewhere for their support, nor who the were in the arsenal when they heard of the subscribers may be-whether you, or any other treachery of the native Sepoys, and they took British gentleman, or the Governor-General or

Again was the shrewd Brahmin right, expressand placed six six-pounders to command the dif- ing in few words the innermost convictions of ferent entrances. These preparations had hard- of his people. In illustration of this it may be ly been concluded when a body of mutineers ap- stated that only the other day the Brahmin edipeared, and called on the defenders to open the tor of, perhaps, the ablest and most popular of gates. On their refusal, scaling ladders furn- our Bengalee newspapers, furnished his readers ished by the King of Delhi, were brought up, with an engraving of a new edifice for the largand the rebels got on the walls and poured on est missionary educational institution in Calcutto the arsenal. The guns now opened, and took ta, accompanied with an elaborate enlogy of the effect with immense precision on the ranks of zeal and activity of its founders, the liberality Four rounds were fired from each of the subscribers for its erection, and the pertinguishing themselves in serving the pieces rap- fully taught the doctrines of Christianity, resoridly, the mutineers being by this time some hun- ted to no compulsory means, but left all freely

had been laid by Lieutenant Willoughby to the has been caused by the Mahommedans, and

King of Delhi on the throne of his ancestors-MADRAS. The Madras correspondent of the a fact, probably, which at this moment is wholly unknown to the British rulers of this land."

SYRIA. Letters from Syria report the total tion exists within, Madras. These two postulates destruction in the Desert of a caravan. The lat-

laden with merchandise, started from Damascus | ter who handles your baggage, but you are met | war on each other, and will dwell together in haron the 29th June, and by some mismanagement lost its way. The entire caravan perished with the exception of some 20 persons, who were resened from certain death in the sand by wandering Arabs. The merchandise was naturally considered a lawful prize by the latter, but the Governor of Damascus has sent in a claim in the name of the heirs. This, however, is a subtlety of the law which the Arabs do not recognise.



# The Advent Herald.

BOSTON, SEPTEMBER 26, 1857.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discornment of the truth, in nothing earried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### PENCILINGS BY THE WAY. NO. 3.

Niagara is surrounded by so many points of interest, that the tourist if he wishes to visit them all, will be liable to numberless taxations. The stranger rightly judges that a carriage will be the most expeditious way of viewing the sights and he can be easily accommodated in this particular .-In front and around the Clifton House, and standing at various points, are numerous carriages and vehicles of every description. Nor can you escape them if you wish. The moment your motions indicate an intention to take a walk, before you can leave the steps of the Hotel, some ambitious driver who has watched you from his eyrie with eagle interest, whips up his steeds, and wheels around into the path before you. If you turn either to the right or left, so as to pass this disciple of Jehu. you will be instantly encountered by another, and another. They cross your path, dash on in the direction you are going, a few rods in advance, and stop for you to come up; if your course varies, crack goes the whip and around will buzz the wheels in that direction. If the pug-nosed fellow with bob-tailed bays fails to secure your patronage, in an instant white livered Joe is prancing his grays before you to coax your custom; and it he fails, presto, your path is intersected by a span of sorrels, which furious Bill causes to prance and dash in vigorous style.

By the speed with which these fellows wheel and circle, while tempting your employ, you imagine that they will drive you in a manner that will shame the driving of old Jehu himself; but no sooner have you bargained with one of them to drive you by the hour, than they cool down in the most sudden and marvelous manner. Our party numbering eight persons, we took two carriages to drive us to Table-Rock, the Burning Spring, and Lundy's Lane-intending after dinner to drive down to the whirlpool, across Suspension bridge and onto Goat Island. Our drivers started their horses into a walk. When they had gone at this leisurely pace some fifteen or twenty rods, we said. You drive rather slowly. "I drive fast enough to suit myself," said the very independent driver .-You won't suit yourself long, we replied, if you persist in walking your horses, unless it will suit you to drive back to the Hotel and let us employ another team. " You will find that the others will drive slower than I do," said he. Then none of you will drive us, we said, and unless you add to the velocity of your carriage wheels, your time will be very short. With this threat over him our Jehu managed to keep his steeds in a gentle trot, except when it was muddy, or sandy, or up hill, or down! The occupants of the other carriage, we learned, had a similar time with their driver.

When we had completed our intended morning circuit, which occupied two hours, and alighted at the Clifton House, our driver very obsequiously beasts at the millennium will become tame and subtendered his services for the afternoon's drive .-No, said we, your horses are too stiff-jointed to suit our purpose. But, he urged, I will take you the former. Please to give an answer through the by the job, and then will drive as fast as you wish Herald. me. We shan't employ you in anyway, we said; a fellow that will walk his horses when hired by the hour, would drive by the job in a manner that tively, except in accordance with some law of figwould give no opportunity to see anything; you ure. The only figurative interpretation of which will therefore be relieved from farther service.

at every foot-step with a demand for tolls and fees. mony. To make the animals, named, to be repre-If you pass under the sheet of falling water you must pay two quarters-one, probably for going in, and the other for coming out; if you enter the museum, near Table Rock, you pay a quarter ; you may ascend to the top of Prospect House near the cliff, free of cost, but it is expected that you will purchase generously of the "Indian Curiosities," which are there for sale, and which you cannot courteously pass without showing your money; if you drive up to the burning spring, your path is obstructed by a toll-gate which you must pass and pay, you drive down to the spring, and find that you pay nothing for entering the shed in which it is to be seen, but as you find an old man there to enlarge upon its wonders and virtues and to exhibit the phenomena of flame issuing from a fountain of water, you generously fee him, but, this done you find you are not expected to leave the shed without a York shilling to the proprietor, whom you now see for the first time; as you turn your course towards " Lundy's Lane," you encounter another toll-gate which imposes its duty upon you; you pass on to the Pagoda that is erected on the site of the bloody deeds of bye-gone times, no one appears to demand a fee and you ascend to the top; a garrulous soldier whom you find stationed there fights over again the battle, as from that commanding view he points out where Scott was wounded and where the gallant Brown, and where Ryal and Drummond were wounded and taken prisoners, and you cheerfully give him a quarter, but when you have descended you are net by the proprietor who informs you that he also wants a quarter for each one of your party. If you cross the Suspension Bridge, whether in the cars or otherwise, you pay a quarter; if you take passage up to the foot of the falls in the "Maid of the Mist," the little steamer that plies up and down between the falls and Suspension Bridge, another demand is made on your purse; if you cross the ferry at the foot of the falls, you pay 18 3-4 cents, and the balance of the quarter for being drawn up 22 1-2 rods to the top of the bank, unless you choose to walk up 291 steps at an angle of 31 degrees—the most toilsome ascent that we ever made. If you pass over onto Goat Island, you pay another quarter; and thus you are met at every step with tolls, and fees, to say nothing of guides, guide books, Indian curiosities, &c., but when you have submitted to all and seen all, you feel that you have received your money's worth.

There must be a measure of "humbug" connected with the " Indian Curiosities" which are every where offered for sale at the falls, and in other parts of Canada. Some of the bead work may be the result of Indian labor, and to keep up the delusion that such is the fact, occasionally an Indian woman will be seen seated on the grass busily plying her needle in its construction; but the greater and the better finished portion that is offered for sale must be the result of white labor.

# NOTES AND QUERIES.

Bro. B.: Does the word of God teach that God's divine will and pleasure were accomplished in the command to Adam, "But of the fruit of the tree ye shall not eat of it"? We hear teachers say that God's will was that Adam should eat of it.

Ans .- The Bible nowhere teaches that sin is in accordance with the will of God. On the contrary, it everywhere represents it, in all its forms, as being contrary to His holy and divine pleasure : and hence he punishes man for its commission.

ON THE WOLF DWELLING WITH THE LAWR.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the and a little child shall lead them. And the cow and the bear shall feed : their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weared child shall put his rael? (or something like that.) hand on the cockatrice's den."-Isa. 11:6-8.

Is this literally to take place, or is it a figura missive, or is it the evil dispositions of man that are to be subdued? I have heard it argued that it are to be subdued? I have heard it argued that it was the latter, but I have always been in favor of

Sept. 1st, 1857.

Ans.-No language can be interpreted figurathe above is susceptible, is in the use of the syn-Niagara is peculiar in another respect, viz., in ecdoche, by which one of the several classes of anthe constant drains on your purse. Not only must imals named is put for its respective class. This vou fee the waiter as at other "first class hotels," in scripture, then, affirms that those classes of aniorder to secure any kind of attention, and the por- mals will lose their antipathy and disposition to

sentatives of men of different dispositions, is contrary to all analogy or law of trope.

EDITOR OF THE HERALD :- What progress have the committee made, who were appointed at the Conference in June, to furnish matter for the then proposed Catechism ! I learn from Bro. Osler that he has attended to his part, so far as he can at present, until others furnish matter. Will you please inform us what progress is being made? We think this work should be out as soon as the lst of January. I speak for myself and many.

Providence, R. 1., Sept. 18, 1857.

The above inquiry is made respecting a catechism for the preparation of which a committee of five was appointed at the May Conference. This committee had a meeting at the time, when it was agreed that each one of their number should prepare a plan of the topics to be embraced in the work, and send to the Herald office, when the chairman of the committee should select the best of those plans, or combine a plan from all, and lay it before the committee for their approval; and if approved, then questions and answers were to be solicited on the several topics.

Responses have thus far been had from only two of the committee, which we give below, numbering them in the order in which they were receiv-

" I should prefer the following plan.

" Bring out all of the important points of Bible doctrine; such as the existence of God-His character, attributes, and general design in regard to the children of men; the Sonship of Christ-His character, mission in the flesh, sufferings, death, resurrection, ascension, and second advent; the general harmony of sacred history; the harmony of propbecy; the general judgment; the general resurrection, showing that there will be two as to time and character; the immortality of saints; the kingdom of Christ future; the new heavens and new earth; our duty, &c. &c.

"I do not pretend to give the order, consecutively, of the points here, but only give you my idea. Let these matters be brought out in a most simple form of questions and answers, and let the answers be given as short as consistent, and then under the answer, let two or three passages of Scripture be cited as proof, with reference to the book from which they are quoted, chapter and

verse. Thus,

" Question. What is God? "Answer. God is a Spirit.

" Proof. John 4.24. God is a Spirit: and they that worship him must worship him in spirit and in truth. 2 Cor. 3:17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is

"In relation to the size of the book, I wish it may be a large one-a standard one. We have little ones enough now. Let it commence simple, for the little children, and grow more and more difficult, so as to instruct thinking minds of larger growth, to the end. I hope we shall not go any farther on disputed questions than to give answers in Bible language. I mean such questions as the 'Sonship of Christ,' 'the state of the dead,' 'Israel,' &c. For instance,

"In what sense was Christ the Son of God? "Ans. He was begotten of the Father.

" Did He exist in any sense before he appeared

in the flesh? "Ans. He existed before the foundation of the

world, &c. (Plenty of Bible for that !) "So in relation to 'Israel.' Some think con-

verted Jews are 'Israel;' some, all the scattered tribes and ' Judah ;' some, Judah alone ; some, a part of the present unconverted Jews; and so on. Now we must fix it in Bible form.

" Quest. To whom does God make promise that He will restore them to their own land?

" Ans. To Israel.

" O. Does He mean all the descendants of Is-

"A. 'A remnant,' which is sometimes called the house of Israel.' Or something in that form. " Let us do our utmost to keep disputed points out of sight, and appear before our brethren in

No. 2 writes :-"I avail myself of the earliest opportunity to forward you the following classification of topics. "1st. Man; his origin; original condition; the peculiarities and blessings of that condition ; the change, his present state; inquiries concerning the cause and results natural.

"2d. Creation; its origin; the relation man sustains to it: the deductions therefrom.

"3d. God; his existence proven by his works.

"4th. The Holy Scriptures; their origin;-

proofs of their authenticity and credibility; their import; design; for whom intended.

. 5th. The doctrines of Scripture.

"a. Existence of God; his attributes; perfections; and moral government.

"b. Messiah; his pre-existence; attributes; titles; relations; offices; worship.

"c. Holy Spirit; his personality; Deity; office

"d. Man a moral agent; fallen; the hope presented to him.

" e. Redemption ; what it is ; its source, cause, conditions, results.

" f. Man's duties to God; and his fellows; the laws of God, their foundation and bearings.

"g. The Christian church; its foundation; of whom composed; its ordinances, institutions, de-

"h. The earth; its original condition, present state, and final destiny.

"i. Dispensations; their number; to whom given; and their intent.

"j. The present, the last of probationary dispensations; the relation we sustain to the future ages ; proofs.

"k. Our duties growing out of these facts."

REMARKS .- As only the above two had been submitted, the chairman of the committed waited to hear from the others. A short time since No. 3 wrote, requesting the chairman to exercise his own judgment in the matter, instead of waiting to hear from him. No. 4 has not been heard from at all.

In view of these facts, of the absence of the chairman a part of the summer, and of his constant occupation when at home in other matters, he has been unable to devote the time to it that is needed. He therefore submits the above plans, requesting the opinion of each of the committee respecting either of them-i. e. whether they approve either, or if they would amend either by addition, alteration or erasion.

Should they all agree on one of the above, or an amendment of one, then questions and answers on the several parts will be requested through the

### The Races and Countries of India.

Whoever thinks of India as one country, occupied by a homogeneous population, errs quite as much as he would in taking all Europe to constitute a single nation, in ignornace of such varieties of race as the Saxon, the Sclavic, the Magyar and others. There is in India quite as much diversity of native government, religions, social institutions and popular characteristics.

But, in the first place, let us take a brief glance at the territorial divisions of the region now under British sway. Most are familiar with the lact that their possessions include the three Presidencies of Bengal, Bombay, and Madras-each having its Governor-but the whole being under the Governor General, who is Governor of Bengal, and resides at Calcutta. Of Bengal, the most extended and populous of these provinces, there are four great sub-divisions. Bengal proper, lying about the lower Ganges, and reaching from Calcutta to Benares, has a population of more than fifty millions, and is the centre of British power in India. The Northwestern Province, belonging to the Bengal Presidency, embraces the regions on the upper Ganges, and has a population of twenty-five millions. This province, having Agra for its capital and Delhi for its arsenal, is the seat of the recent mutinies, and was substantially held, at the last accounts, by the rebel Sepoys. The ancient kingdom of Oude is in the same province. Still further to the North-west, in the rich region of the five convergent rivers which form the Indus, is the Punjaub, with an exceedingly vigorous population of five millions. The territory on the east of the Bay of Bengal, including the recent acquisitions from Burmah, complete the sub-divisions of the Bengal Presidency. But it should be borne in mind that they are mainly English divisions, and cover what were once many ancient kinguoms of unrelated dynasties. The entire population of this Presidency is not less than seventy-six mil-

The Presidency of Bombay lies on the west coast of India, and has a population of ten millions. The Presidency of Madras includes the eastern coasts and the whole southern portion of the peninsula, and numbers a population of twenty-two millions. Adjoining these two provinces are several dependent kingdoms, governed by native princes who are substantial rulers to a certain degree, maintaining armies of their own and keeping up a contingent for British service. The most important of these is that of the Nizan, with its capital Hyderabad, and a population of ten millions. This kingdom is the chief remaining fragment of the old Mohammedan empire, and is in the Deccan, or central portion of Southern India. As we go north, we come to Nagpoor,

another of these dependencies, with five millions they worked to the best of their ability, feeling of inhabitants-to the Bundelcand, with five mil- that when the morning came, they possibly might lions-Gwalior, with three millions - the Raj- speak some vessel and thus be saved. hoot States, with eight millions-the Sikh states. Cashmere, and Nepaul. The ancient boundaries of these kingdoms have been blotted out, except so far as might suit the convenience of the British government. We have enumerated only a part of Hope was renewed, and all now worked like giants. what, in some time in the past, constituted different countries, as we usually understand the word, inhabited by different races, indigenous or foreign, and characterized by diverse dialects, governments and religions.

In looking to the present population of British India, we are met with a great diversity of estimates. Hamilton put it down at 134,000,000 and Elphinstone at 140,000,000. As these estimates. were made before the acquisition of Scinde and the Punjaub, we may safely assume the entire near us. Capt. Herndon told our condition, and population at 150,000,000. Of these the Mohammedans number, according to various estimates, from 10,000,000 to 18,000,000. All the rest are Hindoos, excepting two or three millions of the indigenous races, known by the most frequent name of Coolies, and 75,000 Parsees. The latter are the "fire-worshipers," an intelligent and enterprising race, who came into India from Persia. The Coolies, or natives proper, under many names, have their history in obscurity, and it is not known whether they were originally one people or several. The Hindoos, with their singular institutions of caste, came into India from the North-west, twelve or fourteen centuries before Christ, overcame the natives and set up distinct sovereignties. The Mohammedans invaded the country-or rathor began their series of invasion-in the 10th century, A. D., from Persia, Afghanistan and Arabia. It is estimated that about one-half of the present Mohammedans are descendants of these invaders, and the remainder of proselyted Hindoos. They are most numerous in the valley of the Ganges, where their power was first established. The Nizam is at present the most important remnant of their power, which, for a long period ruling all of India that was deemed worth ruling, began to fall to pieces on the death of Aurungzebe in 1706. -Boston Journal.

### Loss of Steamship Central America.

The worst fears in regard to this steamer have a sorrowful realization. She foundered in the great gale on the 12th inst., off Cape Hatteras, and only about 140 out of her five hundred passengers were saved ! This is a most appalling disaster, which will cause a wail of anguish in hundreds of families that were anxiously waiting to welcome returning wanderers from the Pacific State.

The Central America had on board the passengers, mails and specie which left San Francisco Aug. 20.

There were on board 525 passengers, besides the officers and crew, numbering 101-total, 626. Survivors were rescued by barque Eloise, which has arrived at Norfolk, and by the brig Marine. The Eloise picked up forty-nine, five of whom were subsequently transferred to brig Saxony, bound to Savannah, where they have arrived. The Eloise has arrived at Norfolk, with forty-four survivors. The brig Marine saved forty-six persons, twentysix of whom were women and children-all there were on board. Others were picked up by different passing vessels, it is thought, -in all one hundred or one hundred and fifty.

The tollowing is a detailed statement of the disaster by a passenger, Henry H. Childs, one of the rescued by the barque Saxony:

I left Havanna in the Central America for New York, on Sept. 8. The weather was delightful and the sea calm, on the passage from Aspinwall.

On the day of sailing from Havana, fresh westand it commenced raining in torrents.

On Thursday it blew a hurricane, the sea running very high. On Friday the storm raged fearfully. At 11 o'clock in the morning of this day it was first known among the passengers that the steamer had sprung aleak and was making water fast. A line of men was immediately formed, and they went to work bailing out the water from the engine rooms, the fires having already been extinguished. We gained on the water so much that we were able to get up steam again, but we held it but a few minutes, and then it stopped-for-

The bailing continued, however, and was kept up in all parts of the ship until she finally went

During Friday night, the water gained gradually, but all on board being in pretty good spirits,

The fatal Saturday came at last, but brought nothing but increased fury in the gale. Still we worked on, and about 2 o'clock in the afternoon the storm lulled a little, and the clouds broke away. At 4 P. M. we spied a sail, and fired guns, and placed our flag at half-mast. It was seen, and the brig Marine of Boston, bore down upon us. We then considered safety certain. She came near us, and we spoke to her and told our condition. She laid about a mile distant, and we in the only three boats saved placed all the women and children and they were safely placed on board the brig.

As evening was fast approaching, we discovered another sail, which responded to our call and came asked them to lay by and send a boat, as we had none left. She promised to do so, but that was the last we saw of her, except at a distance, which grew greater and greater every moment.

At 7 o'clock we saw no possibility of keeping affoat much longer, although we all felt that i we could do so until morning, all would be saved. In a short time a heavy sea, for the first time, broke over the upper deck of the vessel, and then all hope passed away. Life preservers were near, and were supplied to all; and we sent up two rockets, when a tremendous sea swept over us, and the steamer in a moment went down.

I think some 400 or 450 souls were launched upon the ocean, at the mercy of the waves. The storm at this time was entirely subdued. We all kept near together and went as the waves took us.

There was nothing or very little said, except that each one cheered his fellow comrade on .-Courage was thus kept up for two or three hours, and I think for this space of time none had drowned, but three who could not swim because exhaust-

After this gradually one by one passed away to eternity.

The hope that boats would be sent to us from the two vessels we had spoken soon fled from us, and our trust was alone in Providence, and what better trust could you or lask for?

I saw my comrades sink fast, and at I o'clock that night I was nearly alone upon the ocean some 200 miles from land. I heard however, shouts trom all that could do so that were not far from me, but I could not see them.

Within an hour from this time I saw a vessel which I judged to be about one mile from me. Taking fresh courage, I struck out for the vessel, and reached it when nearly exhausted, and they drew me on board of it by ropes.

The vessel proved to be a Norwegian barque, from Belize, Honduras, bound for Falmouth, E. I found on board of her some three of my comrades, and at half-past 9 o'clock the next morning she had 49 on board.

One singular incident connected with this heartrending catastrophe is said to be that the captain of the Norwegian barque, some time previous to finding the survivors of the steamer, was on deck and a bird flew into his face three times, when he made an alteration of three points in his course, by which means he was made the happy instrument of saving the lives of the forty-nine survivors.

SORGHUM AND ORDINARY CORN No doubt there is much saccharine matter in the Chinese Sorghum, but it partakes largely of the nature of Indian corn, and no doubt is very much like it. An experiment has been lately tried, which has been communicated to the public by Mr. George S. Kington, which a comparative result was been determined. tzi, by which a comparative result may be deter-mined. This gentleman has tried both kinds, and from the two samples of the sirups the following facts may be determined:

He took eight corn-stalks, cutoff at the root and

erly breezes sprung up. On the following morning, the wind blew very strong, the gale continuing to increase as the day advanced. At night there was no abatement in the fury of the gale.

The Chinese sugar cane was subjected to the same process, and yielded about the same quantity of process, and yielded about the same quantity of process, and yielded about the same quantity of process. of syrup, but not so thick nor of so fine flavor as that made from the common Indian corn.

The success of Mr. Kintzi's experiment should

induce others to try it upon a larger scale. It would be a great thing if the corn-stalks, which the farmer has heretofore regarded as of little value, could be made to yield with so little trouble, molasses sufficient to keep him in "sweatening" the year round.—Detroit Advertiser.

During the revolutionary war there was molasses made from our common corn in many places. The stalks were passed through the common cidermill, and press, and the juice boiled to a syrup. In the present high price of that article the experiment may be worth trying.

### MY JOURNAL.

The Camp-ground is well located, and the grove is a very beautiful one on the banks of the Drift Wood river. They have seven board houses, or

tents, of good size, and proof against wind and rain. The preacher's stand and tent is also large and convenient, with accommodations for ten or more persons. It is well seated, and has an altar in front of the stand, with a railing about it, which will hold more than one hundred persons.

The people came with their families little children, babes and all, when necessary, with stoves for cooking, and provisions for themselves and neighbors, and are prepared to live on the ground a week, in sunshine or storm.

We continued the services six days and one evening. Three sermons were given on each day, besides the prayer meetings, I delivered twelve discourses, and Brn Litch and Jackson, the rest : and with two sermons a day, with other labors, I improved daily in health and strength. I never heard Bro. Litch preach so well, or saw him when he was more engaged. Bro. Jackson greatly surprised and delighted me with his sound, logical and energetic discourses. Bro. Holland was at work all the time, between the services or in the prayermeetings. The membership took hold well, but I have seen them do better. The congregations were attentive, and generally intelligent, and the best order prevailed throughout. Many were blessed, some converted, and many left under deep awakening. On the whole the meeting may be considered an effective one for the cause.

As a specimen of the deep convictions of some. I may state, just as we were leaving the ground at the close, one of the citizens lingered, who had for some time past led a wicked life. He said to Bro. Boyer, "I dare not go home."

"Why?" said Bro. B.

"Why" said he "last year on this ground I promised God, on hearing Elder Osler, if he would spare me till this year, I would become a Christian, and I dare not go home until I give my heart to God. I have neglected my vow till this late hour, and I fear I shall be damned, if I do not now give myself to God and live a new life."

"Well," said Bro. B., "it is late, but if you will give up to Christ, we will pray with you and help you;" and urged him to give himself to God at once. He did so, and they continued in prayer till about 3 o'clock in the morning. We left him in sadness, but such is the character of the man, for integrity and firmness, we have no doubt he will become a good and faithful servant of

There were others, but I cannot specify further than to say, that another man told us that Elder Osler's sermon last year, on this camp-ground, on the text "Remember Lot's wife," had been ringing in his ears the whole year; and now was re-

Much was done to remove prejudice and enlighten candid and intelligent citizens on our faith .-Other meetings had prepared the way for us, and by this last effort, most of the people have become settled and established in our views of the prophecies and the kingdom right at hand. Shippen is comparatively a new field. The place is being built up and improved.

Many families are intelligent and refined, though living in a new country and a pioneer life. During the week the ministers were invited and visited most of the families within two miles of the camp. I have hardly ever been so much interested and delighted as in these visits. We seldom find more intelligence and refinement in our cities though the people live in houses not as beautiful and convenient, or adorned with splendid furniture. Yet they are happier and better off, than those who live in palaces and after the fashions of this world.

Some of the citizens are anxious that Elder Boyer should locate himself here, and have offered him liberal aid, if he will come, towards the erection of a house and home. I hope he will accept and remove, as it will be better for him and the

I enjoyed the hospitality of Bro. Chauncy G. Moore, and Bro. E. Felt, while off the ground. Bro. M. has given the use of the camp-ground for the last three years, and has been very liberal and kind to us as a people. I stopped most of the time however, with Mr. Felt, who keeps the Hotel .-I was kindly welcomed, as also Bro. Litch, and al even that would go. His house was a home indeed for us. We had prayers and songs, for all in the house that saw fit to attend, by the request of Mr. and Mrs. Felt. I trust that God will reward them and many others whom we cannot mention by name, for their hospitality.

Shippen is a healthful, and beautiful place .-Indeed I know of no place that I would prefer to it, as a "watering place," for health, rest, and pleasure. The air, the scenery and quietness would all conspire to make one forget his cares, and regain health and vigor both of body and mind.

Mr. Felt has a fine house, and any persons who should visit Shippen, would find a gentlemanly landlord, and a well-conducted temperance house. leges.

# EXPOSITORY.

The Prophecy of Zechariah.

CHAPTER III.

" And he showed me Joshua the high-priest standing before the messenger of Jenovan, and Satan standing at his right hand to resist him."-v. 1.

"And Jehovah said to Satan,
Jehovah rebuke thee, O Satan;
Even Jehovah that hath chosen Jerusalem rebuke

Is not this a brand snatched out of the fire ?"-

This is a new vision, shown Zechariah immediately after the preceding ones. And the one who showed it, is doubtless the angel that talked with him. 2:3. "Joshua the high-priest," is here a symbol; and can only be a representative of the Jewish nation-he being, as their ecclesiastical head, the one whose duty it was to present them before Jehovah, and to perform those acts which, under the law, were typical of the future atonement which should effect Divine forgiveness.

The "angel of the Lord," before whom the symbolic Joshua stood, is denominated in verse 2, "the Lord," and was the Logos, or second person in the God-head. Israel in the person of its symbolic priest, is represented as on trial, with Satan for an accuser. "It was customary" says Mr. Lowth, "in courts of judicature, for the accuser to stand on the right hand of the accused." The Psalmist in invoking a curse on an enemy, said 109:6, "Let Satan stand at his right hand." The word Satan signifies an adversary, or accuser, as in the marginal reading. In Rev. 12:10, he is represented as "the accuser of our brethren," which "accused them before our God day and night." Satan is here at his favorite work bringing unjust accusations against the people of God, and endeavoring to prevent their restoration to God's favor. From him, as the first instigator, arose the opposition to there building of the temple, which caused Rehum and his companions to represent to the king of Persia, Ez. 4:12, that Jerusalem " was a rebellious and bad city," and which had caused a delay of several rears in its erection. At the time of this vision also, effort was being made to defer it seill longera letter Ez. 5:6, having been sent to Darius from Tatnai and others for that purpose. The divine rebuke, however, which Satan receives, gave assurance that he would be unable longer to prevent the completion of the temple, or the return of the

By a metaphor, the subject of Satan's accusation, is denominated "a brand plucked out of the fire," to illustrate that the little remnant of Israel had been miraculously spared from utter destruction. Said God by Amos 4:11,-" I have overthrown some of you, as God overthrew Sodom and Gomorrab, and ye were as a firebrand plucked out of the burning." Paul gave utterance to the same idea when he said, Rom. 11:5, " Even so at this present time also there is a remnant according to the election of grace "-God having in mercy spared them, when in justice he might have devoted them all to destruction.

" And Joshua was clothed with unclean garments, and stood before the messenger."-v. 3.
" And he spake and said to those who stood be-

fore him, saying,

Take away the unclean garments from him.

And he said to him,

Behold I have caused thy iniquity to pass from thee, and I will clothe thee with costly garments."

The filthy garments with which the representative of the Jews was clothed, symbolized their sins; and their removal, and the substitution of clean and costly apparel, was symbolic of the forgiveness of their sins, and their restoration to God's favor. One's state of mind, was often indicated mong the orientals by his raimentwearing sackcloth and sitting in the ashes, or in the dirt, being indicative of grief. Isaiah bemoaned saying, 64:6, " All our righteousnesses are as filthy rags."

"And I said,
Let them set a clean mitre on his head.
So they set a clean mitre on his head and clothed him with garments.
And the messenger of Jehovah stood by."—v. 5.

That the garments in which this symbolic per son was clothed, were those appropriate for the priestly office, is evident from the mitre or bonnet which the priest wore. The "holy garments," Ex. 28:2, were designed for "glory and for beauty:" and they comprized v. 4, " a breastplate, and an ephod, and a robe, and a broidered coat. a mitre, and a girdle." They were made v. 5. " of gold, of blue, and of purple, of scarlet and fine twined linen with cunning work;" and it must have been a most splendid regalia. His being enrobed in these, symbolized the forgiveness of Israel and their restoration to their forfeited privi-

## CORRESPONDENCE



indents are alone responsible for the correct Our caponidents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on he general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

The Cup of Trembling.
For in the hand of the Lord, there is a cup and the wine is red; it is full of mixture, and he poureth out of the same : but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."-Psa. 75:8.

This cup in the hand of the Lord, that is full of mixture (that is, full of mercy,) is symbolic of the destiny of nations. See Jer. 18:2-10,-" At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. . . But the dregs thereof, all the wicked of the earth, shall wring them out and drink them." Symbolic of the destiny of the incorrigibly wicked, who refuse, or neglect to obey the gospel, and attend to the midnight cry, " Behold the bridegroom cometh; go ye out to meet him," but more particularly to those who worship the beast, and his image, and receive his mark in their forehead. or in their bands. Rev. 14:9,10,-" The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." See Rev. 16:19 .- " And great Bab ylon (or Rome) came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

But what means will God use to bring this about ? See Rev. 17.16,-" And the ten horns which thou sawest upon the beast, (what beast? The scarlet-colored beast that is now carrying, or supporting the Babylonish Harlot) (I understand, refers them back, to the days of Noah and Lot, this beast to be the Allied powers of Europe, or giving them a description of the literal state of European Congress) these shall hate the whore and shall make her desolate and naked, and shall by the waters of the flood; and also of Sodom by eat her flesh, and burn her with fire."

But says my opponent, I thought that the Catholies were agoing to rise " and make war with the Lamb;" by a careful examination of vs. 12,13,14, of this chapter you will see it is the scarlet colored beast that makes " war with the Lamb," and that war is not a war of literal swords and guns, but a spiritual war. See Rev. 16:14,-" For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty."

The next thing I am looking for in the chronology of time is for the Allied powers of Europe to assemble at Jerusalem, adopt the spiritual manifestations or the frog spirits, and there come out with a declaration of war against the Lamb, by rejecting the Bible, Jesus Christ, the agency of the Holy Ghost, and perhaps God himself: they make war with those that are with the Lamb, i. e. all true Christians, and reject all revealed religion, except what they get from the spirit-world through the agency of writing, table-tipping or otherwise. This will be " the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

But says one, when was the hour of tribulation ? It has not yet come; and will not, until you " see the abomination of desolation spoken of by Danrophet, stand in a holy place," (Jerusalem.) " For then shall be great tribulation, such as was not since the beginning of the world, to this time, no nor ever shall be."

But that was in 1789. If so, Daniel must be mistaken. See Dan. 12:1,2,3,-" And at that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation; even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book

The terms used by Daniel and our Lord, are too strong to be divided; hence we must understand them to refer to one and the same time; and Daniel says it is at the time Christ takes the Kingdom and the dead are raised.

But what is the nature of that tribulation? 1 understand it will be the gathering-together of the eagles at Jerusalem to devour the carcass of Pop ery. "For wheresoever the carcass is, there will

the eagles be gathered together." See Dan. 7:10, | 11, and 25. His dominion was taken away in 1798; hence it now resembles a carcass. See Rev. 18:2,-" Reward her even as she rewarded you, and double unto her double, according to her works; in the cup she hath filled, fill to her double," (If she bath slain sixty millions of Christians, slay one hundred and twenty millions of her subjects.

See Luke 17:37 .- " And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the engles be gathered together." See Zech. 14:1,2,-" For I will gather all nations against Jeresalem to battle." See Joel 3:1,2, and 9th vs. to 17,-" Proclaim ye this among the Gentiles, Prepare war, wake up the mighty men, let all the men of war draw near; let them come up : beat your plowshares into swords, and your pruning-hooks into spears; let the weak say 1 am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about : thither cause thy mighty ones to come down, O Lord." 2 Thess. 2:8-12. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." He will commence the work through the agency of the ten-horned scarlet-colored beast, but before the one hour (15 days) are expired, Christ will come; for he finishes up the work in his own person. See Rev. 19: 19,-" And I saw the beast and the kings of the earth, and their armies gathered together to make war against him that sat on the horse and against his army. And the beast was taken and with him the false prophet. . . These both were cast alive into a lake of fire burning with brimstone."

CASTLE CHURCHILL. Beaver Grove, Butler Co., Iowa, June 1st, 1857.

#### Lot's Wife.

"Remember Lot's wife." In the 17th chapter of Luke, we find this injunction of our Saviour, and the circumstance which called it forth, from his sacred lips. The Pharisees had demanded of him, when the kingdom of God should come. He first goes on to tell them, the manner in which it would come. Then he tells them that the suddenness of his coming, should be like the lightning. He then things, at the time of the destruction of the old world fire. "Even thus shall it be, in the day when the Son of man shall be revealed." Thus he assures them, that when he comes to set up his kingdom, he will find the inhabitants of this world engaged in their various secular occupations, awake to their worldly plans of getting the riches of this world. Yes, in that day, then, we are to remember Lot's wife. What day? The day or time and age of the world in which (from the signs Christ gave us, that should herald his coming,) we are to expect his revelation from heaven with power and great glory. Now what is there in the history of Lot's wife, that should claim our attention ?-We find in the history of Lot, who was a nephew of Abraham, that he went out of Egypt into the south, and Abraham was very rich in cattle, silver and gold; Lot also, which went with him, had flocks, herds and tents. Thus the land, we read, was not able to bear them that they might dwell together; on account of their abundant wealth .-So they agreed to separate, and Abraham dwelt in Canaan, but Lot in the cities of the plain, the valley of Jordan, and pitched his tent towards Sodom In addition to this, we learn that God sent his an gels, to lead him out of Sodom; that he might destroy it. Why? On account of the wickedness thereof. But he first gives Lot a message of warning to the inhabitants of the city, of their doom. He then leads Lot and his wife, and his two daughcape for their life; and forbids them, to even look behind them. But Lot's wife looked behind her : in consequence of which, she became a pillar of salt, an everlasting monument of God's displeasure, for her disobedience.

Beloved brethren and sisters, let us heed the injunction of Christ, and remember the curse that God sent upon her for her disobedience. This world is doomed to fire and brimstone. The Lord has warned us of its destruction, by giving us the signs which show its nearness. He has called us to come out of the city, (world) not literally to escape to the mountains for safety. But we are commanded not to love the world, neither the things which are in the world. Our farms and merchandise are doomed to fire; as literally as were the possessions of Lot, and it seems to me that we are living in a peculiar time. Turn to the 17th of Luke, 31st verse, read it carefully; does not Christ mean the day when Jerusalem was destroyed! You answer no. Why ! Because he is speaking of the

time of his revelation, or second coming. Now it |or wealth, sorrow or gladness; life or death, we seems by this verse, that we are not in point of may through all, feel the special presence of our affection, to go back to any of our worldly enjoy- Heavenly Father. He alone is truly secure and ments or possessions, which God in his word, has happy, who whatever may betide, has the blessed taught us to sacrifice for his sake. No time to evidence that God is his ever abiding friend,-who lay up a treasure on earth; the fire will perhaps can go courageously forth and breast life's tempesconsume it, while you may be left to be consumed tuous waves, and fight his stern battles, fearing with it, instead of becoming a pillar of salt as was

convince her, that those messengers were sent from God? I answer yes. Look at the miracle they wrought, when the people of the city, old and night before his flight, those messengers smote Have we any evidence that the proclamation of the kingdom at hand, is from God! I think we have abundant evidence to show us, that the Lord has sent out his servants in these last days to warn a guilty world of its approaching doom. When we see the sanctifying effects which faith in the speedy coming of Christ, have had on the heart and life it, who can but acknowledge that this work is of God? He has smiled upon his own truth.

Cheer up, soldiers of the cross. Stand at your post every one, great or small. The battle is not yours but the Lord's, and there is no restraint with him, to conquer whether by many or few. If we retire from the battle field, to seek to save our life, we shall surely lose it. But if we are willing, for Christ and his gospel's sake, to lose our life, we lety and heart felt desire of every Christian, posshall keep it unto life eternal. O that the good Lord would help us, one and all, to gird on our armour anew, and consecrate ourselves unreservedly to his service. And according as God has given us ability, hold forth the word of life.

P. B. N.

### An ever present God.

How welcome is the promise of the presence of a friend of whose ability and willingness to sympathize with, and to aid, comfort and console us through the changing scenes of life, we have assurance. How it enhances our joys, how it assuages our sorrows, to feel that we are not alone-that some loving one is near and ready to share them with us : many there are who have known the preciousness of such a friend who has stood by them in prosperity and adversity, and whose constant presence has cheered them while performing life's

weary pilgrimage. Still however numerous, however precious may be the earthly friends one may have, there is need of the presence of one possessed of more than human wisdom and ability. And does not every Christian know from glad experience that such an one is with him, and though unseen by the eye of sense, faith realizes the actual presnce of the same God, who gave to the Patriarchs, Prophets and Apostles such unequivocal testimony that he was with them. And what can be more cheering than to feel that through all the perplexing trying scenes through which they are called to pass, one so powerful, so wise, so kind, so good is ever with usthat his presence is with us wherever we go: not merely that general presence which fills immensity, but a special, protecting, paternal presence, even that of which Moses spoke when he said, "If thy presence go not with us, carry us not up hence. "I am with thee:" blessed thought; Christians, do you realize it? have you dwelt upon the great fact embodied in these few words until it has become not only a matter of belief, but that which is your chief joy and consolation ?

And God has assured his people that he will always be with them ; his language is " I will nevary or the closet, where they particularly call upon him; on the land; and on the sea; at home and is the dwelling-place of God.

And as there is no time and no place, so there dark and deep it may be, there he is with them. Most beautifully is this expressed by the inspired penman, " In all their affliction he was afflicted, and the angel of his presence saved them."-1sa. with them. O cheering thought! that in poverty living; death will be feared and felt no more, con-

nothing that can assail him, because animated and sustained by the sound of that voice, which ever But another point. Had she any evidence to falls in glorious accents upon his ear, saying, "I am with thee." Let us realize more fully the blessed fact of an ever-present God, who with pitying compassion looks upon us in our weakness, and young, compassed the house of Lot about, the is ever ready to help us. Then will we go forward, shunning no cross, and shrinking from no duthem all, both old and young, with blindness. ty, till we are admitted to that blissful presence where is "fulness of joy." S. A. GORTEN. Manchester, Mass. Aug. 1857.

Salvation. No. 4.
Come, leave the dreams of this transient night,

And bask in the beams of an endless light. was the tender breathing of a soul saved by grace, kindly and earnestly entreating one, who had formof those who have embraced it, and the spiritual ed the melancholy decision "that she was deterblindness which has fallen on those who rejected mined to keep by the world," to leave the joys of earth which are fleeting as the transient dreams of night, (and we may add like the whirlpool's eddy bearing victims onward to the point of deep and endless despair,) and secure substantial blessings, yea, an "endless light." which the apostle (in Rom. 13:11,12,) associates with the salvation of which we treat. Although manifested in a greater degree by some than others, yet such is the anxsessing as he does the "Spirit of Christ," relative to all who are " in the gall of bitterness and bond of iniquity," especially when he reflects that the salvation so intimately connected with, and necessary to the reception of substantial joys, is Eternal in its duration. Respecting the misery

and danger to which we are physically and mentally exposed, we may administer relief oftentimes for the present, but it is beyond our power to endlessly perpetuate the blessings thus secured. A ruler may sign a reprieve and relieve an individua! from experiencing the penalty of a broken law, which is death, but cannot give eternal life; but when we turn our attention to the sacred oracles we read that the Son of God " became the Author of eternal salvation unto all them that obey Him." (Heb. 5:9.) Yes dear reader, to you and to me is this perpetual salvation secured "if we obey Him." In seeking Christ-obtaining pardon of our sinshaving the love of God shed abroad in our hearts, and keeping the commandments, we are saved from profane swearing, adultery, thieving, murdering, drunkenness, deceit, uttering falsehood, idolatry, slander, hatred, envy, ill-temper, revelling, witchcraft, heresies, the love of the world (its riches and pleasures,) and the neglect of the great salvation; in short all the sins of the catalogue as exhibited in the Bible and the sinner's daily life .-Now as long as we comply with the condition of obedience, His grace will be sufficient for our preservation, and this salvation will never cease, but be consummated at the appearing of the Messiah. Says the apostle, " unto those who look for Him shall He (Uhrist) appear the second time without sin unto salvation." Heb. 9:28. Then in undisturbed bliss, without an alloy of sin to shade our consolation, we shall be saved from error and delusion in every form-from sin and all its woeful results. In this life however there are many things from which we are not exempt. Here we are not saved from having our ears saluted with the filthy conversation of the wicked like a Lot-from seeing the inebriate reeling in the street or lying in disgrace by the wayside-from the depredations of the evil-dispose upon our persons and propertyer leave thee nor forsake thee :" and the testimo- from beholding " the destruction that wasteth at ny of the Psalmist is, "I have been young, and noon-day, and the ravages of the pestilence that walketh in darkness '-from beholding war saken." Also in all places will be with them; blood-shed-from excessive toil and fatigue-from in the place of business, as well as in the sanctu- scenes of mourning because a loved one is taken from our fond embrace-from pain in the head, eye, ear, hand, foot or other parts of the body-from abroad wherever a true believer is found, that heart the enemy death, and finally during the intermediate state from the dissolution of the constituent elements of man. Redditur terres corpus will virare no circumstances where his presence may not tually soon be written upon our tombstones unless be felt. Are his children in affliction? however the Saviour appears, signifying to the passer by that the body is returned to the earth.

But that glorious era shall dawn upon our world, and the saints enter upon the " rest which remaineth for the people of God," the wicked shall cease 63:9. Do the fierce waves of tribulation threaten from troubling; the inhabitants of the land will all to overwhelm? it is their privilege to hear him say be righteous; violence will be heard no more therein (as he did to his ancient people), "When thou neither wasting or destruction be seen within the passest through the waters I will be with thee." borders of the beloved city; the fountains of sor-Even should they be called to pass through the row will be dried up; the habiliments of mournvalley of the shadow of death, they need fear no ing will be exchanged for the garments of rejoicevil: and why? because the unfailing presence is ing, and the field of the dead for the land of the

Again while here we are not saved from a liability of being influenced by Satan, the world, sin and lust, but there the liability is removed. When the Son before alienated by sin, and there must thus influenced, and we cease to obey God, how uncertain the ground on which we step : as it were on the trembling crater of a volcano, beneath which duce him to pay the fearful price he did for her the fiery billows roll, surge and lash their dreary redemption. Thus we think the analogy is perfect shores as if bent on our everlasting ruin. My im- in every part. penitent friend do not venture too far in the slippery paths of sin; grovel not in darkness lest you stumble upon the dark mountains; but recollect that eternal salvation is secured to all those who yield cheerful obedience to the requisitions of a loving Saviour. I often think of the words which dropped from the lips of the distinguished Indian chief Skenandoah, of the Oneida tribe, in his 120th year, shortly before he died. He says, "I am an aged hemlock; the winds of one hundred years have whistled through my branches : I am dead at at the top; (he was blind;) why I yet live, the great good Spirit only knows. Pray to my Jesus, that I may wait my appointed time to die; and when I die lay me by the side of my minister and father, that I may go up with him at the great resurrection."

May reader and writer so live, that the feelings and hope of the distinguished chief to some extent may be theirs, as also the assurance of eternal salvation to be consummated at the redman's "great," and the Christian's "first," resurrection. J. P. F.

### Letter from D. Bosworth.

Bro. B :- I may say with "J. M. O." "I have read with interest your expositions of our Lord's parables." A pressure of business however, alone prevented my offering some suggestions in reference to the parable of the "treasure" and the "Pearl." But as he has done it, and in the main, I agree with him; it only remains for me to suggest a few thoughts in reference to your "remarks" in reply. Says Bro. B., "We cannot avoid the conviction that the doctrine which the Saviour designed to enforce by these parables is the necessity of constant and persevering effort to find, and keep in, the way ot life. This being so,'

Now will my Bro. bear with me while I show my opinion. We cannot avoid the conviction that what our brother sees as the primary object of the Saviour, in those parables, was only secondary. The principle object being, to illustrate the efforts of the Great King to save fallen man, and their in hope of the soon coming of Christ.

1. The Parable of the Sower

Illustrates the proclamation of the gospel, and its effects on different classes of individuals.

2. The Parable of the Tares of the field illustrates the opposition of the Prince of darkness, to Prince Messiah, and the destruction of his works at the close of this dispensation.

3. The Parable of the Mustard seed shows the mighty results of the plan of salvation, compared with the apparent smallness of the means for the attainment of the same.

4. The Parable of the Leaven teaches the effect of the "grace given unto us," upon the individu- of the meeting. There was no disputing about al, who shall finally be accounted worthy to obtain the kingdom.

5. The Parable of the treasure in the field rep resents the Lord Jesus-giving the glory he had with the Father, -his life-his all, to redeem an alienated inheritance, [the field] for the sake of the treasure it contained : [the souls he purchased.]

6. The Parable of the Pearl of great price represents the Saviour as not only despoiling himself of all his glory, but also as giving his most precious blood to buy his special treasure-the souls to control the public mind in the he loved so well.

This being so, the absolute necessity for the interpretation which Bro. B. gives the parables of the "Pearl" and "Treasure" is (to say the least) obviated.

But, says bro. B., "the view" we take " is in harmony with man's natural desires, to acquire treasure." Certainly! But is not the view we take in harmony with the desires of Him who left the ting. Courts of glory with trembling haste, to seek and save the lost, -his priceless treasure ?

Again says bro. B., " We are unable to gather from the parables anything that makes man merely passive." We are glad our bro. has been enabled to divest himself of so much of his former teachings. But we must say we are able to gather much that makes the Saviour abundantly active in the plan of salvation, and we not discover how the other. Another difficulty with our bro. is in ed by the preaching. All behaved well. ladeed the saints being hidden from the Saviour after they

sequently the ills of life will be forever past .- But says bro. B., "they are hardly the Lord's " Bless the Lord, O my soul, and forget not all treasure, before they become saints. The same with the pearl." " But the church has to be purchased before it becomes a pearl." We have only to say, she might have been a pearl in the sight of have been something precious about her, even in her fallen state, in the eyes of the Saviour, to in-

#### Letter from M. Fuller.

DEAR BRO. HIMES :- The more I read the Herald the more highly I prize its contents. It gives more light on the Bible than any other religious publication that I have ever read, and I receive its veekly visits with joy, and I shall continue to take it as long as I can pay for it. It is all the Advent preaching that I have, and it gives me more satisfaction to read its columns than anything else I can get, except the Bible. I take great pleasure in reading the letters of your correspondence in the Herald, many of them express my own feelings better than I can. Some of them seem like me not to be in possession of much of this world's goods, but are looking for that enduring substance which shall never fail, which the Lord has promised to them that love Him, and are looking for his coming. There seem to be many urgent appeals to the friends of the Advent cause to aid in the relief of the office, and I am glad to see the willingness that is manifested to sustain it by those who are waiting for the kingdom of God. Although it has not been in my power to do anything yet for the relief of the office, but still I am in hopes I can help a little towards sustaining it soon. I have a family of nine children to support with nothing but the labor of my hands to support them. and consequently we have to deny ourselves of many of the common necessaries of life; but still I am determined to put my trust in God, and do what I can. The Lord has promised to all such as put their trust in Him, that he will never leave them nor forsake them. I often think of the fa-

vorite hymn of the Pious Indian Woman. Now I can trust the Lord forever, He can clothe and He can feed; He's my rock and He's my Saviour— Jesus is a friend indeed.

I feel anxious that the cause should prosper, and I believe it will; for the Lord is able to sustain it. And if we are faithful to Him, we shall safely outride these storms of affliction, and be conquerors, and more than conquerors, through Him that first loved us and washed us in His own blood. Yours

### Wilbraham Camp-meeting.

This meeting began on Monday, Aug. 31st, and continued through the week and over Sunday.

Being called away to attend the funeral of the wife of Bro. Franklin Hale of Collinsville, Ct., who died very suddenly, on the morn of the 31st, I did not arrive on the ground till Thursday evening.

I was agreeably surprised to see so many tents (over thirty) and so many people from all parts of the country, from Maine to Illinois. But the number was not the best of it; the spirit of the people was most blessed. There seemed to be perfect unity of feeling, -all interested in the success words to no profit, but an earnest interest for the good of all. More than forty preachers were present, and though differing, on some points of doctrine, yet all seemed ready to agree to differ, and unite in the one great question of the age, viz., to prepare a people to meet our soon coming Lord. This is as it should be. It is worse than folly for any one man or set of men to undertake to control the faith of the people. For " while men think, they will think differently," and he who undertakes any other way than by free discussion, will surely be carried down by the tide, unless he first succeeds in killing out the spirit of the people so that there shall not be life enough left to make resist-

Well, I am glad there is life enough left in the remnant of Israel to get up and sustain so great and good a meeting as the Wilbraham Camp-meet-

The weather was most delightful, and the order of the meeting most excellent. The people governed themselves with perfect propriety, and all had a good time. The preaching was all of a high order with a single exception, and produced immediate results. A good number were converted to God, and many reclaimed. A good number were baptized on Sunday morn, and a glorious Lovefeast held before preaching. A great crowd were presthe activity of the one, implies the quiescence of ent on Sunday, which we truly hope were benefitbecome saints. He has only anticipated a little. to move his tongue against the people. The peothrough the entire meeting there was scarce a dog

O, there's a better time coming; let us sound the jubilee! Yours as ever,

E. CROWELL.

Sister Polly Heath writes from Suffield, Ct, Sept. 3d. 1857 :-

"I commenced taking the Herald Sept. 1856, and have been greatly blessed in reading the news it contains. I have taken some pains to send it to my friends and neighbors, hoping it might do some good. I thank the Lord that ever Bro. Chapman came to Suffield to preach the second coming of Christ. There are a few precious souls in Suffield that are striving to gain the kingdom, and will hear that blessed sentence : "Well done, good and faithful servant enter into the joy of your Lord. I am laboring on my fourscore years, praying the Lord to bless the poor and afflicted, and to revive his work here. Brethren and sisters remember me in prayer."

The rule of moral conduct is, next to God, to respect time.—Lavater.

Delay not, delay not, O sinner, draw near!

The waters of life are now flowing for thee;
No price is demanded, the Saviour is here, Redemption is purchased, salvation is free.

Delay not, delay not, why longer abuse The love and compassion of Jesus thy God?

A fountain is opened, how canst thou refuse
To wash and be cleansed in his pardoning blood?

Delay not, delay not, O sinner, to come ; Now mercy still lingers, and calls thee today; Her voice is not heard in the vale of the tomb; Her message unheeded will soon pass away.

Delay not, delay not, the spirit of grace, Long grieved and resisted, may take its last fli't; And leave thee in darkness to finish thy race,

To sink in the vale of eternity's night. Delay not, delay not, the hour is at hand, The earth shall dissolve, and the heavens shall

fade; The dead, small and great, in the judgment shall stand:

What will you then do, without the Savior's aid!

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used

Croup, Whooping Cough, Influenza.

Brother Ayer: I will cheerfully certify your Pectoral is the best medy we possess for the cure of Whopling Cough, Croup, and ac chest discusses of children. We of your fraternity in the south procedure your skill, and commend your medicine to our people. Hiram Conklin, M. D.

Asthma or Phthisic, and Bronchitis.

Probably no one remedy has ever been known which has cured o many and such dangerous cases as this. Some no human aid an reach; bu even to those the Cherry Pectoral affords relief and comfort.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you a hat your Cherry Pectoral has done for my wife. She had been five month laboring under the daugerous symptoms of consumption, from which no ald we could procure gave her much relief—she was steadily failing, utili Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from hat day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard.

Gensemotives, do not desnair till you have tried Aver's Cherry.

och acd tegard.

Ochando Shelby, of Shelbyville.

Gonsamptives, do not despair till you have tried Ayer's Cherry
Pectoral. It is made by one of the best medical chemists in the
world, and its cares all round us bespeak the high merits of its
virtues.—Phila, Ledger.

Dr. Ayer's Cathartic Pills. The sciences of Chemistry and Medicine have been taxed their

ple living in the vicinity said it was the stillest and most orderly Camp-meeting ever held thege. We all "dwelt safely and slept in the woods." On Saturday a proposition was made to raise money enough to build a new stand and store-house—dig a well—build an oven, &c., &c., for future use, if needed, and in less than half an hour about 200 dollars were pledged for the purpose. This shows a commendable zeal and liberality on the part of the people. It may remind our enemies that we are not dead yet.

O, brethren, let us arise and build. There is material enough left to accomplish glorious results. We have only to put our energies together—direct them right—and then go ahead.

O, there's a better time coming; let us sound the jubilee!

Costiveness, billious complaints, rheumatism.dropsy, heartburn. Headach arising from a foul stomach, nausea, indigration, morbid inaction of the bowels, and pain arising therefrom flatulency, toss of appetite, all dicerant and cutaneous diseases which require an evacuant medicine, scrotula or King's Evil They also by nurifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as dealness, partial bindness, bearinging and nervous fritiability deragaments of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best and there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

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This medicine is recommended for the above-named complaints, with the fulles: confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure billions fever in a few days. That which is prepared for Pever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Da. Litter's Restorative, for colds, course, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bettle.

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LOCKPORT, N. Y. B. W. Beek. Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from aluming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the lass forty years

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BY JOSHUA V. HIMES.

BY JOSHUA V. HIMES.

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# ADVENT HERALD.

BOSTON, SEPTEMBER 26, 1857.

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Will our friends look over the above list, and select what they may wish, either one, or all the works, and supply themselves with the choicest and best writings on the scriptures now extant, and at about the cost?

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The object in selling the books so low at this time is to get the means to pay my bills for books and paper. By the first of January next, I hope to square up all the office affairs,—though it should require much sacrifice.

We also have in extra gilt binding a few copies of the following works by Dr. Cumming:

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### Notices of Elder Himes.

Philadelphia, Pa., Sunday, 27th. Yardleysville, Pa., Monday, 28th. Morrisville, Pa., Tuesday, 29th. Elizabethtown, N. J., Wednesday 30th. New York city, Oct. 1st. Hartford, Ct., Friday, Oct. 2d. Boston, Mass., Sabbath Oct. 4th.

New Hampshire State Conference.

This Conference will be at Manchester, to commence Thursday Oct. 15th, at two o'clock P. M., and continue over the Sabbath.

The meeting will be holden in the advent Chapel on Central St.

We hope all will be united in this decision, as "1. Do you go to the Prayer-meeting our former Conferences have been in the more northern part of the State, we judge our friends in the south part, are now entitled to it; and this is on the line of the railroad and easy of access.

The friends in Manchester will do all they can to entertain those who come from abroad to attend the meeting; but will not be able to take care of

The best way for the greater part to get to the meeting will be by railroad.

Those going to the conference on Thursday, the first day of the meeting, will find some one at the chapel on Central St. ( within a quarter of a mile from the Depot,) to airect them where they may find a home during the meeting.

It is to be hoped that all who love our Lord Jesus Christ, will attend this annual conference if they can. May fervent and united prayer be continually offered, that this meeting may result in the union and edification of the saints, and the conversion of sinners.

We cannot have many more such gatherings-"Time is short"-this may be our last! O ye friends of Jesus, let us work while the day lasts.

T. M. PREBLE, Committee. East Weare, Sept. 1857.

My Post-office address is Goshen, N. H., Mill Village, so that the brethren can come and see us ; for we shall always keep an Advent tavern.

Sickness obliges me to recall all my appoint-Sickness conges ...
ments in the Herald of last week.
D. T. TAYLOR.

The Advent Mission Church in New York will hereafter worship in the Bowery Assembly Rooms No. 207 Bowery. Elder R. Hutchinson of Canada East, is expected to commence his labors with us on the first Sabbath in October. The friends of the cause in this vicinity are invited to co-operate with us, and the prayers of the church at large are earnestly solicited. J. B. HUSE, Ch. Clk.

While the world is growing more catholic every day in the toleration of conflicting views, there is more and more respect felt for opponents who are able, earnest and high-minded. An increasing disposition is manifest to read what is said on every side, if it is well and neatly said.

A Suggestive Retort .- A clergyman observing a poor man by the road breaking stones with a pickaxe, and kneeling to get at his work better, made the remark, "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." The man replied "Perhaps, master, you do not work on your knees."

Mrs. Catherine Donnely died at Woodstock, Ill. recently, aged 111 years, the oldest person in that State. She was a native of Ireland, and for the last fifty years has restricted herself to one meal a

# PUBLICATIONS FOR SALE,

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" 3. Declaration of Principles

### Appointments.

A protracted meeting at Woodstock, Province of N B, will commence on Thursday, before the third Sunday in October, and continue over the Sabbath. Friends in all that region are invited to be present. I expect to be present. EDWIN BURNHAM.

ent.

I have appointments to preach as follows:—The 3d Sab bath in Sept. at the Free meeting house at East Weare village; at Canterbury, in the Town House, the 4th Sabbath, at Loudon Ridge, the first Sabbath in Oct.; at West Boscawen, in the Christian meeting house, the 2d; at East Weare, in the Free meeting house, the 4th.

T. M. Prende.

With Divine permission, I will preach the word at Orrington, Me., in the Advent chapel, the 4th Sunday in September, and at Round Pond, Union meeting-house, the first Sunday in October, it being the 4th day of the month.

THOMAS SMITH. A protracted meeting will commence at Brunswick, Me. October 22, and continue over the Sabbath. I expect to attend.

EDWIN BURNHAM.

Edwin Burnham will preach at Worcester, Mass., for Bro. Taylor's people, the last Sunday in September and the first in October.

I will preach (D.V.) in West Hatley, C. E., Sept. 24th; Sherbrooke, 25th; Melbourne, 26th, and Sunday, 27th; Bro. E. Stimson's neighborhood, 29th; Lawrenceville, Oct. 1st; Knowlton's Falls, Sunday, the 4th, at half-past 10 A. M.; and Waterloo at 2 P. M. The week-day services will

there are no objections, or in any other place; Lawrence, evening of Oct Sth; Nashua, evenings of Oct Sth and 10th and over the following Sabbath. Bro Cain please secure as good a place as possible, and let us have good notice.

N.B.—Should it be necessary to make any alteration in this list, will brethren inform me immediately? Address,

O. R. Fassett appoints to preach at Haverhill, Mass., Sunday, Oct. 4th.

# BUSINESS DEPARTMENT.

#### The Herald Office,

I have now ascertained about what can be real-I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause. Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there

raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God. to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency. present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid. great body of our subscribers are among th

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause
We shall be glad to hear from all interested, and

whatever is sent will be duly credited in the Herald. and will sharings on J. V. Himes.

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# BUSINESS NOTES.

J M Orrock—Have again sent Nov. and Dec. Nos. of G to Cal. The books sent us by express were received. As they were not chd. to you, we did not cr. to you; but have now chd. you as per bill in bundle.

E Tritton—It was rec'd and cr. to No 867.

S F W—You are cr. to No 867, which is to Jan 1, 1858. Thos Sencer—Sent Benedictions the 17th.

S Foster—Sent bundle the 17th.

Eld M L Jackson—Sent you books by express and likenesses by mail the 21st.

L C Foss—We are now out of the 200 Stories, but will send yours as soon as we obtain a new supply.

S A Hill—Your G has been sent regularly, but we now send back Nos.

RECEIPTS. UP TO SEPT, 22ND, 1857.

The No. appended to each name is that of the Hurald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 867 is to the close of 1857

Those mailing, or sending money to the office by other persons, these they have a receipt forwarded to them, are requested to see hat they are properly credited below. And if they are not, with a a reasonable time, to netify the office immediately.

Those sending money should remember that we have many sub-

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fall to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sume. Is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Bro. E. Stimson's neighborhood, 29th; Lawrenceville, Oct. 1st; Knowlton's Falls, Sunday, the 4th, at half-past 10 A. M.; and Waterloo at 2 P. M. The week-day services will commence in the evening at early candle-lighting.

J. M. ORROCK.

The Lord willing, I will preach at Manchester, N. H., Sabbath, Sept. 27th; at Nashua, 28th, as brother Kane may appoint; at Westford, Mass., 29th; at Lawrence, Oct. 1st; at Auburn, N. H., Oct. 2d. L. D. THOMPSON.

Geo. W. Burnham proposes to preach as follows: Lynn, evenings of Sept 29th and 30th. Will depend on bro. Butman as to place and notice; Haverhill, evening of October 1st; Exeter 2d; Kensington, evening of Oct. 3d. Brother Rowell please notice. Portsmouth, evening of 4th; Rye, evening of Oct 5th, Monday evening; Kensington 6th; Salisbury Point, evening of 7th, in the Christian chapel if